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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE offence of the Cross does not seem to be felt now half so much as the offence of the First Beatitude. Yet it is now, more than ever in the world's history, that that first beatitude ought to be accepted. For it is the beatitude of democracy.

How does it read in the version of St. Luke? 'Blessed are ye poor: for yours is the kingdom of God.' And St. Luke's is usually regarded as the original form of the saying. It is so regarded by the latest commentator on it, an anonymous writer in *The Times* for June 29.

St. Matthew's version is an interpretation. It is an interpretation for Gentiles. So says this anonymous writer. 'Blessed are the poor,' the Gentiles could not understand, and so St. Matthew gave it the interpretation, 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.'

Now, if that is so, it is the interpretation that contains the modern offence. It is not the original beatitude. Interpreting it for the Gentiles, St. Matthew has made it a hard saying, and that just for the Gentiles in whose interest he gave it the interpretation. For it may be said that the only thing in Christianity which makes it unattractive in the eyes of young men to-day is this: it is the religion of poor-spiritedness. This is the conception of Christianity that is caricatured in fiction. It is a conception that needs no caricature. It is immediately and instinctively rejected as an offence.

Why do we not pass by St. Matthew's interpretation then, and take the original as it is in St. Luke? Because we discover that there is no difference. The poor of St. Luke are the poor, of that there is little doubt. But they are not blessed because they are poor. The poor are blessed when they are poor in spirit.

'"The poor,"' says the writer in *The Times*, 'was a recognised term among the Jews for those who had dedicated themselves to the service of God. For the sake of that service they divested themselves of all pride of place and possessions and power, and refusing to be distracted either by the riches or the pleasures of life gave themselves entirely to the will of God in the humble acknowledgement of His righteousness and mercy. They were, for the most part, literally poor in this world's goods, and even when they possessed its riches they held them cheaply, accounting the prizes of this world to be but tinsel, seen to be mere glitter in the pure light of the Divine Presence. They were the poor, but they possessed God, and having Him they had that which all the world's riches could not secure for men. They had attained blessedness.'

Now it is really this that makes the offence of the first beatitude. And this is not the offence of the first beatitude only. It is the offence of Christianity. It is the offence of the Cross. The 'Gentile' knows very well that the true follower of Christ is no 'poor-spirited creature.' He knows that on all occasions he is as ready to quit himself like a man as any one. It is the veriest pretence that it is the first beatitude that keeps our modern manhood away from Christ. What keeps them away is the demand of Christ for the surrender of the will with the passions and lusts thereof.

And yet every thinking man knows that only in the surrender of the will to a high and righteous ideal, such as Christ is, can happiness be found. Some of our modern translators begin every one of the beatitudes with the word 'Happy' rather than the word 'Blessed.' And they are not wrong. For blessedness is just happiness gained. 'The blessed are the happy, with a happiness which this world cannot confer on its most favoured children, and for which its most precious gifts can offer no compensation.'

'It is not true that happiness consists in freedom from anxiety, for, as Froude declared, freedom from care can be assured by a hard heart and a good digestion. Blessedness is not attained by ignoring the evil in human society, nor by minimizing its awful subtlety and power. Nor is it attained by withdrawing from the world, and refusing to take the risks of life with its turmoil and its dangers. It is not won by our possessions, nor by our powers of mind, nor even by our own skilful use of fortune. Not until we have given up our trust in these and become poor can we secure happiness, for this springs only from complete reliance on One whose will is known to be the will to love infinitely.'

Stevenson made this discovery, though he also very nearly missed it. What he discovered was the necessity of a high and moral ideal in life if happiness was to be had. 'It was one of the great services that Robert Louis Stevenson rendered to his generation that he so attractively insisted on the ethical value of happiness. One of his friends declared that it touched every part of his experience, from physical pleasures up through the delights of intellectual and moral life to the most exalted spiritual joys; and its proclamation is a distinguishing feature of his life's work. Happiness, he proclaimed, was the spring of all worthy effort. The highest and purest and most abiding happiness man can experience is the recognition of an ideal which he has made his own, whose reality he has tested in experience, and to which he has learned to devote himself with complete conviction.'

Such a man is blessed because his is the Kingdom of Heaven. For the Kingdom of Heaven is such an ideal. 'It satisfies the affections, for it is no mere machinery of government, but a company of men and women in whom God lives, and who can respond to affection and sacrifice, and repay them a hundredfold. It matches the claims of the intellect, for it has many and varied problems which call for the study of the devout mind. It employs all the energies in the prosecution of tasks which ever challenge the devotion of the servants of God and humanity.'

Blessed are ye poor—if ye are poor in spirit. It is not poor-spiritedness; it is true manliness. It is not weakness; it is the fullest, firmest strength. Yet is it out of a sense of humility that the manliness arises; it is out of a sense of weakness that the strength is born. Given the sense of weakness and the realization of a great need, and men will gladly accept that poverty, that happy poverty, which not only leads them to seek the strength that comes from above, but 'enables them to find the fullest happiness in self-effacing service for the Kingdom of Heaven. Thus they may go forth as its citizens, renouncing their own strength but relying on the power of God, content to live and die in its service, and knowing that though the way

may be long it will never be lonely, for in that Kingdom there is fellowship with God and His servants, with work and affection for all. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

There is one fact which tells more against belief in the miracles of the New Testament than any other. It is the fact that miracles do not take place now. And it is an undeniable fact.

It is true that since the war began there has been not a little talk about the miraculous interference of God, either in certain outstanding events of it, such as the Battle of the Marne, or else in the experience of some prominent participators in it, such as that great young airman, Captain Albert Ball. But it never passed beyond talk. It is the conviction of this person and the next who is already a believer in modern miracles, or it is the interpretation of a man's marvellous escapes from danger, an interpretation preferred by Captain Ball himself to the rough-and-ready theory of good luck. It never alters the fact that the average man, educated or uneducated, rejects the miracles of the New Testament because miracles *do not occur.*

And so difficult is it now to meet that objection that the most scholarly writing on the New Testament, even the writing of professional theologians, especially of the younger men, has as its first aim and end to show that Christ and the benefits of the New Covenant may be received in all their power for life and godliness without the necessity of accepting a single New Testament miracle. With some recent writers it is probable that no conscious purpose of denying the miracles is ever present. With others it is evidently the one conscious and deliberate purpose. But in either case the idea is that, as soon as it is perceived that Christianity can get along without miracles, the miracles of the New Testament will cease to be regarded. Then there will be nothing to prevent scientific men from believing in Christ and Him crucified as the Saviour of their souls.

It is a profound mistake. From the beginning until now an unmiraculous Christianity has had no influence in the world. Men have always asked for a saviour; it has never been any use to offer them a saint. They may not have been concerned for the retention of this miracle or that. They may have been willing to surrender the Descent into Hades on grounds of interpretation, or the Virgin Birth on grounds of attestation; or even the Raising of Lazarus from the Dead on grounds of internal evidence. But they have never called that Christianity which had no room for the actual miracles of the Incarnation and the Resurrection.

Let us however begin with the statement that miracles do not occur. And let us accept it. Professor WARFIELD accepts it. He has one word for all the miracles that have ever been wrought since the days of the Apostles. They are counterfeit. Professor WARFIELD of the Princeton Theological Seminary was invited to deliver a course of lectures at the Columbia Theological Seminary, South Carolina. He delivered them, and now publishes them with this title: *Counterfeit Miracles* (Scribner; $2 net). For his purpose has been to prove not only that the miracles claimed by the Roman Church, the Church of the Irvingites, the advocates of Faith Healing and Mind Cure, are not true miracles, but also that they could not be true miracles since by their nature all miracles had to cease on the death of the original Twelve Apostles.

That is not the common belief. The common belief, even of those who believe that miracles never occur now, is that they ceased gradually in the early Church, just because the necessity for them came to a gradual end. Ask almost any theologian you meet, ask even the accomplished student of early Church history, and he is pretty certain to tell you that the power to work miracles lasted on to the end of the third

century or thereby. Professor WARFIELD absolutely denies it. Instead of gradually dying out, the power to work miracles ceased at once with the life of the Apostles, and for some time no claim to the working of miracles was made by the Church. 'There is little or no evidence at all for miracle-working during the first fifty years of the post-Apostolic Church; it is slight and unimportant for the next fifty years; it grows more abundant during the next century (the third); and it becomes abundant and precise only in the fourth century, to increase still further in the fifth and beyond.'

Professor WARFIELD believes that the power to work miracles was never recovered by the Church. It was falsely claimed. The miracles which were wrought after the Apostolic age were counterfeit miracles. Miracles do not occur. They never have occurred since the end of the first century. He starts with that.

Here then is the question which we have to answer: Why were there miracles in our Lord's life, and in the lives of His Apostles? Now let it never be forgotten that it is not the impossibility of miracles that troubles the unbeliever. No man of understanding holds that miracles are impossible. As long ago as the polemical days of Professor Huxley it was freely admitted that science had nothing to say against the possibility of a miracle. Science is more ready to admit it now. Miracles do not occur—that is the fact which stands in the way. And what we have to do is to show that there is a good reason why miracles which do not occur now should have occurred then.

It will not do to say that they were necessary in order to arrest people's attention. They did not arrest the attention. They were too common to arrest the attention. 'If I by Beelzebub cast out devils, by whom do your children cast them out?' For their 'children' were quite accustomed to cast out devils. No doubt there were miracles and miracles. Just as Moses could beat the magicians of Egypt at their own trade, so Jesus could astonish the simple Galileans with the wonder of the wind and the sea obeying Him. But there are few things more certain in the Gospels than the fact that Jesus did not work miracles in order to arrest the attention.

Nor will it do to say that the miracles were wrought in order to prove the truth of the teaching. The proof of the teaching was the practice of it: 'If any man will do the will of God, he shall know of the doctrine.' How can one thing be proved by means of another thing that is extraneous to it? Truth is of the mind; miracle is of the body. When Jesus said to the man sick of the palsy, 'Rise up and walk,' He did not do so in order to prove to the man the truth of the forgiveness of sins. He did it in order to make the man every whit whole. The Jews taunted Jesus on the Cross: 'Come down, and we will believe thee.' Would they have believed Him? They would not have believed though one of themselves had returned from the dead.

And yet miracles have a close relation to teaching. They appear, says Professor WARFIELD, when God has some new revelation to make. They do not attest the truth of the revelation. But they are a witness to the authority of him who makes it.

How does revelation come? It comes through personality. The truth revealed is not detachable from the person revealing it. For revelation is by the Spirit of God. It is the Spirit of God in possession of some personal life, and through the words and acts of that life making known the mind of God.

Now when the Spirit of God takes possession of a human being, His presence makes itself known in all his activities. The foremost result is the new truth spoken. That is the object of the entrance. But along with the truth spoken there is the deed done. The deed does not witness to

the truth, it accompanies it. Both deed and truth are the signs of the indwelling Spirit. Nicodemus was not wrong when he said, 'We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.' The miracles were not the evidence for the teaching, they were the credentials of the teacher. The miracles wrought and the doctrine taught were together the sign that God was with Jesus.

When God's time has come to make a new revelation to the world He finds His instrument or instruments. He makes His revelation first to these instruments themselves. He makes it by giving them the gift of the Spirit, or, in other words, by coming to them and making His abode with them. That is the revelation. No other operation—act, word, or thought—is necessary. The simple but exceptional presence is enough. He does not destroy the man's personality. He enlightens it. He enlarges it. He vitalizes it. The man in whom the Spirit of God dwells lives in the power of that Spirit; and it is a matter of indifference whether the power is seen in new word or unaccustomed deed. In either case it is simply a manifestation of the Spirit. It is the Spirit of God manifesting itself according to its own nature. The man is a teacher come from God because he does miracles; he does miracles because he is a teacher come from God.

Are there times, then, when God determines to give the world a new revelation? Everything depends upon the answer to that question. And who can doubt what the answer will be? The occasions may be few. We have at present to do with one occasion only. Who denies that in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being Governor of Judæa, the word of the Lord came into the world in a new and wholly unprecedented fashion? It came, we hold, first of all in the form of an Incarnation. God *sent* the Person in whom His Spirit might dwell, for the indwelling had to be without measure. That was not the only reason for the special messenger. He had, we believe, to die for the Gospel before He could declare it. But at present all we have to think of is the fact of the revelation. God found, at the beginning of this era of ours, that the fulness of the time had come, and sent forth His Son to make a new revelation to the world.

He received the Spirit without measure. And without measure were the signs of its presence. Never before was the Spirit given without measure. And never before were such miracles wrought. 'What manner of man is this, that even the winds and the sea obey him?' I will tell you the manner of the man. He is a man in whom the Spirit of God is dwelling and acting without let or hindrance. God is in Christ revealing Himself in word and deed, just as the manner of God is. For all the fulness of God dwells in Him.

And the Spirit will remain until the revelation is made. Now Jesus did not make the whole revelation Himself. Let us say rather that He made it, but did not make it known. The special revelation we are speaking about is usually called the Gospel. And the peculiarity of the revelation called the Gospel is that it had to be made before it could be made known. Jesus made it. He left the task to His Apostles to make it known. He chose twelve men for this very end that they should receive the Gospel as soon as He had made it, and then make it known.

But they could not make it known until they received the gift of the Spirit. The Gospel was there, but they had to tarry in Jerusalem until they were endued with power from on high. The power came with the Holy Spirit. As soon as they received the Spirit of God they went forth with power to make the Gospel known.

The first effect of the gift of the Spirit was personal transfiguration. Peter was Peter still,

but better. He was bolder, he was clearer-sighted, he had a better command of himself. This was one of the manifestations of the Spirit's presence. Other manifestations were activity in preaching, and faculty for working miracles. The Apostles could not work miracles as Jesus did, for they had not received the Spirit without measure as He had done. But according to the measure of their gift of the Spirit (which was no doubt according to their receptiveness) they manifested God's presence with them in the way of miracles also, that way being natural to the working of the Spirit of God.

Now if the Spirit of God is a special gift, given for the purpose of making known this wonderful new revelation which we call the Gospel, it will be expected that it will continue until the revelation is fully made. When was it fully made? Professor WARFIELD believes that it was fully made when the last of the disciples died upon whom the Apostles laid their hands.

For it is to be observed that the laying on of hands was the appointed way by which the Spirit was given. Does it seem a strange way? Perhaps there is more in it even as an act than we have been ready to understand. But there is certainly an impressive simplicity about it. And until a better way can be suggested, we may say that it was the best way that could have been adopted. In any case, it was the appointed way. Except at Pentecost, and on the occasion of the entrance of the Gentile Cornelius into the fellowship of the disciples, there is no example of the Spirit of God being given otherwise than by the laying on of hands.

And no laying on of hands conferred this power after the death of the twelve Apostles. On whomsoever *they* laid their hands, on them came the gift with its usual manifestations. But none of those who received that gift from the laying on of the Apostles' hands seems to have been able to confer it upon others. With the death of those on whom the Apostles laid their hands, the gift of the Spirit for the revelation of the Gospel passed from the earth. The work was done. The revelation was fully made.

'The same yesterday, and to-day, and forever.' Does that mean very old or very young?

We say very old. 'We catch a Russian peasant, one of the class that are being held up to us as the really religious people of the world. Hepworth DIXON tells of a conversation he had with such an one: they got into conversation on the other side of convention (a point not easy to reach, least of all with peasants), and the Russian confided to him that "We shan't have God with us much longer: I've seen His picture in the church, and He is a very old man. You may depend upon it, St. Nicholas will have His place!" (St. Nicholas is the popular, rosy-cheeked bishop who boxed the ears of Arius at the Council of Nicæa, and has great honour since as the "man who did.") But what of the picture in the church? Alas! it is the Apocalyptic picture of Daniel and Enoch, and even of St. John, the one whose hair is white, not with "a hundred winters snowed upon his breast," but white with the snows of eternal years, the great Alpine God that never melts.'

We say God is very old. Rendel HARRIS says He is very young. For Jesus is the express image of His Person; Jesus is the same yesterday, and to-day, and forever; and Jesus is eternally youthful. In a paper contributed to *Problems of To-Morrow* (already noticed), Dr. Rendel HARRIS announces the discovery of the youthfulness of Jesus Christ, His youthfulness on earth, His youthfulness in eternity.

'Call this, if you like, a discovery,' he says, 'but it would hardly have been a discovery to those who were near enough to His time to remember that He began the doing and the teaching of His public ministry when He was thirty years of age, and that He ended it when He was thirty-three

years of age, or, as some of the earliest traditions say, when He was thirty-one.'

Have we realized this? Have we realized how young He was, is, and must be? 'I recall,' says Dr. Rendel HARRIS, 'an incident from my own college days, which I have told more than once, and the time is come to tell it again; how I was one day talking with an ardent spirit in my own college concerning the character and merits of Jesus, talking with a man who had, from very earnestness, discarded nominal Christianity, and who said to me of our Lord, "And He did all that before He was my age!" If I were now to say that sort of thing I should have put it more strongly: "And He did all that before He was half my age!" Think of it! It is a statement that has evangelical value. What manner of man is this that even the months and the years are subject to Him!'

The early Christians realized it. 'It may be a discovery to us, but it was not a discovery to the early Church, which affirmed in its catacomb pictures of the *Good Shepherd* a youthful form. They even exaggerated His youth, as the manner of artists is; they drew Him beardless, which can hardly have been the case; on the sarcophagi which now adorn the Lateran Museum at Rome we shall see the figure of the second Adam presenting the ears of corn, which make the heavenly bread, to the first Adam, and He will be as young as stone can make Him.'

And it was a discovery of the Evangelical Revival—an incidental discovery, Dr. Rendel HARRIS calls it. For, 'as you know, the Evangelical Revival, like every great spiritual movement, was a movement of song: it was truth set to music—a new creation with the sons of God shouting together and singing for joy. I have often deplored the songlessness of the modern Evangelical and Protestant Churches; but if they have ceased to sing it is because they have ceased to be evangelical. When the next revival comes, it will come as a nobler, sweeter song, just as heaven itself comes to true believers. It was so in the beginning of the eighteenth century. Every one concedes that, except for one ill-phrased verse, there is hardly a more moving, a more sacramental hymn than the one that begins:

When I survey the wondrous Cross.

Not every one knows of the important change that was made in that first verse, apparently in the second edition and with the author's own revising hand. It stood once:

When I survey the wondrous Cross,
Where the young Prince of Glory died;

and this has been altered to:

On which the Prince of Glory died.'

'The early Moravians had made a similar discovery, and had writ it large over their hymn-book. The first Moravian hymn-book, compiled for the most part by persons who were imperfectly accoutred for the writing of English prose, and certainly altogether unequipped for writing sacred song, is one of the wildest, weirdest books that I know. It is gross in conception, grotesque in expression, and seems altogether to contradict my theory of the morning songs of new spiritual movements. If the morning stars sang this way, the sons of God will certainly never be caught shouting for joy. But stay! Let us beware of rapid judgements: let us turn the pages in search of the Young Prince of Glory and see what we find.'

Dr. Rendel HARRIS finds a magnificent hymn ('magnificent in streaks,' he says) 'addressed to the members of the Moravian brotherhood who are "Ready for land, sea, marriage at command":

Ye who would rather live and fight awhile
Than be dismissed as yet from glorious toil,
Who from the world's bewitching lusts are fled,
And burn t' advance the glory of your Head,
Before the youth divine, come, bow the knee,
Eldest of all the heavenly Family.'

He finds the youthfulness of Christ in other Moravian hymns. He finds it in a hymn 'addressed to what I suppose we should call the Young People's Guild (*Jünglingsvolk*):

Daily, as soon as thou getst up,
Thou young-men's choir, let thy thoughts be,
On our Lord Jesu's happy troop
Of Witnesses: then say, May He,
Jesus the single Brethren's Head,
In these His Times us keep and lead.

And then so think, *as if thou wert*
Jesus the youth, not only thou.
In that with Him connected Heart,
So ev'n thy last occasions do;
So pray, so eat, so work, so ply,
So journey, so be sick and die.

There is the young Jesus, the young saint's *alter ego*, and Double, and Indweller.'

Last of all the discovery has been made by Mr. H. G. Wells. Dr. Rendel Harris takes note of the fact and gives the discoverer all due credit for it. 'You can read what he says on this theme—and it is the most important part of his theme—in the pages of the book called "The Invisible King." And I see that he returns to the subject in his new book called "The Soul of a Bishop."'

What is the value of it? Much every way. It is the secret, the real secret, of keeping young. 'And if we agree to the eternal youth of Christ, and live our life in Him, the possibility of service and the vision of service is something very different from the traditional habit of good works, the sort of thing described by Mrs. Browning:

The poor club exercised her Christian gifts,
Of knitting stockings, stitching petticoats,
Because we are of one flesh after all
And need one flannel (with a proper sense
Of difference in the quality).'

It is the secret in particular of missionary service. Dr. Rendel Harris introduces again for a moment the Moravians, that we may see 'what their Youth Divine did for them and with them. It is well known that they are the real pioneers and forerunners of the missionary movement; that they discovered the negro, the Esquimaux, the Red Indian; that every man and woman among them was a potential missionary. If their hymns on missionary subjects are sometimes grotesque and almost comic, their experience was tragic enough for the first days of a martyr faith. In a few years over a hundred had laid down their lives. They tried to live as the natives and died fast and freely. It was magnificent, but it was not war. Still, they had found the Christian missing link and taught the other Churches their secret. It is easy to laugh at a verse like this:

Can there among you one remain
Ye brethren who the Saviour know,
Who're freed from sin's accursed chain,
Whose very spirit doth not glow
For Surinam and Thomas Isle,
For Pensilvania and Barbies,
The Cape and Greenland's distant soil,
The Calumeks and Cherichees,
Who for the heathen hath not burnt and glowed
To dip them in the stream of Jesus' blood?

If they sung about "Greenland's icy mountains" it was their service that was their song; they actually went there as far back as the year 1733. Do not forget that their missionary field, too, included London, and that it was at their meeting at Aldersgate Street that a certain Oxford man felt a strange warmth in his heart and was persuaded that Christ had forgiven his sins, even his. It is all done with a joyous lilt that is itself the language of youth; they even called themselves the "Babes of Christ, the Lamb of God."'

What I Believe in and Why.

I.

I Believe in the Saint.

By the Saint I mean the Christian. But I prefer the name Saint. Christian is a nickname. It was given by the outsider, perhaps the enemy. 'The disciples were called Christians first in Antioch.' Saints is the name they used of themselves. 'Paul, an apostle of Christ Jesus through the will of God, to the saints which are at Ephesus.' 'Salute every saint in Christ Jesus.' 'All the saints salute you, especially they that are of Cæsar's household.'

I prefer the name Saint for another reason. It means something. We all claim to be Christians, or nearly all. This is a Christian country. So is Germany. It does not seem to mean anything. But we do not all claim to be Saints. How many of us do? We shrink from the name. We had rather not be called Saints. There was a merchant in Aberdeen at one time whose name was James Saint. One day a letter was sent to him but addressed by mistake to Edinburgh. When it reached the Post Office there the officials wrote on the envelope, 'No Saints in Edinburgh; try Aberdeen.' A letter came once to Ephesus. It was addressed 'To the saints which are at Ephesus.' It was claimed at once by those to whom it was addressed. How many are there now in Edinburgh or Aberdeen who would be ready to claim a letter addressed to 'the Saints'? If it were addressed to 'the Christians,' that would be different. But 'Saints' means something.

'Saints' means the people of God. 'Christians' means the people of Christ. The Saints are those who, through Christ, have been reconciled to God. They are God's own. They have been bought, with a price. A Christian may be no more than a follower of Christ in the way which John Stuart Mill recommended. But a Saint is dedicated to God, consecrated to God's service, a holy one. And that word 'holy'—all the Mills hate it. They are ready to be called Christians of a kind, but 'holy ones' is more than they can stand.

I believe in the Saint just because he has come through Christ to God. He is one with God in will. He is one in heart. He is (potentially at any rate) what God would have him to be, what God intended that he should be when He brought him into the world. He is the highest, he is the best, on earth. There is no man who deserves to be called a man so unreservedly as the Saint. I believe in the Saint. And I will tell you why.

I.

I believe in the Saint *because I have seen an Infant.*

What have I seen in an Infant? I have seen a human Body. It is the most wonderful piece of machinery that has ever been seen on earth. What an astonishing thing is the eye, the ear, the voice.

Have you ever held in your hand an infant's foot? Of course every mother has, and she has expressed her wonder in the way that is so natural to mothers, and so ridiculous to other people. There she is with the little foot in one hand and with the other she takes the toes one by one, 'This little pig went to market; this pig stayed at home'; and all the rest of it. But you? Have you ever held an infant's foot in your hand and felt the softness of it, the firmness of it, the warmth? Have you observed the perfect finish of every part of it, down to the last little pink toe-nail? And have you ever asked yourself what it is for? Have you ever considered that it is meant by God to be the foot of a Saint?

There is a series of books, once quite popular, called the 'Bridgewater Treatises.' One of them is known as *Bell on the Hand.* Bell was a great man in his day. Sir Charles Bell, K.G.H., F.R.S. (L. and E.), Professor in the Royal College of Surgeons and Member of the Council—that is his designation on the title-page. The language of the book is old-fashioned now and sounds somewhat stilted, but the meaning is plain enough. This is the very first sentence: 'If we select any object from the whole extent of animated nature, and contemplate it fully and in all its bearings, we shall certainly come to this conclusion: that there is design in the mechanical construction, benevolence in the endowments of the living properties,

and that good on the whole is the result.' What Sir Charles Bell means is that the hand was made by God to be the hand of a Saint. And as to the 'good on the whole'—that will depend upon how we use it. Do we use our own bodies, do we watch over the bodies of our infants, with this for ever in our minds, that they are intended by God to be the bodies of Saints? The Saint is the best man possible, and he needs the best possible body. I believe in the Saint because I have seen an Infant.

II.

I believe in the Saint *because I have seen a Child.*

What have I seen in a Child? I have seen a human MIND. I have seen the awakening of understanding, of intelligence. I have seen the beginning of knowledge, and of the desire for more knowledge. I have seen the first evidence of the ability to think.

Sometimes we remember this first evidence in our own life. Mary Howitt in her Autobiography says: 'I recollect a curious little epoch in my life, as we were returning one evening from a forest ramble with my father. It was the first evidence to my mind that I could think. I remember very well the new light, the gladness, the wealth of which I seemed suddenly possessed.' I have a similar recollection. I had found out how to tell the time of day. The school inspection came on. I was in the infant class. H.M. Inspector held out his watch. 'Who can tell me what o'clock it is?' There was a pause. I had learned to read a clock—but a watch? A classmate knew my accomplishment: 'He can,' with a pointed finger. And I succeeded. It was a day of triumph.

How does the opening of intelligence show itself? Chiefly as Curiosity or as Ambition. These we call instincts. We say we are born with them. And we have faculties to bring these instincts into exercise, so that the instincts do not remain mere instincts but are directed by intelligence. The faculty which curiosity uses is Observation. The faculty which ambition employs is Imagination. Both instincts are usually in evidence in the child, and both should have their opportunity. Observation should be directed and imagination should be cultivated. There is a school I know in which observation is encouraged by questions in the morning: How many buttons on your coat? How many persons whom you have seen before did you pass on the way to school? And imagination is encouraged in the afternoon. An Old Testament tale is read, or a Greek myth, and the pupils are left to think.

When the instinct of curiosity is strong in a child he observes carefully, and he asks questions. Sometimes his questions are disconcerting, sometimes quite unanswerable, and his curiosity becomes troublesome. We lose patience. If we would remember that this instinct of curiosity is given him to make his mind the mind of a Saint, we might be more patient. If it is a strong instinct and is well trained, especially if the faculty of observation is wisely directed, he may become a great leader in science—a Newton, a Darwin, a Marconi. But he may always become a Saint.

The ambitious child builds castles in the air:

The bonnie, bonnie bairn, sits pokin' in the ase,
Glowerin' in the fire wi' his wee round face;
Lauchin' at the fuffin' lowe, what sees he there?
Ha! the young dreamer's biggin' castles in the air.

Imagination is at work. Behind the things seen he sees something that to the observant eye is unseen:

He sees muckle castles towerin' to the moon!
He sees little sodgers pu'in' them a' doun!
Worlds whomlin' up and doun, bleezing wi' a flare,—
See how he loups as they glimmer in the air.

When his faculty of imagination is strong, well developed, and given freedom, he may become a poet—a Homer, a Dante, a Shakespeare. But certainly he may become a Saint.

I want to put in a plea for the cultivation of the imagination. The faculty of observation is more likely to come to its own. It is developed more rapidly. It pays better. Curiosity may be troublesome in the child, but it makes the prosperous man of business. What good is likely to come by the free use of the imagination?

He'll glower at the fire and he'll keek at the licht!
But mony sparklin' stars are swallowed up by Nicht;
Aulder een than his are glamoured by a glare,
Hearts are broken, heads are turned, wi' castles in the air.

That is the popular notion. It is not friendly to the imagination. It is afraid of it. But if the child's imagination is repressed, what will he do when he discovers that he is a mere machine for grinding out facts and has lost the power of appreciating poetry? We remember Darwin's bitter cry. And what will he do when he has to face the fact of God? They 'endured, as seeing him who is invisible.' How could they have endured otherwise? It seems to me that the failure of our appeal to men to have faith in God in these days is largely due to the atrophy of their imagination. They have been encouraged to act but not to think. They have been trained to see the things which are seen but not the things which are unseen. Now 'the things which are seen are temporal; but the things which are not seen are eternal.' And 'what shall it profit a man, if he shall gain the whole world, and lose his own soul?'

I want to put in a plea for the exercise of the imagination, and that from the earliest days right on to the latest. I want you to encourage 'Make-believe.' The children play to-day as they played in Christ's day. They play at weddings, 'We have piped unto you, and ye have not danced'; they play at funerals, 'we have mourned unto you, and ye have not lamented.' They play at 'make-believe' all the world over. Did you take note of that beautiful example among Muhammad's children which was quoted in this magazine two months ago? I want to put in a plea for the encouragement of 'make-believe' in the young and in the old. And I will give you an example:

It was an old, old, old, old lady,
And a boy who was half-past three;
And the way that they played together
Was beautiful to see.

She couldn't go running and jumping,
And the boy no more could he,
For he was a thin little pale-faced fellow,
With a thin, little, twisted knee.

They sat in the yellow sunlight,
Out under the maple tree;
And the game that they played I'll tell you,
Just as it was told to me.

It was Hide-and-go-Seek they were playing,
Though you'd never have known it to be—
With an old, old, old, old lady,
And a boy with a twisted knee.

The boy would bend his face down,
On his one little sound right knee;
And he'd guess where she was hiding,
In guesses One, Two, Three!

'You are in the china-closet!'
He would cry and laugh with glee—
It wasn't the china-closet;
But still he had Two and Three.

'You are in papa's big bedroom,
In the chest with the queer old key!'
And she said: 'You are *warm*, and *warmer*,
But you're not quite right,' said she.

'It can't be the little cupboard
Where Mamma's things used to be—
No, it must be the clothes-press, gran'ma!'
And he found her with his Three.

Then she covered her face with her fingers,
Which were wrinkled and white and wee,
And she guessed where the boy was hiding,
With a One and a Two and a Three.

And they never had stirred from their places
Right under the maple tree—
This old, old, old, old lady,
And the boy with the lame little knee.
This dear, dear, dear, old lady
And the boy who was half-past three.

I believe in the Saint because I have seen a Child.

III.

I believe in the Saint *because I have seen a Boy.*

What have I seen in a Boy? I have seen a human Soul. I have seen the dawn of the moral sense, the recognition of right and wrong, the necessity of making a choice.

The discovery that there is right and wrong in the world, and that a decision has to be taken upon them, is made very early by some, later by others. But it is made by all. It approaches in the form of temptation. That is the way in which it approached Eve, and that is the way in which it approaches everybody.

Now temptation is not an evil in itself. It is simply a testing. 'Count it all joy,' says the

Apostle James, 'when ye fall into manifold temptations.' It is an opportunity to declare oneself, to rise above oneself, to begin to be something of the Saint God made one to be. Says Browning:

> When a fight begins within himself,
> A man's worth something.

And we may change the word 'man' into 'boy.' For temptation comes in boyhood and is as hard and as decisive then as at any after period of life. It has to be faced. And it is worth facing. Hear Browning again:

> Was the trial sore?
> Temptation sharp? Thank God a second time!
> Why comes temptation but for man to meet
> And master and make crouch beneath his foot,
> And so be pedestaled in triumph?

There are three forms in which temptation meets us—three and no more. And they come, one to the body, and two to the mind. For we are not tempted on the unknown future; that would make temptation irresistible and therefore unjust. We are tempted only on the present. That is what Browning means when he says:

> What,
> And will you disbelieve in power to bid
> Our spirit back to bounds, as though we chid
> A child from scrutiny that's just and right
> In manhood?

If we have used the body well, remembering that it is the body of a Saint, we shall meet the first temptation unhampered. The temptations of the mind are to its instincts. They come to the instinct of ambition or of curiosity. And again, if the faculties that guide these instincts have been well disciplined, the temptation is fairly and even hopefully encountered. The body, ambition, curiosity—they are all gifts of God; and as temptation comes only to God's gifts we may be sure that if we are faithful no temptation will take us but such as we are able to bear, for God will make also the way of escape so that we may be able to endure it. And then we shall be ready to sing with James, 'Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.'

Temptation comes first to the body. It came so to Eve, 'When she saw that the tree was good for food.' It came so to Christ. 'He hungered; and the devil said unto him, If thou art the Son of God, command this stone that it become bread.' It is the temptation to put the needs or the appetites of the body first. The boy has discovered good and evil; he has to make a choice; if he chooses *duty before pleasure*, he has won that battle.

Then temptation comes to the mind, and first to the instinct of ambition. It came so to Eve: 'and that it was pleasant to the eyes.' Eve had begun to build her castles in the air. It came so to Christ: 'And he led him up, and shewed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them.' It is the offer of *power without sacrifice*. Jesus will obtain the authority and the glory, but not without the sacrifice of the Cross. For there is no power worth having but the power that is built upon love. Eve might have had her highest ambition satisfied if she had sacrificed her selfishness for the love of God. And there is no stretch of imagination that can conceive the rewards which God has promised to them that love Him. But the love of God is only sacrificial love.

The last temptation is to the instinct of curiosity. It came so to Eve: 'And that it was a tree to be desired to make one wise.' It came so to Christ: 'And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence.' It is the pursuit of *knowledge without reverence*.

> Let knowledge grow from more to more,
> But more of reverence in us dwell.

Eve obtained more knowledge than she had; it was 'a tree to make one wise.' But God was not with her as she passed into her new experience. Jesus was tempted to enter upon a new experience also—an experience into which the Father had not sent Him, and in which therefore the Father would not have been with Him. This is the temptation against which James warns us when he says, 'Each man is tempted, when he is drawn away by his own lust, and enticed.' 'If you play with temptation,' said Mary Slessor, 'do not expect God will deliver you.'

> What so false as truth is,
> False to thee?
> Where the serpent's tooth is,
> Shun the tree—

Where the apple reddens
Never pry—
Lest we lose our Edens,
Eve and I.

All through life the body has to be cared for as the body of a Saint. All through life the mind has to be educated as the mind of a Saint. And all through life temptation comes to the soul, and the soul has to meet it as the soul of a Saint. But it is in boyhood that the temptation comes first. I believe in the Saint because I have seen a Boy.

IV.

I believe in the Saint *because I have seen a Young Man.*

What have I seen in a Young Man? I have seen a human SPIRIT. I have seen a man face to face with God.

Speak to him thou for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.

We have seen the awakening of bodily life in infancy, of mental life in childhood, of moral life in boyhood; when does the awakening of the spiritual life take place? In early manhood nearly always. An American psychologist some time ago sent out inquiries to a large number of persons whose spiritual life was clearly awake, and asked them to say when the awakening took place. The answer of the great majority was, 'about the age of eighteen.'

And that is what we should expect. For it is often either human love or human sorrow that is the occasion of its birth. In the *Life and Letters of J. P. Struthers* there are many extracts from the diary of that very observant Scottish minister. This is one: 'I have had some very happy talks with my young communicants. One girl told me that the 45th Psalm impressed her at her sister's funeral some years ago. We had sung "Her fellow virgins following," etc. A lad, too, told me with tears that it was love to his sweetheart that brought him to Christ. I thought that very bonnie.'

It is the discovery of love as a power in life that leads to the discovery of God. And the first effect of the discovery is freedom. It is the release of life from the restraints of tutors and governors. That is the first effect. It is still duty before pleasure, but duty is no longer a commandment uttered from without, it is a sense of personal responsibility felt within—responsibility, too, not to man but to God. What talents has a young man? As soon as his spirit awakens to God, his thought is that these talents are gifts of God, and that he has to render an account of the use of them. Is it the speaking talent? When they asked Daniel Webster what was the greatest thought that he ever had, he answered, 'My personal responsibility as a speaker to God.' Is it the talent of Song? Canon Scott Holland, in his book of 'Personal Studies,' speaks of Jenny Lind's 'intense conviction that her art was a gift of God, to be dedicated to His service.'

Where is the use of lip's red charm,
The heaven of hair, the pride of the brow,
And the blood that blues the inside arm—

Unless we turn, as the soul knows how,
The earthly gift to an end divine?
'A lady of clay is as good, I trow.'

Or is the first thought the thought of Failure? If it is not first, it is pretty sure to be second, and a bitter thought it is. The boy has already had his moments of humiliation, even of remorse. But this is different. This is the sense of sin. The wrong choice has been made again and again, and it has been followed by sorrow and repentance and new effort. But now the thought of failure is the thought that 'against thee, thee only, have I sinned, and done this evil in thy sight.'

That is why we now see the possible Saint at the parting of the ways. His body is to be the body of a Saint—therefore did God make it so fearfully and wonderfully. His mind is to be the mind of a Saint—that also is the purpose of God, and the making of the mind of a Saint is more, as it seems to me, than the making of his body. And the soul is tested, day after day, and by all the temptations that are common to man, that he may be 'perfect and entire,' as James says, 'wanting nothing.' But it will all be in vain, and there will never be the Saint God gave body mind and soul for, unless the spirit, face to face with the fact of God, sees that there is forgiveness that He may be feared.

The forgiveness is in Christ. That is where

Christ comes in. He has been heard of before. Very likely He has been found altogether lovely before. But His mission on earth was to sinners, and it was to forgive them. We do not know Christ if we have never heard Him say, Son, thy sins are forgiven thee; Daughter, be of good cheer, thy faith hath made thee whole.

The last thought is of Purpose. When the—what do we call it?—when the conversion to God has taken place—(but it may take place in as many different ways as there are persons to be converted. We err here as often and as seriously as anywhere. We insist on our own conversion being after the pattern of some other Saint's conversion, perhaps after the conversion of Saul of Tarsus. But God deals with each of us differently, because we differ each from the other)—when the conversion has come to pass, though it may be nothing more than the awakened consciousness of love to Him who loved and gave Himself, with the relief that accompanies it, the last thought is, 'What wilt thou have me to do?'

And the doing is not to be a single act, or a single line of action, but readiness for every act and every possible line of action. It is the offering of the whole person for God's use. Do we call it surrender of the will? It is that. Do we call it consecration of head and heart, of hands and feet and voice? It is that also. It is what the Psalmist meant when he said, 'My times are in thy hand.' It is what the poet of our own day meant when he took the Psalmist for his text, and said:

> So, take and use Thy work:
> Amend what flaws may lurk,
> What strain o' the stuff, what warpings past the aim!
> My times be in Thy hand!
> Perfect the cup as planned!
> Let age approve of youth, and death complete the same!

It is the sense of responsibility with a new note. The new note is confidence, childlike confidence in God. He that has begun a good work in us will perfect it. And He will perfect every part of it. There will be no broken arcs. Livingstone is reported to have said, 'I am immortal till my work is done.' He could have said more. He could have said that every part of his work was immortal. Browning said it:

> No work begun shall ever pause for death.

I believe in the Saint because I have seen a Young Man.

V.

I believe in the Saint *because I have seen a Man in Middle Life.*

What have I seen in a Man in Middle Life? I have seen a MAN. I speak no longer of any part of a man, body or mind or soul or spirit; I speak of a man. I speak of a man of character and influence, the outcome of faithfulness to God's purpose in infancy, childhood, boyhood, youth—the outcome under God of the well-developed body of an infant, the trained intelligence of a child, the self-mastery of a boy, the young man's touch with God and continued fellowship through Christ. I have seen a Man; it is but one step more and I can say that I have seen a Saint.

Now the first thing noticeable about a man in middle life is that he has discovered the Second Commandment. The First Commandment is, 'Thou shalt love the Lord thy God.' The young man discovered that. It was his great momentous discovery. The Second Commandment is, 'Thou shalt love thy neighbour.' That is the discovery of the man in middle life. He has a duty to society. He takes part in the public life of the place in which he dwells. He is a politician (arresting the process of degeneration to which that word seems so fatally liable). He is a patriot, recognizing that other races have just the same right as his own race to life and liberty. And he makes his character tell, he makes his influence felt.

First of all by his *Sympathy*. He understands. He has gained understanding partly, perhaps very largely, through the cultivation of his imagination. And, because he understands, his sympathy is intelligent and helpful. He understands at a distance, and his understanding bridges the distance. You never heard him say, 'But I don't believe in missions.' He even understands at that greater distance which is degradation. He also is come to seek and to save that which is lost.

When Sir Colin Scott-Moncrieff was leaving Egypt, Nubar Pasha called. 'If you must go,' he said, 'see that you send a man of heart; mind not about his being a clever engineer; that is work easily got; but before all, send a man of heart.'

And he makes his influence felt by his *In-*

dividuality. He is himself. Referring everything first to God, his words are always, 'Lord, what wilt thou have *me* to do?' Individuality is not eccentricity. The eccentric man has become lopsided through uneven development. He is usually deficient in observation. Nor is it opinionativeness. The opinionative man is usually deficient in imagination. The true man is an all-round man, but he is himself and no copy of another. This is the man he is:

'Only to-day,' says Dr. G. H. Rendall, 'I had an invitation to join in a memorial to one who, to a memorable degree, earned the esteem and trust of all who knew him as a solicitor in a great city. And how did he attain it? I will quote. "Because his friends will remember him as one who never failed them; in whom the pressure of work, or the fatigue of work, made not the slightest difference to his immediate and whole-hearted response to any call for sympathy, encouragement, or counsel: and whose encouragement and counsel were always based on a swift and just perception of facts, and a confident assumption that only the best instincts and the most unselfish ends would be allowed the last word. He expected them to think and act like their best selves just as he expected that of himself." That is a true judgment, which his closest friends—and they made a large circle—would all endorse.'

That is what I mean by a Man. If he is not a Saint, he is well on the way. I believe in the Saint because I have seen a Man in Middle Life.

VI.

I believe in the Saint *because I have seen a Saint.*

'I saw a Saint'—this is Christina Rossetti; our most religious poet. It is a little difficult to listen to, but I will explain:

I saw a Saint.—How canst thou tell that he
  Thou sawest was a Saint?—
I saw one like to Christ so luminously
  By patient deeds of love, his mortal taint
Seemed made his groundwork for humility.

What is that? It is likeness to Christ—an unmistakable mark of a Saint. Christ was more than a Saint; He was a Saviour. But He was a Saint. Body, mind, soul, spirit—all were at their best and made the best Man, the Man and the only Man wholly after God's own heart. Likeness to Christ *luminously*. That is, in the full light of day, with all eyes on him, so that men see, and they cannot help seeing, that he is like to Christ. That is the first thing, like to Christ luminously. But there is another:

And when he marked me downcast utterly
  Where foul I sat and faint,
Then more than ever Christ-like kindled he;
  And welcomed me as I had been a saint,
Tenderly stooping low to comfort me.

The second thing, you see, is the faculty of discovering other saints.

Now that is a rather rare faculty. It is easy enough to discover sinners. We have but to cast our eyes round us, the sinners are on every hand, we cannot miss them, and we rarely do. But the faculty of discovering saints is rare. And it is very precious. For sometimes the saints are discovered among the sinners:

And when he marked me downcast utterly
  Where foul I sat and faint.

Is it possible that to discover a saint in a sinner is only another way of turning a sinner into a saint? It is very likely. That is apparently what Christina Rossetti means. For the last verse of her poem is:

Christ bade him, 'Do thou likewise.' Wherefore he
  Waxed zealous to acquaint
His soul with sin and sorrow, if so be
  He might retrieve some latent saint:—
'Lo, I, with the child God hath given to me!'

Some latent saint, you see. That is some saint whose sainthood is not quite visible yet. How is the latent saint turned into a luminous saint? By sympathy, by hope, and perseverance, and faith, by never doubting that there are saints round us as well as sinners, and that God has bade us—'Do thou likewise.'

I believe in the Saint because I have seen a Saint.

In the Study.

Virginibus Puerisque.

I.

October.

The Dawn of the Year.

'This month shall be unto you the beginning of months; it shall be the first month of the year to you.'—Ex 12^2.

Some of you may have visited an old farm; possibly you have lived at one. Among the things you saw there, you will remember a strange looking machine in the cornyard. It was like a merry-go-round in a fair. If you were lucky enough to be at the farm in late autumn, you would have seen a horse yoked to this machine and being driven round and round in a circle, making the great thing move while it went. Now, it is not the machine I want you to think of, but the horse. It had to plod on patiently over the same round for hours, kept going all the time by the man beside it with the whip.

You boys and girls are inclined to think of school life as being something like this—a dull dreary affair, one continual round of work that never seems to stop. You forget that although in a sense your work goes round in a circle, it is a circle not in the least like that of the farmyard wheel. The whip need not be there at all, and there is a break after every round. After each break you start afresh, and if you have been working you find yourselves on a slightly higher level.

You have just had your break. It may have meant a holiday at the seaside or in the country. I know of some brave and patient little people who were at home all the time, waiting, sometimes even longing, for the wheel to start again.

Is there not something about October that makes us feel we are off on the new round—the sharp air, the frost on the grass, the grey mornings? It is the beginning of our year. For the big boys and girls that may mean a great deal; perhaps an entrance to the University or a chance to do better there. One October many years ago, a very clever lad tried a University bursary competition. He did not take a high place, but it entitled him to a small bursary. 'I felt I did not deserve one at all,' he wrote to his sister, 'but now I am working like a Hollander.'

The new start may mean going into business. The other day I met a boy who had just left the Sunday School. 'I'm a chemist now,' he said, 'I'll be an apprentice till I'm nearly eighteen; that's *old*.' He had an idea of rising in the world, for he went on to say, 'I may enlist after that, or if the war's over, I'll try to make money enough to build a house for my mother.'

Some of you will have joined the Latin class for the first time. A knowledge of Latin opens a door to wonderful secrets. And the Greek class—there are great books written in Greek; the very greatest of these is our New Testament. The younger boys and girls have nearly all got new books: even the very wee ones can show their new primers. Ever upwards you boys and girls go, as October comes round—October, the dawn of the year.

'This month shall be unto you the beginning of months; it shall be the first month of the year to you.' These were the words of the Lord that came to the Israelites through Moses. It meant the beginning of their freedom from bondage. They would be feeling very solemn; their boys and girls would be almost afraid to ask questions, but you may feel sure they were eager to know what the new life was to be like.

The setting out is always hopeful. The most wearisome part of a journey is not the end but the middle—January, February, March—tramp, tramp, tramp, the brave boys and girls will keep up their courage then; they will set a stout heart to the long level road.

October will come again. Ever ascending, you will one day come to a place from which you can look down and say, 'I remember the reading-book that really set me to work, I got it one October morning.' Better still, from the heights you may one day be able to look through a glass and see something of the glory that is in store for those who have hungered for the hilltop of goodness. Jesus Himself said that those are blessed who hunger and thirst after righteousness. If you begin to do that to-day, 'this month shall be unto you the beginning of months; it shall be the first month of the year to you.'

II.

Smoke.

'Smoke out of the chimney.'—Hos 13^{3}.

That is a thing that nobody likes. Many people like smoke out of a pipe, but nobody likes smoke out of the chimney—especially when it is in the wrong place and comes down the chimney instead of going up. Smoke is dirty and disagreeable and harmful. It covers our tables and chairs and cushions with specks of soot, and it makes us cough and choke.

1. I think smoke is one of the lesser worries of life, and so I am going to take it to-day as a picture of the little frets and bothers and disagreeable things that come our way. Well, you know, these are the things that come to us every day. We are in a hurry to get to school; we pull off a button or break a boot-lace; we have to wait till the button is sewed on or the lace replaced; and so we are late for school. Then the teacher scolds and we have to stay after hours or write an imposition. Or perhaps our trouble takes another form. A tooth aches, or we cut our finger, or we lose some little thing we value, or a school friend is offended and won't speak to us. There are dozens of these little annoyances that are apt to come to us any day.

The question is—What are we to do about them?

(1) Well, when your chimney smokes, what do you do?—You send for the sweep. Of course you make sure first that your chimney is properly built, because some chimneys have a twist in them or are too low or have a loose brick inside, and no amount of sweeping will prevent their smoking. But when you have made sure that your chimney is properly built, the next thing you do is to see that it is kept clean.

Now that is exactly what we must do with our little troubles and worries. Those that can be prevented or cured it is our business to prevent or cure, and a great many of them can be dealt with in this way. If you rise a few minutes earlier in the morning you will probably not pull off buttons or break laces, and supposing you do, you will have time to put them right. If your tooth aches, visit the dentist. If you lose your possessions, put them away more carefully in future. If one of your friends cuts you, speak to him and find out the reason. It is probably a little misunderstanding which can quite easily be cleared up. At any rate, give him the chance of explaining. Friends are far too precious to be lost over a silly trifle. If you only take a little trouble about your troubles it is wonderful how many of them disappear.

(2) Learn to consume your own smoke. What does that mean? Well, you know when smoke comes out at the top of a chimney it looks like a black or grey cloud, but when it gets a little bit away it seems to disperse or vanish away. Now it does not really disappear altogether. Some of it goes off in gases which mix with the atmosphere, the rest comes down in soot specks or hangs in the air and causes a fog. So in some large towns where there are many tall factory chimneys, they have a plan whereby each chimney burns its own smoke.

And so I am going to say to you—burn your own smoke, and that just means—bear your own little troubles. Don't always be bothering other people with them and asking for sympathy and help. You will make yourself a nuisance, and nobody will want to know you. If things are not just as you would like them, then make the best of them as they are, but don't worry others about every little quarrel you have, and every little bump you give your head, and every little difficulty you meet.

There was once a little girl of four whose mother had met with a bicycle accident and was badly bruised. She asked her mother if she had been hurt, and when mother replied, 'Yes, dear, dreadfully,' Violet said, 'Well, Mummy, when you don't *fink* of what you don't like, it seems to go away. That's what I find.'

Try that plan instead of complaining. Try not to think of the things you don't like. It is wonderful how many of them will seem to go away.

2. But it is not only things that are a trouble, people can be a nuisance too. There are some boys and girls who are a trouble to everybody. They always seem to be getting into somebody's black books, and they are just like smoke out of the chimney—a bother to everybody.

Well, if there are any boys and girls like that here, I want to remind them of the proverb which says that there is no smoke without fire. Smoke

is not a good thing in itself, but it is a sign of something good, for when we see smoke we know that somewhere there is a spark of fire; and a fire is a good friend, who warms us, and cheers us, and cooks our food.

And there is good in the 'smoky' people too. Somewhere underneath that black disagreeable exterior there is a fire burning. The only mistake they are making is that they are burning in the wrong way. For smoke is really wasted fuel, and scientists tell us that if we knew how to burn a fire properly there would be no smoke.

Nothing is really 'good for nothing.' You may be constantly getting into scrapes, and people may treat you as if you were no good. But God knows better. He knows that you have the making of something fine in you, and if you will let Him take you in hand, then out of the smoke He can make a beautiful, glowing fire.

III.

Seals.

'Clay under the seal.'—Job 38^{14}.

Have you ever played at making seals? It is a fascinating game. All you require is a lighted candle, a stick of sealing-wax, a piece of paper, and the loan of a die or a signet-ring from father or mother. Hold the sealing-wax in the candle-flame until it is soft enough to drop on the paper. When you have dropped the spot of wax, take your die or signet and stamp it quickly, evenly, and firmly in the hot wax. Keep it there for a minute, then raise it gently, and you will find that the motto or crest or initials on your die will be imprinted on the wax. You may not make a very neat job the first time you try it, or even the third time, or perhaps the thirtieth—the wax may look black and smoked, the impression may be faint at one part, or the drop of wax may not have been the right shape, and a piece of the seal may be awanting. It is all a case of practice, and practice makes perfection. Go on trying if mother does not object to your using a lighted candle, and father does not grudge the wax.

If they do, I'll tell you of an easier, cheaper, and safer way to make seals which requires neither wax, nor candle, nor paper—only the die or signet and your own willing hand. Press the die for a short time on the back of your hand. When you raise it you will find the device stamped perfectly on your flesh. Of course it will fade in a few minutes, but, since it costs nothing, you can do it over and over again, till you grow tired of the game.

Most of the seals we are accustomed to see are made of wax, but seals have been and still are made of other materials—of metal, for instance. In the Middle Ages the Popes used to attach leaden seals called *bullae* (from the Latin word *bulla* meaning a circular ornament) to their decrees, and that is how we read in history books of Papal 'bulls.'

Sometimes, but rarely, the seals were made of gold. When a Pope wanted to confer a title on a monarch he sealed the document with a golden seal. When one of the Popes gave our own King Henry the Eighth the title of 'Defender of the Faith,' he sealed the paper with a golden seal, and you can see that very seal to-day if you look for it in the British Museum.

But the kind of seal of which our text speaks is much older than that given to Henry the Eighth. It is a seal made of neither metal nor wax, for the material on which it is stamped is clay. It was the kind of seal used by the Babylonians and Assyrians thousands of years ago. They took the moist clay and they stamped it with the die, and then they baked it hard in the oven or in the sun. There still exist some of these ancient clay seals with the marks where the string or strip of leather was fastened to them. And you may see too the very dies or stamps or *matrices*, as they are called, which made the impression. These early dies were not shaped like ours; they were often round like a roller, and as they rolled over the soft clay they left a figured impression behind.

Boys and girls, I think we are rather like that piece of clay. When we come into the world we are like the smooth soft mass without any marks on it, but as life rolls on it leaves, as the roller leaves on the clay, a lasting impression on us. But though we may be like the clay in some ways, we are unlike it in this, that we can choose the kind of impression or pattern that will be stamped on us. We can say whether it will be a good and beautiful impression that we shall bear, or whether it will be one both distorted and ugly. It all depends who holds the die. If we go to Christ and say to Him, 'Here is my life all before me, help me to make it good and beautiful; help me to make the very best of it; help me to stamp it truly and

well'; if we say that to Christ, He will take the die into His own hand, and He will stamp our life for us.

And what do you think the impression will be? Why, it will be just a portrait of Himself. In olden days the kings had on their royal seals their own portraits, and when they stamped anything with the royal seal every one knew it belonged to the king, for they saw his image there. So with Christ's seal. Others looking on us, and seeing the impression on our clay, will say, 'They too belong to Christ.'

Discerning the Body.

By the Rev. James Moffatt, D.D., D.Litt., Professor of Church History in the United Free Church College, Glasgow.

What does Paul mean by this elliptical phrase in his description of the Christian's relation to the Lord's Supper? The passage (1 Co 11^{29}) runs thus: 'For he who eats and drinks without a proper sense of the body (*μὴ διακρίνων τὸ σῶμα*), eats and drinks to his own condemnation.' It falls to be interpreted in the light of the preceding discussion upon the meaning of the Lord's Supper, and the variety of opinions with regard to $10^{16f.}$ $11^{17f.}$ is reflected in the variety of interpretations assigned to 11^{29}. The problem has been again opened by Professor Morgan in his recent original work on *The Religion and Theology of Paul* (p. 224). It is of vital importance for the understanding of Paul's attitude towards the sacrament; but, before referring to Professor Morgan's theory, we had better survey the rival interpretations of the phrase.

They fall into two groups, familiar to students of the Epistle and its criticism. (i.) The most obvious is, 'not discriminating between the body' of the Lord, as represented by the consecrated bread, and the ordinary bread at the church Supper. The greedy, selfish person who snatches at the food, till often none is left for others, acts *ἀναξίως* (v.[27]); he fails to see that there is any real difference between the bread and wine of this Supper and the provisions at an ordinary meal. Such behaviour, as Paul has said, 'makes it impossible for you to eat the Lord's supper (*κυριακὸν δεῖπνον*) when you hold your gatherings' (v.[20]). It is an act of irreverence, which renders the perpetrator guilty of sacrilege, in the ancient sense of the term, namely, guilty of violating a sacred order which avenges itself upon the offender. He has to answer for a sin against (*ἔνοχος*, v.[27]) the body and the blood of the Lord, represented by the bread and wine; as he eats and drinks, in his profane, careless way, he involves himself in a condemnation or *κρίμα* (v.[29]), which comes immediately into operation (v.[30]).

This view seems to tally with the situation at Corinth. From Paul's language ($11^{17f.}$) we gather that the local church was in the habit of gathering for an evening love-feast or charity-supper, at which the Eucharist was also celebrated. This love-feast was the Christian equivalent for the supper of the guilds; it was not a 'sacrament' in the modern sense of the term, *i.e.* a gathering at which the eating is only a form, but a real supper[1] of the church, the food being provided by the wealthier members in the main. Only, at Corinth some were in the habit of hurrying to eat what they had brought, without waiting for the poor slaves or tradesmen who could not arrive till their day's task was done. This indecent behaviour was a disgrace to the church. It showed the cliques and sets within the church; it brought out invidious distinctions of social position, which were entirely out of keeping with the unity of the Church as the Lord's Body. Also, it left the late-comers with little or nothing to eat at all. Finally, it betrayed a gross disrespect for the religious aspect of the loaf and the cup. According to the interpretation under review, it is this last point which is pressed home by the apostle in v.[29]. No one who had a proper sense of what the bread and the wine at the love-feast of the Lord meant, would behave so greedily that some of his fellow-members would have to go without any of the food, while

[1] 'Un vrai souper, où chacun mangeait selon sa faim, seulement avec une haute intention mystique' (Renan, *S. Paul*, p. 265).

he himself might actually be drunk by partaking too freely of the wine (v.[21]).[1] 'If you want to give dinners to each other or to satisfy your appetites merely, do that at home (v.[22]); there the bread and the wine are not what they are at the *κυριακὸν δεῖπνον*.

(ii.) Another interpretation is: 'Not taking a right view of the body' (as represented in the bread), *i.e.* failing to appreciate the full and deep significance of the bread as a religious symbol or sign. Instead of blaming the Christians at Corinth for failing to draw a difference between the efficacy of the sacramental loaf and an ordinary loaf, the apostle is supposed to warn them against an inadequate appreciation of the sacramental loaf itself. Apparently this was the view of Chrysostom (*μὴ ἐξετάζων, μὴ ἐννοῶν, ὡς χρὴ, τὸ μέγεθος τῶν προκειμένων, μὴ λογιζόμενος τὸν ὄγκον τῆς δωρεᾶς*); the man 'does not inquire into, does not understand, as he should, the greatness of what is put before him, does not appreciate the importance of the free gift.'

But where did this lack of spiritual apprehension lie? The interpretation branches into two lines.

(*a*) According to some, especially Dean Stanley, for example, by 'the Body' is meant the unity of the Christian Church as the Lord's Body, a unity which is broken and disparaged by the selfish conduct of these Corinthians. In 10[16f.], after asking, 'The cup of blessing, which we bless, is that not participating in the blood of Christ? the bread we break, is that not participating in the body of Christ?'—the apostle at once adds, in a parenthesis 'for many as we are, we are one bread, one body, since we all partake of the one bread.' This instinctive comment shows how deeply the idea of the unity of the Church, as prefigured in the Eucharist, had penetrated the mind of Paul; it shows also that, after speaking of the bread and the cup, he could sum up the particular significance of the Supper as 'the bread,' and correlate that with 'the body.' This figurative or mystical sense of 'the body'[2] is held to underlie *μὴ διακρίνων τὸ σῶμα* in 11[29]. What Paul has been censuring (v.[18f.]) is the selfishness and lack of consideration at the church gatherings, the display of party-spirit and unbrotherly greed. What he desires is a due appreciation, on the part of each worshipper, of what membership in 'the body' involves. To partake of the Supper properly, one must recognize it as imposing obligations of brotherly love and fellowship. To eat and drink 'worthily' (*ἀξίως*) is to do so recognizing that they are 'participating in the body and the blood of the Lord' (*κοινωνοὶ τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου*). In fact, the Body (*τὸ σῶμα*) here recalls the Church (*τῆς ἐκκλησίας τοῦ θεοῦ*) of v.[22].

The stress laid by this interpretation[3] upon the unity of the Church corresponds to the introductory paragraph (vv.[19-22]) and to the conclusion (vv.[33. 34]), in which Paul reiterates his protest against the selfishness which reduced the supper to a private meal, instead of a common gathering for fellowship. The stress of the other (*b*) line falls upon the use of *σῶμα* in the special account of vv.[23-27], as the sacrificial body of the Lord in connexion with the bread or loaf of the Eucharist. In *μὴ διακρίνων τὸ σῶμα*, Paul censures the indifference of the Corinthian Church, or of some of its members, to the true meaning of the bread (v.[24], 'this is my body,' *τοῦτό μου ἐστὶν τὸ σῶμα*). He therefore recalls them to the interpretation of the rite which he had originally given them (v.[23], 'which also I delivered to you,' *ὃ καὶ παρέδωκα ὑμῖν*), in close connexion with the death of Christ. At Corinth he had emphasized this truth, set it vividly before their conscience and imagination, 'proclaiming' it (2[1f.], *καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ· οὐ γὰρ ἔκρινα τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον*), and he had instructed them on the meaning of the Supper from the same point of view as a rite in which they 'proclaimed' the death of the Lord (11[23f.], note *ὅσακις ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε*, 11[26]). What had led the Corinthians to ignore or undervalue this inter-

[1] 'One took the holy bread to assuage his hunger, another drank the wine when he had already confused his brains by drinking, making no distinction between this and any other bread and wine' (Hausrath, *History of N. T. Times*, iv. 27).

[2] As in 12[12. 13] ('by one Spirit we have all been baptized into one body'), 12[27] ('you are Christ's body, and severally members of it'), etc. Weizsäcker (*Apostolic Age*, ii. 282), reading *τὸ ὑπὲρ ὑμῶν* in 11[24], refused to see any allusion to Christ's death except in the cup; the bread was the symbol of Christ's presence with the Church, for Paul, though the Synoptic formula, 'This is my body,' meant 'the body of Christ as the unity of the church.' This is doubly wrong.

[3] It tallies with the prayer over the bread in the Didachê (9[4]): 'As this broken bread was scattered upon the hills and was brought together and made one, so let thy church be gathered together from the ends of the earth into thy kingdom'—although the reference is eschatological, and slightly fanciful.

pretation, we can only guess. Was it a mere irreverent habit? Or had they begun to make the sacrificial meal, as in the light of contemporary cult-feasts, a means of participation in the life of the Risen Lord by eating and drinking ($10^{16f.}$)? Probably the former. But in any case they required to be brought back to the solemn truth that what they did was in remembrance of Christ's death, and that what they ought to do was to appropriate His death gratefully and eagerly.

Professor Morgan's view agrees with this. He finds the determining passage in 'This do in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come' (vv.$^{25.\ 26}$), words which Paul added to the primitive tradition, and which form the index to his own conception. 'A memorial of Christ's sacrificial death, a means of proclaiming it—that and that alone is what the Supper signifies for Paul. And if we are right in supposing that he finds the Corinthian observance not merely disfigured by moral abuses, but also defective in the matter of knowledge, may we not say that what he misses in it is precisely the vital thing—a recognition of Christ's sacrificial death (cf. 1 Co $2^{1f.}$). With all their striving after mystic knowledge and mystic union, the Corinthian Christians failed to "discern" in the Supper the Lord's broken body and shed blood. They were guilty of the body and blood of the Lord in the sense that they ignored and flouted the significance of these divine realities.' This is true to the reiterated mention of 'in memory of me' (*εἰς τὴν ἐμὴν ἀνάμνησιν*, vv.$^{24.\ 25}$). The Supper was not to Paul a commemorative festival, as in some Greek guild a banquet might be held in annual memory of a departed member. The Lord was living (cf. 'till he come,' *ἄχρις οὗ ἔλθῃ*, v.^{26}). He was present as 'Lord' (*Κύριος*) at the Lord's Supper (*κυριακὸν δεῖπνον*). But He was not present at it as He had been at the Supper 'on the night when he was betrayed.' That Supper was a prophetic anticipation of the death which the Christian Eucharist commemorates as the basis of living fellowship with God. Consequently to sin against 'the body and the blood of the Lord' is to sin against the sacrificial death, to be indifferent to what the Supper means for all true disciples. It has nothing to do with any failure to recognize in the actual loaf either a symbol of the divine reality or a vehicle for the transmission of the Lord's life into the participant who digests his morsel.[1]

One of the crucial difficulties in deciding which of the various interpretations is correct, is not linguistic but historical. *Διακρίνων* may mean 'appreciating' in v.^{29}, 'taking a right view of'—although it does not follow that Paul used so flexible a term in exactly the same sense both in 11^{29} and in 11^{31} (if we only judged our lives truly, we would not come under the Lord's judgment' = *εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα*); he might well be playing on the different meanings of the term, and in 4^{7} he had certainly used the verb to mean 'discriminate' or 'single out' ('who maketh thee to differ, who singles you out?' *τίς γάρ σε διακρινεῖ*). The further and harder problem is, What was the precise situation to which he was referring? How was the Lord's Supper connected with the love-feast? We do not even know whether it was celebrated at the beginning or at the end of the common meal. The members at Corinth assembled, we may assume, 'in the Lord' (*ἐν κυρίῳ*) for a Lord's Supper (*κυριακὸν δεῖπνον*), to be partaken of in presence of the Lord (*Κύριος*) as their invisible Host and Head, with whom, as they ate and drank, they were in vital union; the holy kiss and the breaking of bread together were simple, realistic expressions of their corporate unity; and a solemn blessing, invoking and recognizing the presence of the *Κύριος*, opened the meal. But was there a special loaf, was there a special cup, set apart for the Lord's Supper, during the course of the meal? Or were the entire materials of the simple feast regarded as consecrated by the initial blessing, so that the Church Supper corresponded to the 'breaking of bread' elsewhere, *e.g.* in the Church at Jerusalem? If the latter view is taken, the first interpretation (i.) becomes less probable than the second (ii.).

What tells further against (i.) is the probability that if such had been Paul's meaning, he would

[1] Professor Morgan's trenchant refutation of this hypothesis (pp. 213 f., 224 f.), which is enjoying a passing vogue in some quarters, agrees with Schweitzer and J. Réville in brushing aside the attempt to interpret 11^{29} in the light of 10^{16}, as if 'the body' were the divine nature identified with the loaf of which the worshippers ate. In Dr. P. T. Forsyth's *Church and the Sacraments* (p. 152), Professor H. T. Andrews pleads that 'honest exegesis' obliges us to adopt some such interpretation. 'Honest' is hardly the adequate epithet to be ear-marked for exegesis of this kind.

have written: 'For he who eats and drinks without discerning or discriminating the body *and the blood*, eats and drinks to his own condemnation.' In short, this interpretation is not adequate to the full meaning of μὴ διακρίνων τὸ σῶμα. At best, it suggests a starting-point for that meaning, and the content of διακρίνειν τὸ σῶμα requires to be filled out from the context, especially from what has been said about ἀναξίως ('unworthily') and δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν ('let every man examine himself' = v.[31]). Now these phrases suit (ii.) exactly. Ἀναξίως denotes the frame of mind which does not trouble to put itself into line with the object of Christ in the Supper. To partake 'unworthily' (ἀναξίως) is to partake without any due recollection or perception of the death and passion which the rite commemorates. This is of course irreverent; it is to eat the bread and drink the wine as if they meant nothing special. But the irreverence consists in the irrelevance of the communicant to the feast. Ἀναξίως is 'carelessly,' 'heedlessly,' not 'unworthily.' And this is what the next phrase about 'testing oneself' implies. 'Let a man test himself; then he can eat from the loaf and drink from the cup.' Let him make sure that he knows what he is doing, let him realize his position, as one for whom the Lord died, as a member of the community, of the Body of Christ. The best preparation for partaking in the Supper, Paul implies, is a realization of the infinite obligations we are under to Christ and to one another.

I say, 'to Christ and to one another,'[1] because, although the second (ii.) interpretation is preferable, it is quite unnecessary to narrow the meaning of μὴ διακρίνων τὸ σῶμα. Both (*a*) and (*b*) are required to round off its significance. On the one hand, τὸ σῶμα must retain some of the suggestiveness of vv.[23-28]. 'The Lord Jesus took a loaf . . . saying, This loaf means my body (τὸ σῶμα) broken for you. . . . As often as you eat this loaf . . . you proclaim the Lord's death . . . he who eats the loaf carelessly . . . will have to answer for a sin against the body (τοῦ σώματος) of the Lord.' It is to this sacrificial significance of the Supper that Paul is recalling the Corinthians. When he adds, 'for he who eats and drinks (μὴ διακρίνων τὸ σῶμα), eats and drinks to his own doom,' τὸ σῶμα is a compact expression for the foregoing 'body and blood'; to eat the loaf without reflecting what it means in the Eucharist is fatal, that is Paul's point. If there is not a blessing in it, there is a curse, and the blessing depends upon the reverent appreciation of the Supper as commemorating the Death.

Or rather, it is Paul's primary point, we should say. As we have seen, the turn of thought and expression in 10[16. 17] proves that τὸ σῶμα for Paul in this connexion carried the further sense of unity with the Lord. When he speaks of the Church participating in the body of Christ, as the loaf is broken and eaten at the Eucharist, he can instantly think of the Church itself as the Body of Christ. The mystical, imaginative expression calls up both truths together. For the object and end of Christ's sacrificial death is reconciliation to one another, through reconciliation to God; the essential meaning of the Eucharist, as of the sacrifice which it represents, is in one aspect the common fellowship of those who are 'in the Lord' (ἐν κυρίῳ). The love-feast, with which the Supper was conjoined at Corinth, was intended to express the common life of Christians as the Body of the Lord, and this is close to Paul's mind in 1 Co 11[17-34]. He begins with it and ends with it. What he denounced as utterly incompatible with any proper observance of a 'Lord's' Supper (κυριακὸν δεῖπνον) was the selfish individualism which the Corinthians showed: ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει (vv.[20. 21]), 'for every one takes his own supper.' He is about to deal with this in chap. 12, where the conception of the Body and its members is developed, in order to prove the weakness and absurdity of this ἕκαστος individualism. But already, in discussing the Supper, he has it in mind. And when he closes by telling the Corinthians to wait for one another at their church gatherings, instead of disregarding their fellow-members (vv.[33. 34]), he is reiterating a counsel which he had already suggested in μὴ διακρίνων τὸ σῶμα.

It is therefore unnecessary to confine the meaning of μὴ διακρίνων τὸ σῶμα either to (*a*) or to (*b*) of the second interpretation. Neither in view of 10[16f.] nor in the light of 11[17f.] can we say, with Professor Morgan (*op. cit.* p. 226), that the Lord's Supper meant 'a memorial of Christ's sacrificial

[1] Calvin (on 1 Co 11[29]) recognizes this explicitly. 'Vides expeditissimam methodum. Si rite vis uti Christi beneficio, fidem afferas et poenitentiam: In his ergo duobus constitit examen, ut venias bene preparatus. Sub poenitentia charitatem includo: nam qui sibi renuntiare didicit, ut se Christo eiusque obsequio addicat, ille etiam procul dubio unitatem a Christo commendatam ex animo colet.'

death—that and that alone' to Paul, still less that 'the conception of the rite as binding believers into a fellowship with one another never emerges' (p. 221). Mr. Srawley is right in arguing that, while the primary reference of τὸ σῶμα in v.[29] is to the 'body' (cf. v.[24]), 'it is possible'—I would put it more strongly, it is highly probable—'that he has in view the more inclusive sense of "body" referred to in 1 Co 10[16. 17]. By his selfish action the richer brother failed to recognize that the sacred meal was a fellowship of believers with Christ and with one another. It was the sacrament of their incorporation in Christ. The abuses at Corinth turned it into a private meal' (*Encyclopædia of Religion and Ethics*, v. 543*b*). Hence the deliberate choice of τὸ σῶμα in 11[29], not simply because it summed up concisely the idea of 'the body and the blood' (the body suffering death by the shedding of blood), but also because it called up the idea of the Body of Christ as the Church.

Literature.

THE CRITIQUE OF PURE REASON.

Dr. Norman Kemp Smith, McCosh Professor of Philosophy in Princeton University, has written *A Commentary to Kant's 'Critique of Pure Reason'* (Macmillan; 21s. net). In theology a distinction is made between a Commentary and an Exposition, the former being an explanation of the author's words and phrases, with only an incidental reference to his thought; the latter being an explanation of his thought, with only an occasional reference to his phraseology. Dr. Kemp Smith's Commentary is an Exposition.

Few books that have been written require a Commentary (we keep Dr. Kemp Smith's word) more than Kant's *Critique of Pure Reason*. For it is not merely defective in clearness or popularity of expression. 'That,' as Professor Kemp Smith says, 'is a common failing of metaphysical treatises, especially when they are in the German language, and might pass without special remark. What is much more serious is that Kant flatly contradicts himself in almost every chapter, and that there is hardly a technical term which is not employed by him in a variety of different and conflicting senses. As a writer, he is the least exact of all the great thinkers.'

What is the explanation? The explanation is that the *Critique* was written in portions during a period of eight years, and at the end of that period (1780) the portions were run together into one treatise within the space of five months. Even the piecing together of these manuscripts was done under such disadvantages as made coherence an impossibility. For Kant objected to the sacrifice of an argument if once it had been committed to writing. 'If it could be inserted, no matter at what cost of repetition, or even confusion, he insisted upon its insertion.'

Here is room enough for inconsistency. But there is more. Kant's supreme merit as a philosophical thinker, especially as shown in the first *Critique*, is his open-minded recognition of the complexity of his problems, and of the many difficulties which lie in the way of any solution which he is himself able to propound. Kant's method of working seems to have consisted in alternating between the various possible solutions, developing each in turn, in the hope that some midway position, which would share in the merits of all, might finally disclose itself. When, as frequently happened, such a midway solution could not be found, he developed his thought along the parallel lines of the alternative views.

Last of all comes the fact of more than one edition. Of the result Dr. Kemp Smith gives a striking example when he is dealing with Kant's refutation of idealism. 'The new refutation of idealism in the second edition differs from that given in the fourth *Paralogism* of the first edition, not only in method of argument, but also in the nature of the conclusion which it seems to establish. Indeed it proves the *direct opposite* of what is asserted in the first edition. The earlier proof sought to show that, as regards immediacy of apprehension and subjectivity of existence, outer appearances stand on the same level as do our inner experiences. The proof of the second edition, on the other hand, argues that though outer appearances are immediately apprehended,

they must be existences distinct from the subjective states through which the mind represents them. The two arguments agree, indeed, in establishing immediacy, but as that which is taken as immediately known is in the one case a subjective state and in the other is an independent existence, the immediacy calls in the two cases for entirely different methods of proof. The first method consisted in viewing outer experiences as a subdivision within our inner experiences. The new method views their relation as not that of including and included, but of conditioning and conditioned; and it is now to outer experience that the primary position is assigned. So far is outer experience from being possible only as part of inner experience that on the contrary inner experience, consciousness of the flux of inner states, is only possible in and through experience of independent material bodies in space. A sentence from each proof will show how completely their conclusions are opposed: "Outer objects (bodies) are mere appearances, and are therefore nothing but a species of my representations, the objects of which are something only through these representations. Apart from them they are nothing." "Perception of this permanent is possible only through a *thing* outside me, and not through the mere *representation* of a thing outside me."'

We have called Professor Kemp Smith's book an Exposition rather than a Commentary. Yet it begins with an explanation of words. And as that explanation is detachable, we shall refer to it as an example of his manner. It is the explanation of the title: *Kritik der reinen Vernunft*, 'Critique of Pure Reason.'

1. 'The term critique or criticism, as employed by Kant, is of English origin. It appears in seventeenth and eighteenth century English, chiefly in adjectival form, as a literary and artistic term—for instance, in the works of Pope, who was Kant's favourite English poet. Kant was the first to employ it in German, extending it from the field of æsthetics to that of general philosophy. A reference in Kant's *Logic* to Home's *Elements of Criticism* would seem to indicate that it was Home's use of the term which suggested to him its wider employment. "Critique of pure reason," in its primary meaning, signifies the passing of critical judgments upon pure reason.'

2. '*Pure* (*rein*) has here a very definite meaning. It is the absolutely *a priori*. Negatively it signifies that which is independent of experience. Positively it signifies that which originates from reason itself, and which is characterised by universality and necessity. By "pure reason" Kant therefore means reason in so far as it supplies out of itself, independently of experience, *a priori* elements that as such are characterised by universality and necessity.'

3. '*Reason* (*Vernunft*) is used in the *Critique* in three different meanings. In the title it is employed in its widest sense, as the source of all *a priori* elements. It includes what is *a priori* in sensibility as well as in understanding (*Verstand*). In its narrowest sense it is distinct even from understanding, and signifies that faculty which renders the mind dissatisfied with its ordinary and scientific knowledge, and which leads it to demand a completeness and unconditionedness which can never be found in the empirical sphere. Understanding conditions science; reason generates metaphysic. Understanding has categories; reason has its Ideas. Thirdly, Kant frequently employs understanding and reason as synonymous terms dividing the mind only into the two faculties, sensibility and spontaneity. The triple use of the term is an excellent example of the looseness and carelessness with which he employs even the most important and fundamental of his technical terms. Only the context can reveal the particular meaning to be assigned in each case.'

4. 'The phrase "*of* pure reason" (*der reinen Vernunft*) has, as Vaihinger points out, a threefold ambiguity. (1) Sometimes it is a genitive objective. The critical enquiry is directed upon pure reason as its object. This corresponds to the view of the *Critique* as merely a treatise on method. (2) Sometimes it is a genitive subjective. The critical enquiry is undertaken by and executed through pure reason. This expresses the view of the *Critique* as itself a system of pure rational knowledge. (3) At other times it has a reflexive meaning. Pure reason is subject and object at once. It is both subject-matter and method or instrument. Through the *Critique* it attains to self-knowledge. The *Critique* is the critical examination of pure reason by itself. The first view would seem to be the original and primary meaning of the title. The second view very early took its place alongside it, and appears in many passages. The third view must be taken as representing

Kant's final interpretation of the title; it is on the whole the most adequate to the actual content and scope of the *Critique*. For the *Critique* is not merely a treatise on method; it is also a system of pure rational knowledge. It professes to establish, in an exhaustive and final manner, the *a priori* principles which determine the possibility, conditions, and limits of pure rational knowledge.'

It is enough to add that Professor Kemp Smith has a command of the English language no less complete and easeful than is his command of the book to which he has written this commentary. Sometimes his language glows with the emotion of a religious rather than of a philosophical writer (but never so as to unbalance his judgment). One short paragraph may be offered in illustration.

'When Voltaire in his *Ignorant Philosopher* remarks that "it would be very singular that all nature, all the planets, should obey eternal laws, and that there should be a little animal, five feet high, who, in contempt of these laws, could act as he pleased, solely according to his caprice," he is forgetting that this same animal of five feet can contain the stellar universe in thought within himself, and has therefore a dignity which is not expressible in any such terms as his size may seem, for vulgar estimation, to imply. Man, though dependent upon the body and confined to one planet, has the sun and stars as the playthings of his mind. Though finite in his mortal conditions, he is divinely infinite in his powers.'

THE LITERATURE OF AMERICA.

'The Cambridge History of English Literature' is finished; *A History of American Literature* is begun. It is to be edited and written by Americans. It will be divided into three books, and completed in three volumes. The first volume (Cambridge: At the University Press; 15s. net) ends with Emerson.

What is the fascination of the literature of America? Its leisure and its friendliness. Even in this volume, though it has so much ground to cover in so short a time, there is ample time to do all that has to be done, and a little loitering by the way is in the plan. Did you ever hear of Joseph Dennie? No doubt, if you have felt the fascination—if you had the good fortune, for instance, to read in your youth Field's 'Yesterdays with Authors.' But if not, if you are only a well-educated Briton, you have probably never heard of Joseph Dennie. He has two pages and a half all to himself, and the whole atmosphere is of a lazy afternoon in the 'Fall' somewhere within reach of Harvard. Dennie 'was as fond of conviviality as Steele, and as elegant in dress as Goldsmith. His literary pose had little in common with his actual habits of composition, as described by a former printer's devil of *The Farmer's Museum*:

'One of the best of his Lay Sermons was written at the village tavern, directly opposite to the office, in a chamber where he and his friends were amusing themselves with cards. It was delivered to me by piece-meal, at four or five different times. If he happened to be engaged in a game, when I applied for copy, he would ask some one to play his hand for him, while he could "give the devil his due." When I called for the closing paragraph of the sermon, he said, "Call again in five minutes." "No," said Tyler, "I'll write the improvement for you." He accordingly wrote the concluding paragraph, and Dennie never saw it till it was in print.'

They could do those things even with sermons there and then, and they can be recorded so delightfully here and now. The History of American Literature is at least to be readable. It is also to be accurate. The bibliographical lists are a wonder of fulness and correctness. And the characterizations of a period or a tendency are thoroughly reliable. This for example of New England Transcendentalism:

'According to this view of the world, the one reality is the vast spiritual background of existence, the Over-Soul, God, within which all other being is unified, and from which it derives its life. Because of this indwelling of divinity, every part of the world, however small, is a microcosm, comprehending within itself, like Tennyson's flower in the crannied wall, all the laws and meaning of the whole. The soul of each individual, therefore, is identical with the soul of the world, and contains, latently, all that that larger soul contains. Thus the normal life of man is a life of continuous expansion, the making actual of the potential elements of his being. This may occur in two ways: either directly, in states which vary from the ordinary perception of truth to moments of mystical rapture in which there is a conscious influx of the divine into the human; or indirectly, through the instrumentality of nature. Nature is the embodi-

ment of spirit in the world of sense—it is a great picture to be appreciated, a great book to be read, a great task to be performed. Through the beauty, truth, and goodness incarnate in the natural world, the individual soul comes in contact with and appropriates to itself the spirit and being of God.'

Who is the greatest of all the writers of America? That also is answered here: 'It becomes more and more apparent that Emerson, judged by an international or even by a broad national standard, is the outstanding figure of American letters. Others may have surpassed him in artistic sensitiveness, or, to a criticism averse to the stricter canons of form and taste, may seem to be more original or more broadly national than he, but as a steady force in the transmutation of life into ideas and as an authority in the direction of life itself he has obtained a recognition such as no other of his countrymen can claim. And he owes this pre-eminence not only to his personal endowment of genius, but to the fact also that, as the most perfect exponent of a transient experiment in civilization, he stands for something that the world is not likely to let die.'

PROTESTANTISM IN GERMANY.

One of the surprises of the war has been the impotence of the Russian Church. But there was an earlier surprise than that. It was the subservience of the Lutheran Church in Germany. No one has come to tell us clearly why the Church in Russia had so little power in the evil day. And only now has one come, at once competent and outspoken, to tell us how it came to pass that the Lutheran Church did not lift up its voice against the breaking of treaties and the crushing of liberties, but, on the contrary, gloried in the one and scoffed at the other. It is Dr. Kerr D. Macmillan, President of Wells College, U.S.A.

In his book *Protestantism in Germany* (Oxford University Press; 6s. 6d. net), Dr. Macmillan traces the history of the relation of the State to the Church from the beginning of the Reformation until now. He shows how decidedly Luther laid down the principle of the universal priesthood of all believers, and how desirous he was that the affairs of the Church should be administered by those who were members of it. But he shows also that Luther found the members of the Church unable of themselves to administer its affairs, so gross was their ignorance and so low their ideals. So it was out of necessity, as he sorrowfully said, that he turned 'to the civil authority because "it is the duty of all of us, but especially of the secular authority, above all things ['für allen Dingen'], to educate the poor children that are daily being born and always growing, and to hold them to the fear of God and discipline, for which schools and preachers and pastors are necessary. If the older people will not have it, let them continue to go to the devil. But the secular authority is at fault if the youth are neglected and undisciplined."'

Luther and his great associates passed away. The generation following quarrelled over matters of dogma, and the civil ruler was called in on every occasion. Then came the firm establishment of the Territorial System. And now the very principle of the universal priesthood is confined to the sphere of religion, and the State defines how narrow and impotent that sphere is. Listen to Rieker in the latest edition of Herzog: 'The Protestant principle of the universal priesthood is a religious and not a constitutional principle. It has reference to the relation of a Christian to God, and not to his position in the legal organism of the church.'

So the State is the lord and the Church is the servant. And when the State chooses to go to war, the Church finds reasons why God should go with it. 'From the time of the Reformation until the present there have not been lacking in Germany many pastors in every generation that have stood fearlessly for what they considered pure doctrine and true morality, and by their learning and life endeared themselves to their parishioners, and put the Christian world in their debt. From the homes of Lutheran ministers, as from the Scottish manses and our own ministers' homes, have gone out sons and daughters whose influence has been so great and good in every department of social life, as well as in the church, that no one can doubt the seriousness, piety, and sound discipline that surrounded their childhood. Moreover, owing to this constancy of the pastors, there has been a steady though not uninterrupted advance throughout the centuries, so that it may be said that the position of the pastor and of the church as a whole was never so favourable or secure as to-day. But the struggle upward has been long and arduous, much more so than might have been the case had it not been for the oppressive hand of the

state and the lack of independence in the church. The Protestant church in Germany, by being deprived of the form of organization and the self-government compatible with its principles, has never been free to control its ministers, to train its people, or to play its proper part in educating, disciplining and directing the thought of the nation. The evil effects of the territorial system are written plainly in every page of its history.'

ALLAN MENZIES.

Messrs. Macmillan have issued a volume which contains the most important of the occasional papers written by the late Professor Allan Menzies of St. Andrews. The title is *A Study of Calvin, and Other Papers* (10s. net). That which gives the volume its title is a paper of more than a hundred and twenty pages in length. It is just such an estimate of Calvin and Calvinism as the present time needs, and yet it is so free from temporary judgments that it is sure to last through many trying times to come. The English ignorance of Calvin and of his thought is disgraceful, the most damaging thing for contemporary theological training that we know. And the result of that ignorance is disastrous. His value as a commentator is ignored, though he is of more value than any other of those who wrote before the scientific criticism of the Bible began. Professor Menzies was of the most liberal school of theology in Scotland and so not born to be a Calvinist. But he had studied Calvin. 'He is a great man and his views are wide, and he has a great knowledge of literature. He has a happy insight into the nature of the book he takes up, and his tendency to edification keeps him free on the whole from exaggeration and absurdities. He declines in some instances to accept the plain meaning of a passage which will not fit into his system, but that is rare. He does not go into long digressions; his motto as an interpreter is "lucid brevity."'

Of the remaining papers we are most attracted by that on the Preparation of the Apostle Paul at Tarsus. Paul, says his daughter, was always one of Dr. Menzies' heroes. 'The more he worked at the history of St. Paul, the more he was fascinated by the grandeur of his character, the power and effectiveness of his life.' The very last day of his own life he worked all day long on his article on 'Paul' for The Encyclopædia of Religion and Ethics. 'It was a wet, blustering day, and he only went down to the gate to look at the waves. After dinner he came and played with his dog, a Dandie Dinmont of affectionate ways, who looked forward to the usual programme from his master every night, that his paws should be tickled and his tail gently pulled. Good-night was said as usual, and about eleven o'clock my Father went up to rest. Shortly afterwards he became breathless, and in a few seconds he was gone—awakening on the Sabbath morning to the fuller life.'

Those sentences are from the Memoir which his daughter has written to introduce the Papers. It is right well done that Memoir, a quiet conscientious faithful story and lifelike portrait. Clearly Professor Menzies was and is a man to be envied.

There is a delightful anecdote of pastoral visitation. It is an epitome of the two extremes once at war in Scotland, the 'moderate' and the 'high-flying,' and it is a rebuke to both. Menzies visited 'an old woman who was addicted to the pleasures of a cutty pipe. He went in, and perceiving the smell of tobacco, said to her in his friendly way, "Well, Janet, been having a draw?" She made no reply, and for the whole of his visit she remained dumb. Shortly after he had gone, another minister called. He adopted a more serious tone, and inquired in a voice of deep solemnity, "Well, Janet, how is it with your soul to-day?" But this question pleased her no better than the last. She made no reply, but when her visitor had gone, she turned indignantly to her niece, who kept house for her, and said, "Twa impident rascals thae!"'

THE BOOK OF ZECHARIAH.

Mr. David Baron has written much on prophecy and typology. Being invited, on the strength of these writings, to contribute Notes on Zechariah to *The Scattered Nation*, the Quarterly Record of the Hebrew Christian Testimony to Israel, he persevered with his task through many issues, and now the Notes are published in a large handsome volume of 554 octavo pages under the title of *The Visions and Prophecies of Zechariah* (Morgan & Scott; 10s. 6d. net).

Those who are out of sympathy with Mr. Baron's principles of interpretation will be apt to overlook the book. That will be a mistake. The author speaks for a devoted band of men and

women whose outlook has to be understood. It is very true that modern scholars will have nothing to do with the secondary sense which he finds so frequently and so assuredly in the prophet's language. Still less will they accept the interpretation which makes the prophet o'erleap the centuries and see the day of Christ in every detail of its unfolding. But that is the method of interpreting Scripture which alone seems to give it value for spiritual nourishment and growth in grace to a certain number of believers in our day. It is therefore impossible to deny wholly its divine instrumentality. There is no doubt, however, that this commentary on Zechariah makes its chief appeal to those who are in sympathy with its author's conception of God's providence and His method of revelation.

A short example may be given of Mr. Baron's exposition. Let it be part of the note on the phrase, 'Behold the man' in Zec 6^{12}: 'Ecce Homo'!—"Behold the Man!"—an expression which has become famous and of profound significance, since some five centuries later, in the overruling providence of God, it was used by Pilate on the day when He Who came to bring life into the world was Himself led forth to a death of shame.

'Here, however, it is not to the Son of Man in His humiliation, to the "Man of Sorrows and acquainted with grief," that our attention is directed by God Himself, but to the only true Man after God's own heart—the Man *par excellence*—the Ideal and Representative of the race, Who, after having for our salvation worn the crown of thorns, shall, as the reward of His sufferings, be "crowned with glory and honour," and have all things put in subjection under His feet.'

THE FACE OF CHRIST.

In *The Quest of the Face*. (Macmillan; 7s. 6d. net) the author (let us say it is the author) sets out to find the face of Christ among the citizens of London. As the author is Mr. Stephen Graham, we know that we shall have good writing and reverence, and may accompany him with expectation. But how does he know the face of Christ? How will he recognize it? He has looked at the face of Christ as the great painters have painted it and he is not satisfied with it. He is not satisfied with any of the faces. If, however, the faces could all be gathered into one he believes *the* face would be found. For each picture has something that is satisfying though none has everything. Even if two were brought into one, the ancient painting of Ushakop and the very modern painting of Vasnetsof (both Russian paintings, you observe), we should be very near the picture of the true face. In any case the author, as he sets out on his quest, has a face in his mind's eye, and he hopes to find it in London.

But he is disappointed. The nearest approach to it is the face of a man who is dead. He has fallen down in the street; a crowd gathers; the author looks down on the face also, and behold it is almost the face that he is seeking. But the man is dead. The face of Christ is the face of the living.

Then a wonderful Serbian comes, a scholar, thinker, enthusiast, Christian. And they go out together to find the face, more hopefully now and further away. Dushan, the Serbian, shows him that he has been seeking an individual; they must seek a member of society. They must find the Kingdom of God first, and then within the Kingdom they will find the face. They find the Kingdom, and the quest comes to an end. For the face of Christ is not to be found until one awakes.

But why not? Why is it not found when you have found a Christian nation? Why is the face not to be found, say, in America? Because 'America comes laden with the sadness of the plight of the black man, her ten millions of liberated slaves, many of whom will also have shed their blood and mingled it in death with the blood of whites for the same cause. She comes laden also with enmity toward the yellow man, and is predisposed to settle a dispute with Japan by the same anachronistic force of arms and appeal for justice and right. She will not readily give to Japan over and above what Japan wants in the West, and so win more goodwill in the grand commonalty of humanity. But if America comes thus encumbered, we come to her not less so. We English have India on our conscience, and the denial of the brotherhood of the most wonderful peoples of the East. India has mingled her blood with ours also on the field of death for the same ideals; it is for us to meet her now with love and sacrifice and the convincing reality of our religion. And in Africa it must no longer be possible to reproach us, as King Cetewayo said: "First come

missionary, then come rum, then come trader, then come soldiers"—nor for the soldier to yearn to be shipped east of Suez that he may raise a thirst for sin.'

There are other things in the book besides the Quest of the Face. But the Quest of the Face is the main thing.

DEUTERONOMY.

What was the Book of the Covenant which in the time of Josiah was found in the Temple, was read to the king and then to the people, and caused such consternation? Sir George Adam Smith says it was some form of Deuteronomy. But what form he cannot say. For there were many books and editions of books out of which our present Book of Deuteronomy was compiled, 'and we cannot say which of these this Law-Book was or whether it was exactly any one of them, or whether the process of their compilation had already begun.' In 1903 Dr. John Cullen published his *Book of the Covenant in Moab* in which he argued that the book found by Hilkiah contained not the code of laws of the present Deuteronomy but its discourses or some of them. Sir G. A. Smith examines Dr. Cullen ('one of the most original and searching of recent works on the subject') and concludes: 'While Dr. Cullen presents an unanswerable case for the inclusion in Josiah's Law-Book of considerable sections of the deuteronomic discourses, and especially of chs. v.–xi., he fails to prove that the book did not also contain some at least of the Code.'

Sir George Adam Smith has written the Commentary on *The Book of Deuteronomy* for the Cambridge Bible in the Revised Version (Cambridge Press; 6s. 6d. net). The Introduction and the Notes are both very full and very scholarly: they are also very readable. We have looked at the Introduction. Let us look at the Notes. On the verse (Dt 23^{25}), 'When thou comest into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn,' we read: 'The Pharisees flagrantly contradicted not only the spirit of this law, but its very letter, by interpreting *plucking* as *reaping*, and because this was *work* (v.[13]) they held it unlawful on the Sabbath.'

On the leaving of a sheaf in the harvest field (Dt 24^{19}) we read: 'Attention has been drawn to the fact that some peoples leave the last sheaf on the field under the superstition that it contains the corn-spirit, and being therefore dangerous is easily relinquished to strangers (Frazer, *Golden Bough*, ii. 171 f., 232 f.). I am told that in the shires of Lincoln and Norfolk it was the practice till sixty or eighty years ago to shape part of a sheaf into a "corn-baby" and to bury it in the field, in order to ensure the next crop. It is possible that in some cases the custom of leaving the gleanings to the poor may have started from such superstitions. But those who see in these the sole origin of the custom ignore the natural promptings of the hearts of simple, peasant peoples to care for the needy. There are no traces of the superstition in D, H, or Ruth ii. D's appeal to the self-interest of the harvesters (*that thy God may bless thee*, etc.) is rather one of his many illustrations of his favourite principle that obedience to God's ethical demands will be rewarded by prosperity (cp. xiv. 29, xv. 4 f., 10, 18, xxiii. 20; cp. xvii. 20). Otherwise the motives of the laws are purely humane and in both sets the humanity is enforced by religious considerations. In D the motive is characteristically gratitude to God (v. 22), in H it is as characteristically the simple fact: *I am Jehovah thy God.*—The duties enforced are observed at this day in Palestine. "The poorest among the people, the widow and the orphan, are not infrequently seen following the reapers"; and "the poor are often seen after the gathering in of the crop going from tree to tree and collecting the few olives that may have been left" (Van Lennep, *Bible Lands*, etc., 78, 128). "It is natural with them not to gather stray ears or to cut all the standing ones, which would be looked upon as avarice; every bad act is avoided as much as possible "before the blessing," as the corn is very often called; the law of Moses . . . is innate with them. The produce of the gleanings . . . may enable a widow to have bread enough for the winter' (Baldensperger, *P.E.F.Q.*, 1907, 19).

SAINTE CHANTAL.

Sainte Chantal, 1572–1641: A Study in Vocation, by E. K. Sanders (S.P.C.K.; 10s. 6d. net)—such is the title-page of the latest issue of the S.P.C.K. series of Ecclesiastical Biographies.

It is a most minute and elaborate biography.

The style is not easy. There is a way of anticipating the future (which is no doubt clear enough to the author) that is bewildering. And there is a way of returning upon events that are past which is occasionally almost as disconcerting. Yet the study is most interesting. One has to take time. The second time the whole book is read will make everything clear and establish its real value.

Baronne de Chantal is known as the intimate friend of François de Sales, and as the Founder and first Superior of the Order of the Visitation. But it is not the outward events of her life that are of importance here, it is her own religious development. What a curious experience it is. Through what a series of doubts and difficulties did she pass, always directed by the wise counsel of François de Sales. It is something to reach sainthood; and no doubt it was sainthood that she reached at last. But the road travelled was surely a mistaken one. Life has sorrows enough for self-discipline; we do not need to go out of the way, seeking mortifying experiences at every turning.

And the life in the Order is not, as we see it here, an attractive one. At Lyons, where a branch of the Order was established (its first Foundation was at Annecy), a certain M. Austrain had been helpful, and his child Christine was received into the House. She was not a 'religious' and did not want to be. The report sent to the Mother Superior is: 'The child's inclinations become daily more impossible to check. It is really appalling to hear the things she says; my daughter de Thorens is completely astonished. She says she cannot live here any longer, that no one talks of anything but God, and she gets so tired of it that sometimes she feels completely desperate. I have had to beat her myself to-day and shall have to do so again; we must just do the best we can while she remains here.' Our sympathy is entirely with the child.

ST. JOHN'S GOSPEL.

There were ancient critics as there are modern. The ancient criticised dates and documents as they were able. The modern can do no more. Perhaps we give too much credence to the modern critics. Mr. G. H. Trench trusts solely the ancient. Whatever has the mark of tradition on it, that he accepts. He has no introduction to his commentary on the Fourth Gospel, which goes by the title of *A Study of St. John's Gospel* (Murray; 7s. 6d. net). He accepts the Johannine authorship—'such is the tradition of the Church throughout the centuries'—and proceeds with his comments. He believes that there was a Pre-Adamic race—'the Bible deals with none but Adam's race, the type that began about 6000 years B.C.' He finds salvation for all of that race which entered and left the world throughout those 6000 years in the descent of Christ into Hades. 'We may believe that there is a vast organized Ministry working in the underworld started by our Lord Himself when "He descended into Hades."' He believes that Jesus baptized His mother, His reputed father, and also John the Baptist. He accepts the tradition that Golgotha got its name from Adam's skull, and seems to believe that Adam was buried there. Finally, he believes that all (men and things) shall yet be brought home to God. This is the Note there:

'John 6^{37}, "All, which The Father gives to Me, shall get home to Me." The totality of the race is given and shall reach Him its goal: it is The Father's gift to Him: "and no individual that is on the way to Me will I cast out." No argument can be found here against the Universalists—their position being that while the whole human race has been given by The Father to The Son, the individuals get home to Him at long intervals reaching over various Ages.'

Mr. Francis Meynell has made a selection from Henry Vaughan and Andrew Marvell and has published it, very attractively, with the title *The Best of Both Worlds* (Allen & Unwin; 3s. net). How well does Vaughan express the mind of many at this time in the familiar verse:

He that hath found some fledged bird's nest may know
At first sight if the bird be flown;
But what fair well or grove he sings in now,
That is to him unknown.

Professor Gilbert Murray delivered the Presidential Address to the Classical Association in January. His subject was the Religion of a 'Man of Letters.' He has published the address, with the appropriate title of *Religio Grammatici* (Allen & Unwin; 1s. net). What is the Religion of this

Man of Letters? It is the religion of Democracy. 'For the cardinal doctrine of that religion is the right of every human soul to enter, unhindered except by the limitation of its own powers and desires, into the full spiritual heritage of the race.' Thus Professor Murray uses the word religion with comprehensiveness—for even the word 'spiritual' in that definition is more applicable to Shelley than it would be to Wordsworth.

The Helping Hand, by Gerald Gould (Allen & Unwin; 2s. net), is held out to the sinner. And there is some courage in the way the offer is made. 'Let us then [this is in the chapter on Sin] come straight, and with full courage, to the fact which we all know in our heart of hearts, and all constantly forget: the fact which is the solution, if rightly understood, of many among the paradoxes and contradictions which have beset our inquiry so far: the fact which is the beginning of hope for the outcast and the unhappy, and the first step towards true religion. The fact is this: a sin is not to the bad *if we are resolved to turn it into good.* A sin may be full of hope, of promise; it may be the cause and inspiration of a new way of life.' That paragraph is decisive for the understanding of the book.

Mr. Blackwell of Oxford has issued a revised edition of that most entertaining Commentary on the Georgics of Virgil by the Rev. T. F. Royds, M.A., B.D., entitled *The Beasts, Birds, and Bees of Virgil* (4s. 6d. net). In a delightful Preface, Mr. Warde Fowler says: 'No book of classical antiquity makes quite such a strong appeal to Englishmen as the *Georgics*. For the average educated Englishman has in him something of the sportsman, something of the naturalist, and often at the back of his mind an inkling of the poet; long ago he had also in him a good deal of the farmer, and it looks as though this might be so again in the next generation. The *Georgics*, if he has the luck to come across them, are pretty sure to attract him in one way or another. I well remember, in the days of my college tutorship, having to push a sporting youth through the thorny hedge of Responsions — one who was totally incapable of understanding the rhetoric of Livy, with whom we first tried him; then in despair I put him on the *Georgics*, and adroitly began with the third. When he came to Virgil's description of the horse's points, his face and his mind at once brightened; to use his own language, he "found," and thereafter took all his fences without a fall.'

It will be a rare event in the future when a book appears which adds something substantial to the discussion of the Synoptic Problem. For the moment the centre of interest is Q—that unknown book (or something else) which is supposed to have been used by St. Matthew and St. Luke and which gave them the materials that their Gospels contain beyond the contents of St. Mark. And the urgent question is this: Did St. Luke and St. Matthew use Q independently?

Well, a book has been published by an American scholar, Professor George D. Castor (who lost his life in an accident in 1912), and is introduced to us by Professor B. W. Bacon, in which this latest aspect of the Synoptic Problem is discussed; and in our belief it is brought sensibly nearer a solution. This is the department of study in which the scholarship of America is fully abreast of the best learning in the world. And this book is of the best American scholarship. The title is *Matthew's Sayings of Jesus* (Cambridge University Press; $1.25 net).

The Book of Patriotism for Empire Day is published by Messrs. Evans Brothers of Montague House, Russell Square, W.C. (2s. 6d. net). It is a large volume in strong wrappers and three columns to the page, containing more things about patriots and patriotism than you could have believed it possible to bring together within the covers of any single volume. There are hymns and songs and plays and recitations. There are rules for fancy marching and flag drill. There is an illustrated geography of the Empire and an illustrated description of its flags. There is Nature Study for Empire Day and there is Handwork for the same.

Mr. J. M. Hogge, M.A., M.P., has published two sermons on *Love Stronger than Death and the Consecration of Sacrifice* (Hodder & Stoughton; 1s. 6d. net), in order that he may do his part in holding up the weary hands and strengthening the feeble knees at this time. There is little of what is called 'sermon construction' about them, but there is much evidence of faith in God and sympathy with man.

Christ and Woman is the title of a book by F. W. Orde Ward, B.A. (Kelly; 3s. 6d. net), in which the Women are described who came in any way into touch with Christ, and something is said about what Christ did for them. It is a useful modern subject, a subject that will never lose its charm, and Mr. Orde Ward is by training and temperament the man to give the charm of it its full opportunity.

He puzzles us once. He seems to identify Mary Magdalene with the Woman in the City who was a sinner. It is an ancient error, and if the phrase 'damnable error' is ever allowable now, it is that. But Mr. Orde Ward is modern.

Herodias is one of the women. Did Christ come in contact with Herodias? We forget the words, 'His disciples went and told Jesus,' we forget how Jesus would realize the scene, the ghastly scene in the prison, and the ghastlier scene in the banqueting hall; and we forget that He would know the state of the soul of Herodias.

We must not think that the present glad rapprochement between this country and the United States is due entirely to the War. Let the War have its credit, it needs all it can obtain of every kind. But there were men who for years before the War broke out lived for this very purpose, and did not live in vain. One of them, and a most noble specimen, was Mr. John Lewis Griffiths, American Consul first at Liverpool and then at London. He had a personal charm which won every heart. And he could speak. Could there be a more perfect 'Vote of Thanks' than this to Mr. Birrell?—

'It is with unfeigned pleasure that I second the resolution of thanks, so feelingly and eloquently proposed by the Chairman. Many years ago I read *Obiter Dicta*. Since then I think I have read everything Mr. Birrell has written and many of his speeches. We have all fallen under the witchery of his style, so subtle in suggestion, so genial in humour, so searching and yet so kindly in satire, so profound in observation and comment, so pure in sentiment, so limpid and lucid in expression, so tender and humane in treating of the foibles and follies of men. He is a lineal descendant of Charles Lamb, dowered with the same rich gifts, and we go to his writings, however often the visit may be repeated, with the pleasurable anticipation with which we always go to the *Essays of Elia*, knowing that they possess that perennial interest and charm, that elusive but unmistakable distinction of style, that nobility of diction, which characterize the literature that lives.

'Writing at a time when contemporary fame has often been sought by authors through the employment of the sensational, the weird and the grotesque, Mr. Birrell has always been true to the highest ethics of his art, choosing, for his handmaidens, beauty and truth. There is a benignity and serenity in his writings, which is as refreshing as the cool, tranquil spaces on a summer's day, in the deep recesses of the forest.

'It has been true of many English statesmen that they could write an epic or a sonnet, a romance or a dissertation on religion or philosophy, with the same ease and grace which they directed the affairs of empire. It has fallen to few statesmen, however, to do what Mr. Birrell has done, to infuse their contributions to political debate with such a charming literary quality as to cause their words to be listened to and read by men of opposing party faith with the keenest delight. His utterances are always relieved by the wit that stimulates, and mellowed and ennobled by the gentleness that heals. You are as well known and as greatly beloved, Mr. Birrell, in my country as in your own land, and I bear to you to-night the homage of kinsmen beyond the sea. Your gift to English letters will prove a precious legacy to all who enjoy the delicate and exquisite musings of rare and cultured souls.'

Mr. Griffiths' speeches and lectures have been published under the title of *The Greater Patriotism* (John Lane; 6s. net). The most important of them all is a lecture on 'The American Spirit.' It is a lecture worth careful study and likely at this time to be carefully studied. Mrs. Griffiths has written a brief biography. It is enough to whet one's appetite for the addresses which follow, and not one of the addresses will disappoint expectation.

The Poetry of Lucretius was the subject of a lecture which Professor C. H. Herford delivered at the John Rylands Library, and which he has now published (Longmans; 1s. net). Dr. Herford widens the definition of poetry to include Lucretius' *De Rerum Natura*. He accepts Wordsworth's dictum that poetry is not in its subject but in the impassioned handling of it. He takes 'impas-

sioned' to mean the response to need, and as he believes that Lucretius found something in Nature that responded to spiritual needs of his own, he counts him among the poets. Others say that the *De Rerum Natura* is simply science (the science of that day) run into verse. But what could Lucretius find in Nature that answered to needs of his own? Two things: the sense of *continuity* underlying the changing show of the material world, and the sense of *infinity*.

Professor A. S. Peake lectured at the John Rylands Library on *The Quintessence of Paulinism* (Longmans; 1s. net). The lecture makes an enjoyable book. Most of the matters of present concern are discussed in it. Dr. Peake does not follow the multitude to attribute all that is distinctive in Paulinism to the Greeks. For example, it is the custom to identify the 'flesh' with the body and find in Paul the Greek contrast between matter and spirit. Dr. Peake finds that Paul distinguished the 'flesh' from the body. Again, he holds that Paul had an adequate knowledge of the facts of Christ's life and of His teaching. As to what Paul knew *before his conversion* this is the sum: 'He passionately held fast the Law as God's appointed way of righteousness, but was conscious of inability on his own part to attain his ideal. For himself personally righteousness had not come through the Law. On the other hand he held Jesus to be a blasphemous pretender to Messiahship, cursed by the Law and therefore by God, but with misgivings whether after all He might not be the true Messiah; in which case His death was intended as an atonement for sin and to create that righteousness before God, which in Paul's own experience at least the Law had been unable to do. In which case again the Law was abolished, and Jew and Gentile were placed on the same level before God.'

In the end of a pamphlet, called *Congregationalism Re-examined* (Memorial Hall; 6d. net), in which the distinctive principle of Congregationalism, its Ministry, and other matters are competently set forth, the Rev. B. Nightingale, M.A., Litt.D., asks whether Congregationalism is worth preserving. A quarter of a century ago, he says, such a question would have been regarded as superfluous or even impertinent; a dozen years ago such a question would have been much less superfluous; whilst to-day it needs to be asked with the utmost possible seriousness. For great men and leaders in Congregationalism like Dr. Horton and Dr. Forsyth have been saying disconcerting things and nobody seems disconcerted. Yet Dr. Nightingale advances 'solid reasons why Congregationalism cannot disappear from the religious agencies of to-day without irreparable loss to both the Nation and the Church; and when I use the word "Congregationalism" I mean the real, strong, effective thing, and not the attenuated shadow which is sometimes substituted for it.'

The Rev. A. W. Greenup, D.D., Principal of St. John's Hall, Highbury, has translated from the Hebrew *The Commentary of Rabbi David Kimhi on The Book of Psalms* (Palestine House, Hackney). At least he has translated the first eight psalms, and no doubt the rest will follow. Let us choose the first comment on the first verse of the first psalm as an illustration.

'*O the happiness of the man!* The word for happiness is always in the plural: and the reason is that they cannot pronounce anyone happy on account of one good thing found in him or one piece of prosperity which attaches itself to him; but for many good things found in him do they say "Happinesses are his!" In this psalm David includes the whole religion of man, and what he ought to do in this world and the goodly recompense of the righteous and the punishment of the wicked. And it is a very precious psalm; wherefore he begins his book with it.'

There must be many to whom a short enough and reliable enough book on the Second Advent will be welcome in these days. Just such a book has the Rev. W. J. L. Sheppard written. Its title is *The Lord's Coming and the World's End* (S.P.C.K.; 2s. 6d. net). We commend it heartily and unreservedly.

We are all Christians. The Germans are Christians. They who sink hospital ships, they are all Christians. Canon Vernon Storr does not believe it. He tells *What it Means to be a Christian* (S.P.C.K.; 2s. net), and it means much more than that; it means something other than that.

First, it means Christ, a personal recognition of the living Christ as the most powerful moral force in one's own life. After that it means the fact of

the Holy Spirit, the Fatherhood of God, the sense of sin, the recovery, and the responsible joy of fellowship. It is all told faithfully in seven strong sermons.

The Rev. John Blacket must be one of the most voluminous authors in Australia. He has a list of volumes after his name which runs to ten lines of the title-page, and the last line is a double etcetera. His latest book is the study of *The Manifestation of Antichrist* in this war (Elliot Stock; 1s. 6d. net). There is also an appendix on the sounding of the Last Trumpet.

The Stratford Company of Publishers in Boston, U.S.A., have undertaken the issue of a 'Universal Library.' The first three volumes are *Nine Humorous Tales*, by Anton Chekhov; *Stories of the Steppe*, by Maxim Gorki; and *What Men Live By, and Other Stories*, by Leo Tolstoi (25 cents each).

It is always advisable for the preacher to read sermons and to read widely. Let the American preacher read British sermons, and the British preacher American. That gives its own value to a volume of sermons which comes to this country all the way from Oklahama. The volume has merits of its own. The preacher, the Rev. P. C. Schilling, D.D., makes reality his first aim, and interest his second. But the mere fact that he handles subjects which are rarely handled in a British pulpit is enough to make it worth our while to read the book.

Which of us has heard or preached a sermon on the Millennium? In *Christ Triumphant and Christian Ideal* (Boston: Stratford Co.; $1.50 net), Dr. Schilling has a notable sermon on the Millennium. We shall be content to quote one paragraph of it.

'The shadow was miraculously turned back fifteen degrees in the dial of Ahaz, to confirm Hezekiah in the promise that God made to restore him to health and add to his life fifteen years. Therefore it is clear to my mind, that the seventh year or millennial period, as indicated by the sabbath day and sabbatical year of Israel, is to be the last stage of existence for the material universe,—the *last day*, of all visible things, and when it has reached its limit, after its introduction (and none but God can know when that will come), the world will pass away, and nature will cease to exist. Then we cannot know when the Millennium will come, because we cannot ascertain when Jesus will return to the world. Both events are sealed mysteries of God. And it is enough for us to know that both are future, and that we should be true to Christ in all of our ways, and faithful in the discharge of all duties and obligations to our fellow-mortals. Jesus is coming again to "rule the nations with a rod of iron," but to establish the Kingdom of God in triumph and joy and great glory in the world. The subjects of that Kingdom, during His personal reign in the world, will be glorified and immortalized men and women, who have been redeemed from among the peoples of every race under the sun. Blessed consummation of this weary and sorrowful world! Let us give it welcome, and hail its approach, and wait its coming, more than they that watch for the morning. We weep over the wrecks of the world and lament its heart-rending tragedies; our hearts melt with fervent sympathy for broken-hearted parents whose children are swept from their fellowship and the bosom of the domestic paradise by an holocaust of sin; our tears of bitterness fall on the irresponsive faces of our beloved dead, over suffering infancy and the unconscious clay of sweet innocents, over the untimely births that have never seen the light, or have just looked upon it and shut their eyes for a season, waiting for the glorious light of the resurrection morning. Our souls desire to see the King in His beauty. The voice of the Church calls for Jesus to return, and all creatures long to be renewed.

These eyes shall see them fall,
  Mountains and stars and skies;
These eyes shall see them all
  Out of their ashes rise;
These lips His praises shall rehearse
  Whose nod restores the universe.'

The Re-discovery of the Psalms.

By the Rev. A. R. Howell, M.A., Kincardine-in-Menteith.

II.

What they tell us.

The road or street we have to walk along, perhaps every day of the year, becomes so familiar to us that we cease to observe its points of interest. But one day we have an experience that opens our eyes. We go forth under the stress of a great emotion, some overpowering joy or sorrow, and features that under ordinary circumstances we pass by unnoticed suddenly and, as we recall later, startlingly impress us. The Book of Psalms may be compared to an old and familiar road. It has been trodden by the feet of the saints, and we, less worthy, have followed in the worn and hallowed tracks. But familiar habit has often blinded our eyes to the beauties of the way, and we have passed them by unheeded. It is not so to-day. Our minds are obsessed by one absorbing topic which, while it has caused much of what has ordinarily interested us to be blotted out, has given us a new vision of some great outstanding truths.

I.

The Sovereignty of God.

A very prominent idea in the Psalms which the war has invested with tremendous significance is that of The Sovereignty of God. 'The Lord reigneth, let the earth rejoice.' 'The Lord reigneth, let the people tremble.' God's providence is manifest in nature. 'The heavens declare the glory of God,' and the 'earth is the Lord's and the fulness thereof.' His sovereignty is manifest in history. All events are ordered by Him, and He is supreme over all. The 46th Psalm, along with the 47th and the 48th, may be taken as representative of a large class in proclaiming this idea. 'God is our refuge and our strength.' 'He is king over all the earth.' 'He will be our guide even unto death.' Hence God's enemies, the enemies of God's people, will be scattered. There is never any doubt in the Psalmist's mind as to the triumph of right. God is on the side of right, and on the side of those that obey Him. He is their 'Sun and Shield,' and always 'at their right hand.' Nor is His merely local or temporary triumph. All nations must acknowledge Jehovah. None can stand against Him, and one day His will shall prevail over all for ever. In the moments of despondency to which one is sometimes tempted when, to our weak faith, God seems indifferent, and His presence and power and willingness to help are too feebly realized by us, the unfaltering optimism of the Psalms is a bracing tonic. 'O bless our God, ye people. Which holdeth our soul in life, and suffereth not our feet to be moved.' Even in the so-called Imprecatory Psalms, where we find a vindictive hatred of the enemies of Israel that we feel to be directly contrary to the spirit of the Gospel, it is the sovereignty of God that is the underlying thought. We recall the rude and violent character of the age in which these utterances were spoken, and we can eliminate their barbaric and unchristian spirit. We see that what they really stand for is a passionate and uncompromising zeal for God and for God's righteousness, and a correspondingly measureless hatred of wrong and oppression. During the Indian Mutiny the 79th Psalm was felt to be an almost literal interpretation of the appalled and outraged public sentiment of the time. There is much in the mere language of the Imprecatory Psalms that we feel it is impossible to use to-day. But we can appreciate still the white heat of indignation and loathing when we recoil with horror from the 'frightfulness' of a ruthless and unscrupulous enemy. 'Fill their faces with shame that they may seek Thy name, O Lord, that men may know that Thou, whose name alone is Jehovah, art the most high over all the earth.'

II.

The Sense of the Cross.

The Psalms are appealing very strongly to us just now because they have so manifestly The Sense of the Cross. Many have told us recently that in France and Flanders where the fighting has been severe, and even the churches have been reduced to ruins, the image of the Cross

has invariably remained intact, standing solitary and arresting amidst the surrounding desolation. The fact is wonderfully suggestive of the place which the Cross holds in the eye of the world to-day. In the untold suffering of thousands of stricken hearts, and in the magnificent self-sacrifice of our soldiers, we have learnt anew that

> All through life we see a Cross,
> Where sons of God yield up their breath;
> There is no gain except by loss,
> There is no life except through death.

And we are realizing, in consequence, a new fulness and richness of meaning in the Cross of Jesus, as not merely the unique event it is in history, but as the supreme example of the great law of the higher life. Of course, we do not find this idea consciously present in the Psalms in the fuller light in which we now see it. There is a hint of it, perhaps, in the classic expression of the law of sacrifice in the 40th Psalm, quoted by the writer to the Hebrews as realized in 'the offering of the body of Jesus Christ.' Our Lord, too, when He hung upon the Cross, repeated the opening words of the 22nd Psalm as if to claim the fulfilment in Himself of the idea of the 'righteous' sufferer. But the distinctive note in the Psalms in this connexion—and it is this that is giving them their present appeal—*is the continual record of suffering in them side by side with a continuous and unfaltering faith and hope.* These writers were great sufferers, sometimes, as we gather, because of their own sins or because of national sins, for they believed strongly in the close connexion between sin and suffering. But most frequently their sufferings were those of 'the righteous.' Though they had sinned, their fault was surely as nothing in comparison with that of the heathen who were oppressing them (Ps $59^{3,4}$). It was a real problem, and it is the way in which it was met that is so helpful to us. The suffering of the righteous is accepted in the spirit of sacrifice, the very spirit of the Cross. Following close upon the bitter cry of perplexity and anguish come the indomitable and triumphant expressions of unshaken faith in God. 'Be of good courage and He shall strengthen your heart, all ye that hope in the Lord.'

III.

The Conditions of True Peace.

As we read the Psalms to-day we seem to find a new emphasis upon what they tell us of The Conditions of True Peace. Times of calamity are times of heart-searching. 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.' We feel we have a clear conscience in regard to the initiation of the great war. Yet as a people and as individuals do we not need chastening and cleansing? Are there not crying evils amongst us that we have tolerated too long? Have there not been disquieting symptoms in our national life even during the course of the war that may well lead us to ask, Are we worth fighting for? Do we deserve to win? Are we able, when the time comes, to bring in the 'new world' which we hope is to 'redress the balance of the old'? Amidst this wholesome chastening of spirit the great Penitential Psalms and other similar utterances throughout the Psalter bring us a message that is always needed. 'Who shall ascend into the hill of the Lord? . . . He that hath clean hands and a pure heart.' 'Delight thyself in the Lord, and He shall give thee the desires of thine heart.' 'The meek shall inherit the earth, and shall delight themselves in the abundance of peace.' In the 106th Psalm the sacred writer reviews the long history of his people, and finds the source of all their troubles of the past in forgetfulness of God and in rebellion against His law. In the 1st Psalm, on the contrary, as if to strike a note that shall vibrate through the whole book, we are given the secret of a happy and prosperous life. 'Blessed is the man that walketh not in the counsel of the ungodly . . . but his delight is in the law of the Lord. . . . For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.' The war, with all that it is teaching us, is making such words ring true in our hearts with an insistence that will not be put by. Every competent observer of the times is telling us that we stand at the parting of the ways as to what henceforth shall be the ideals which shall shape and control the destinies of the future. It will be well with us and with those who come after us to the extent that we follow this teaching of the Psalms. A humble penitence, an utter dependence upon God, a simple obedience to Him and to His law of righteousness are the imperative conditions of a true and lasting peace.

Christianity in History.

By the Rev. Robert Mackintosh, M.A., D.D., Professor of Ethics, Christian Sociology, and Apologetics in Lancashire Independent College, Manchester.

Even in a season distinguished by an unusually interesting output of theological works, the volume issued by Dr. Bartlet and Dr. Carlyle[1] may be held to stand highest of all. Theirs is an interesting and long-established partnership, between a liberal-minded Nonconformist and a liberal-minded Churchman; but never before have the two friends collaborated on so important a scale or with such striking success. While each of the authors is an expert on a special period, neither of them is a specialist in the bad sense. They have many-sided interests. And in this volume they have worked through the whole material in consultation with each other—a fact which adds not a little to the value of their book.

To put Christianity into six hundred pages is no small task for the best equipped and most capable of minds. By approaching the subject historically—not in the way of constructing an imaginary or (at the best) an arbitrary Essence of Christianity—the authors have made their task easier in kind but more burdensome in quantity. The history they offer us is not confined to doctrine. Doctrine has its place in the book, and is permanently of value; yet it is only the skeleton or the scaffolding of the Christian life. Nor does the narrative lose itself in external events. It essays a middle path, trying to put on record how the Christian spirit and life has manifested itself, individually and socially, age by age. When we consider the difficulty and vast importance of such an enterprise, the narrative may be said to move with surprising ease. As far as possible, the reader is spared. Quotations from any foreign language, with scarcely an exception, are given in English translation. Historical assertions are hardly at all argued out—space forbade that. The well-informed reader, up to the limits of his own knowledge, will be able to divine the grounds for the assertions made; the unlearned reader can assure himself that he is given, on each point, conclusions which have commended themselves to two very able and well-furnished minds, who know the evidence in full, and who have dismissed as less probable other views on the points in question. One thing the authors have been able to do for their readers. They quote original materials, not very often, but tellingly. Sometimes these are familiar passages, more often unfamiliar, always first-hand matter wisely chosen; *e.g.* early sacramental liturgies, showing the religious mind of the age in its truest because most devotional attitude.

Part I., 'The Beginnings,' deals with the N.T. While the presence of an eschatological strain in the thought of the Master is admitted, it is urged that other and deeper elements must have been central on His own intention. 1 Peter is regarded as the most typical of N.T. Epistles, free from the more startling peculiarities found in the great mind of St. Paul. In St. Paul's own case, it is urged that he *cannot* have been as much of a sacramentalist as some would make him to-day. He has laid down eternal spiritual principles which forbid sacramental extravagances. His own sacramental language must be viewed as symbolic.

Part II. is the most elaborate of all. The preface dwells upon this fact, not by way of apology, but rather to explain why it must be so. The growth of the system conveniently known as Catholicism is traced almost inch by inch on the three lines of sacraments, doctrines, orders. It is pointed out that all three are in correlation, and that all are tinged with local and temporary influences from the non-Christian environment. Catholic sacramentalism has something of a pagan quality. Nicene doctrine has something of that sacramentalism at its heart.

The Middle Ages (Part III.) are treated with a freer movement of generalization and in less detail. Indeed, the Part is rather an essay than a history proper; though doctrinal growths are duly noted, and the crowning sacramental exaggerations described with a touch almost of indignation. In spite of admitted mediæval emphasis upon authority, we are reminded that the Middle Ages steadily appealed to 'custom,' and beyond it to

[1] *Christianity in History: A Study of Religious Development.* By J. Vernon Bartlet, M.A., D.D., and A. J. Carlyle, M.A., D.Litt. 12s. net. (Macmillan & Co. Ltd., London, 1917.)

Divine or Natural Law, as a safeguard against arbitrariness. Almost paradoxically we are told that the period subserved the growth of individuality, if only because of its plea for Church autonomy in face of the State. Such a thesis enables the authors to trace continuity, and to divine even in the 'dark' ages the promise and potency of the modern world.

The authors draw special attention to their treatment of the Reformation (in Part IV.), not in abstract separation from its past and future, nor yet as the first of modern phases, but—along with kindred minor movements—as part of 'the Great Transition.' Continuity, once again! We are made to feel how tremendous an event was the Protestant breach with Rome, and, if inevitable, yet in some ways how regrettable.

In Part V., 'The Modern World,' the treatment gains not alone in interest, but—if one may trust one's impressions—in penetration and mastery. Recent Christianity is studied against the background of the world of free modern culture, especially scientific, but also æsthetic and poetical. The characterization of Coleridge's poetry is extraordinarily telling; so is the exhibition of the significance of Faust's turning to magic because weary of dry logic. A spirited apology is offered for Romanticism, as a return to beauty, to sympathy with the Middle Ages, to the spirit of a wider corporate life. Kant, Schleiermacher, Hegel, Ritschl are touched off briefly but in most suggestive fashion.

The leading positive clue which the authors put forward in the name of a Christian philosophy is a worthy analysis of personality. This is to safeguard what is moral and what is evangelical in Christian faith and life. For lack of such a philosophy, early Christology could only be half-successful, and early sacramentalism was held in no sufficient check. But the foundations are now (one gathers) in good measure laid. Personality in man, by a profound intuition, grasps and responds to the personality of God (Augustine, Abelard, the early Friends, Jacobi, Coleridge,—after Kant and Hegel, but more wisely,—F. D. Maurice). Christ is the supreme influence developing the personality of His redeemed. What Christology this will yield cannot of course fully appear in such a treatise as the present History, though there are suggestive hints. One ought also to mention repeated protests, in the interests of moral personality, against exaggerated 'Absolutism' and against reckless appeals to omnipotence.

More generally, and writing as historians, the authors—as their title-page already declares—work with the clue of Development. A subtle thought! Sometimes it emphasizes what changes may establish themselves by slow degrees. P. 192, in view of the final form of sacramentalism in the ancient Church, ejaculates: 'Such changes can development bring about!' But more frequently the other side is stressed, as on p. 590: 'the master-idea, giving unity and continuity amid all diversity, is Development.' Another effect: if everything has its place in the development, no phase can claim to be more than a single humble part of the many-sided truth. To historians, everything is 'relative.' Doctrine is relative—not this doctrine or that, merely, but doctrine as such. At its best it is secondary. The life of godliness is primary. Catholicism or High-Church sacramentalism, the leading form (as regards time and as regards space) of organized Christianity, is shown up and discredited when its origins are impartially recorded. But what about Christ Himself? Very delicately and reverently, in Part I., we are warned that the Master's teaching as first apprehended—nay, more than that, even as first delivered—contained certain inadequate and temporary elements. This problem of the distinctiveness of central Christianity recurs, perhaps with added difficulty, towards the end of the book. Once again we find ourselves within sight of matters suggested, but not fully discussed, in the present volume.

Possibly, in the long run, it is not the historian, with his 'relative' view of all things, who can speak the last word regarding Christ and Christianity. Yet historical treatment is a wholesome correction for all the dogmatisms—one's own, as well as those of others. And the History before us is full of good things. A short notice can hardly display even specimens of the riches of Eshcol. There is as much of the evangelical temper in this volume as there is of learning and of liberality. Every competent reader who works through it will find that he has appreciably advanced his own theological and religious education.

Contributions and Comments.

A Note on Luke xx. 39.

I DO not know if the verbal similarity of this to LXX version of Ps 21^{30} [He 22^{30}], *καὶ ἡ ψυχή μου αὐτῷ ζῇ*, has been noted. If these are our Lord's words, and not a gloss, as is supposed by Bruce (*Expositor's New Test.* i. 616), may it not be supposed that He concluded the argument by an authoritative quotation from O.T. as in other cases: *e.g.* Have ye not read what David did? It is, of course, the Ps. which begins: Ἠλεί, Ἠλεὶ λαμᾶ σαβαχθανί (LXX: Ὁ θεός, ὁ θεός μου, πρόσχες μοι, ἱνατὶ ἐγκατέλιπές με;), from which the words on the Cross were quoted in Hebrew. If it is a quotation, or a reminiscence, did our Lord quote from Hebrew or the LXX?

Our A.V. and R.V. are opposed to LXX, and there is no reference in the margin. The translation is 'none can keep alive his own soul.' But it is more than probable that the LXX represents the true Hebrew text. The Targum supports it. The difference between לֹא = not, and לוֹ = unto him, is slight, and the source of confusion elsewhere in O.T.; yet, as there were no points, the distinction between 'he doth not preserve his soul alive' and 'And my soul liveth unto him' is involved in it. May it not be held that our Lord quoted from the original Hebrew, and that Luke gives the reference from LXX, and that there was no suspicion or doubt then that the text meant anything but 'my soul liveth unto him.' It may also be noted that St. Paul's ὃ δὲ ζῇ, ζῇ τῷ θεῷ, (Ro $6^{10.11}$) seems also to be an echo of LXX.

The outcome would be that Bruce is wrong in regarding the words as 'an editorial explanatory gloss to make the deep thought of our Lord clearer'; *i.e.* in θεὸς δὲ οὐκ ἔστι νεκρῶν ἀλλὰ ζώντων. They would be quite in our Lord's manner of reference to O.T.

Also it would not, I think, be so easy to give v.[29] in the Ps. the national rather than the personal significance with Briggs (vol. i. *Psalms*, Int. Crit. Com.).

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Gamaliel.

THE Hellenistic Seminar of the University of Manchester has been investigating the Gamaliel passage of Ac 5^{34-41}. He is there called *νομοδιδάσκαλος*. What we know of Gamaliel agrees with this description. Like his grandfather Hillel, he originated many legal ordinances. As President of the assembly of judges he is known to have dictated three letters to the secretary, Johannan, two of which had reference to tithes, and the third gave notice of an intercalary month upon which Gamaliel and his colleagues had decided. He is also said to have ordered the removal from the Temple precincts of a Targum on the Book of Job, the oldest written Targum of which anything is known. Some Christian writers have thrown doubts upon Gamaliel's having been President of the Council. Upon what grounds they do this is not very clear.

We have no record that at his time the head of the Sanhedrin, who was also head of the Tribunal, was a teacher in any stricter sense than that implied above. Gamaliel enjoyed the highest repute as an authority in the interpretation of Scripture and in deciding questions affecting the application of the Law. The school of Hillel, whose head he undoubtedly was, always appears collectively in its controversies with the school of Shammai. Individual scholars and their opinions are not mentioned. Gamaliel is omitted in the chain of tradition given in the Mishna (Abot i. 11). Johannan ben Zackai is named as the one who continued the tradition after Hillel and Shammai. St. Luke does not say that St. Paul 'sat' at the feet of Gamaliel, but that he was 'brought up' (or educated) 'beside' his feet.

Texts, versions, and commentators are divided in opinion as to the punctuation of Ac 22^{3}. There are weighty authorities in favour of placing the comma after *τῇ πόλει ταύτῃ*. There are equally weighty authorities for inserting it after Γαμαλιήλ. It is argued that because the first two clauses begin with a perfect participle, the third must be made to begin likewise. This method cannot be applied to the fourth clause, which must commence *ζηλωτὴς ὑπάρχων*.

The rhythm of the sentence has been used as an argument for determining the grouping of the words. An examination of the structure shows that it consists of four groups, going in pairs. The first two have the participle at the beginning of each clause and three stress-beats in each of them. In the second pair the participles follow part of the clause and there are six stress-beats in each. Παρὰ τοὺς πόδας Γαμαλιήλ, therefore, does not belong to the second clause of the first pair, but to the first clause of the second pair. Unless the verse is thus punctuated the entire structure is vitiated. The syllables with the stress may be underlined thus: γεγενημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας Γαμαλιὴλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον.

The problem, now, is to determine the meaning of παρὰ τοὺς πόδας. Robertson instances Mt 13^{1} 20^{30}, Mk 4^{1}, Lk 5^{1}, Ac 10^{6} 22^{3}; as examples of παρὰ with the accusative after verbs of rest. (*Grammar of the Greek of the New Testament*, 1914, p. 615. It may be presumed that here Robertson's ἀνατεθραμμένους, '*men* who had been brought up,' is a misprint and not a variant reading.) Jerome appears not to have been certain how to interpret these passages. He uses 'ad' in Mk 4^{1}, 'juxta' in Ac 10^{6}, and 'secus' in Mt $13^{1.4}$, Lk 5^{1}, Ac 22^{3}. The Peshitto has ܠܓܠܝ ܝܬ ܓܡܠܝܐܝܠ here. The oldest known Arabic versions follow closely the translation of the Peshitto. The Bohairic reads, 'Nourished at the feet of Gamaliel, he who taught me accurately the law of our fathers.' The Paris Polyglot (reprinted in the Newcastle Edition of the Bible in Arabic, 1811), though valueless for textual purposes, in one word offers an interesting interpretation of παρὰ τοὺς πόδας. 'Reared in this city in the presence of (لدى = French 'chez') a man named Gamaliel instructed in what concerns the freedom (or writings) of the law of the fathers.' The passage may be taken to infer that St. Paul's parents died when he was young, and that he was reared as one of the family in the home of Rabban Gamaliel.

St. Luke says that St. Paul spoke in Hebrew (Aramaic). Probably, then, the original of παρὰ τοὺς πόδας was לְרַגְלֵי (Dt 33^{3}). In 1 S 25^{42}, Job 18^{11}, and Hab 3^{5}, it has the meaning 'behind,' 'at the heels of.' In Gn 30^{30} and Is 41^{2}, it means 'following step by step.' In Aramaic לְרַגְלָא may be rendered 'following,' 'according to,' 'in the wake of,' 'in the school of thought of,' and ܒܫܘܠܝ has the signification 'in vestigiis ejus.'

In describing his education (*Life*, ii.) Josephus uses favourite words of St. Paul and St. Luke, παιδεύω, προκόπτω, διαφέρω, ἀκριβέστερον. He does not appear to have studied with any one teacher. 'I made mighty proficiency in my learning, and appeared to have both a great memory and understanding. Moreover, when I was a child of about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came then frequently to me together, in order to know the accurate understanding of points of the law.'

The great-great-grandson of Gamaliel, Rabbi Jehudah the Holy (A.D. 135–220) is represented as sitting on the ground while his elders sat on benches, asking them questions, and starting objections, which the other Rabbis examined (Baba Metzia, f. 84 *b*; vol. xii. pp. 216, 217, in Rodkinson's translation). This, however, would be some sixty years after the establishment of the Rabbinical schools at Jamnia.

This concludes our survey of the evidence. The Seminar would like, therefore, to submit for the criticism of your readers the following paraphrase of the opening argument of St. Paul's speech: 'Do not forget that I am a Jew. It is true that I was born in Tarsus in Cilicia, but I grew up in this city. Here I was brought under the influence of Gamaliel. According to his school of exegesis I was instructed in our ancestral Law. I was always as zealous in my devotion to it as all of you are to-day.'

G. Corrie Glanville.

Greenheys, Manchester.

The Future of the Revised Version.

The Expository Times raises again the always interesting speculation as to whether the R.V. will gradually displace the A.V. Fifty years is suggested as the time of transition; approximately corre-

sponding to the remaining years of the generation whose education was completed before the R.V. appeared. May I venture to suggest, and illustrate, precisely the opposite tendency?

I was eight years old when the Revised N.T. appeared, and twelve when the O.T. followed it. I was at once introduced to the R.V. at home. At school and at Cambridge I was brought up almost entirely on it. To me when I was ordained the R.V. was the familiar version. For some years after my ordination I persisted in my preference for the R.V., but with gradually weakening strength. I don't mind saying now that I wholly prefer the A.V.

So far as the O.T. goes I think there can be no doubt that the R.V. is better. But the importance of the N.T. is paramount: and there I think on balance the A.V. has the advantage. Partly it is a matter of translation. For example, the Revisers' treatment of Aorists, Perfects, and Imperfects is sometimes a real improvement. But more often it is a mere schoolmasterly trick (to find out whether a boy has construed his lesson or not) and weakens the translation. And the rule of 'a word for a word,'—again schoolmasterly rather than scholarly — has impoverished the English without improving the Greek. But mainly, I think, it is a question of Text.

On the Revisers' Committee were two world-famous scholars who had devoted their lives to Textual Criticism, Dr. Scrivener and Dr. Hort. Dr. Hort won the day; and so doing I fear he lost all the ages to come. The slavery to two famous manuscripts, one recently discovered under romantic circumstances, the other specially interesting from the jealous care with which it was guarded, is not the strength but the weakness of the R.V. In the end it will be its undoing.

Of course the discussion of isolated readings will often show the R.V. right and the A.V. wrong. But the whole principle of the R.V. in virtually accepting Dr. Hort's unhistorical theory of the 'Syrian' revision was mistaken. So too are many of the rules of evidence on which it is based. '*Proclivi scriptione praestat ardua*' may sometimes help us to determine a knotty question; but to make it the general rule of excellence is like living on mustard, salt, pepper, and rejecting sugar and fruit and cream. To give him his due, Dr. Hort had the full courage of his convictions; and not only preferred the 'difficult' to the 'easy,' but also (logically and consistently) the 'impossible' to the 'difficult.'

And has not the critical treatment of the Synoptic question undermined (or effectively spiked) another canon of criticism? Where two Gospels were found to agree in some MSS. and differ in others, we were taught to prefer the reading that gave a difference, and to accuse some unknown scribe of wilful or accidental assimilation. But if, as we now believe, the Gospels had a common origin (whether written or oral) the probability is reversed. *Caeteris paribus* we should prefer the identical reading as original, and regard the variant as a mistake.

The Doxology to the Lord's Prayer in Mt 6^{14} was omitted by the Revisers on what then seemed overwhelming evidence. But since the R.V. appeared we have the *Didache*, certainly older than ℵB and perhaps older than the Greek of St. Matthew, and the *Didache* restores the Doxology. I hardly dare even to refer to the mutilated prayer given by the R.V. at Lk 11^{2-4}.

Yet even in the case of the Lord's Prayer our indebtedness to the R.V. is real and lasting. The doctrine of a personal devil ('Deliver us from the Evil One') is too important to be obscured.

You say that 'they who use the A.V. in youth will cleave to it in manhood.' There must be many now, like myself, in middle life, who have been brought up on the R.V. I value and respect the R.V. still. But I am a convert to the use of the A.V. The R.V. is the long-standing acquaintance. But the A.V. has become the dearer friend.

D. R. Fotheringham.

Charing Vicarage.

Entre Nous.

The Modern Mother.

Lady Glenconner has wonderful children, and Lady Glenconner's children have a wonderful mother. Before the age of nine one of the children wrote this poem—it is given in facsimile in *The Sayings of the Children* (Blackwell; 6s. net), the spelling and the penmanship suggesting six as the probable age:

I know a face, a lovely face,
As full of beauty as of grace,
A face of pleasure, ever bright,
In utter darkness it gives light.

A face that is itself like Joy,
To have seen it I'm a lucky boy,
But I've a joy that have few other,
This lovely woman is my MOTHER.

The children are numbered, not named. This is how Lady Glenconner trained them. The particular child was 'Four,' of whom a perfectly bewitching photograph is given on the page opposite that on which this story begins:

One day he made his Mother very sad by killing one of his gold-fish. He made no secret of it, he deliberately fished it out, and laid it on the boards beside the bowl that had contained it. Then he carefully set one blue rosetted shoe upon it, and stamped. He was four years old at the time, and his Mother knows that the act had less of cruelty in it than interest. It was in the nature of an experiment, an excursion into the realm of power. None the less it was an event that overwhelmed his Mother. She knew not how to meet it, whether to punish or explain, nor in which way to do either. That her concern was felt by him was certain, for he crimsoned when he saw her distress. This showed he was not callous. He heard her murmur to herself, 'What ought I to do? What can I do? I don't think a whipping would be the right thing.' He listened with interest, and then said with feeling: 'A good thing if I was shut up in a dark room without my dinner or tea.'

'Would you be willing to bear that?'

'Yes.'

She had been right in feeling that whipping would be of less than no use for a child of his character. It would have hardened, and not enlightened, him; for when she mentioned it, murmuring to herself in her first perplexity of distress, he had looked defiance. 'I'll tell everyone in the house, I killed the fish—I'll tell everyone in the world, I killed the fish.' Yet his Mother could not decide if it were right to let him formulate his own punishment. Some visitors arrived at this moment so that she had to defer the matter. 'You must go out now, Four,' she said, 'and I must think the matter over, before I can say what I shall ask you to bear for having killed the fish. You have told me you will suffer something?'

'Yes,' he said, and turning a brigand's glance upon the visitors, he left the room.

It was the custom of the children's Father to sit by them at bedtime, and tell them stories, so on this evening the Mother told him what had happened and suggested his telling the story of St. Francis of Assisi, and the manner of his taming the birds and fishes by his gentleness. Four listened with pondering eye. 'Was he a real man?'

Late that night Four's Mother heard him stir in his sleep.

'Are you sorry?'

'Yes.'

'Did you know it would die if you took it out of the water?'

'Yes.'

'Did you want it to die?'

'Yes.'

'Why?'

'I only wanted one.'

'But you could have given one away. If it were alive again would you kill it?'

'Leave it alive.'

'What will you do about it?'

'Go without pudding for two or three days.'

'For two days, or three days?'

'For three days.'

'Very well.'

'I'll go without pudding or dates; but I may have a banana, mayn't I?'

'Well, what do you yourself think?'

'Not a banana.'

Next day at lunch, pudding was not asked for, and dates were not asked for, but just as they were all leaving the luncheon table, a little hand was thrust out and a banana taken. 'I'm not going to eat it *now*,' he said—and he dropped it into his pinafore. 'What did you say last night?' 'But I'm not going to eat it *now*.' His Mother stretched out her hand, but he got quickly down from his high chair and ran to the door. His Mother was not going to follow hastily. There was to be no pursuit and unseemly scuffle; the banana must be relinquished, but it would have to be of his own free will, or all that had passed would be worse than useless. After a few minutes his Mother went to the door, she saw the small square figure of four years old, half-way up the staircase, standing watching for her. His Mother said, 'Four, if you break your promise now, you break my heart.' Silently he came downstairs towards her, put the banana in her hands, and slowly walked upstairs

again. Dignity is native to his nature, and has been shown from earliest years; that is why it would have been ill-judged to coerce him. The character of punishment should always be in the nature of expiation, which is from within: and not of retaliation, which is from without. His Mother knew he was of that character that can only be taught by being led to feel, and think, morally.

'Where are you going, Four?'

They were walking slowly upstairs all this while; he being still of an age that sets both feet on each step, one after the other, in true nursery fashion. He answered her question by pointing one tiny finger to the night nursery door. When his Mother went in some time later, she found him sitting on the ground with his hands clasping his knees, thinking.

Was it Luck or was it God?

Captain Ball, V.C., several times wrote as if he felt that there was a Divine influence watching over him, protecting him when he was flying. Once in a postscript to a letter home: 'Your remark in your letter about God looking after me is quite right, for I think it is God and not only luck.' The airman poet, Paul Bewsher, has written of a similar belief in the 'Dawn Patrol':

Then do I feel with God quite, quite alone,
High in the virgin morn, so white and still,
And free from human ill:
My prayers transcend my feeble earth-bound plaints—
As though I sang among the happy Saints
With many a holy thrill—
As though the glowing sun were God's bright Throne.

My flight is done. I cross the line of foam
That breaks about a town of grey and red,
Whose streets and squares lie dead
Beneath the silent dawn—then am I proud
That England's peace to guard I am allowed—
Then bow my humble head,
In thanks to Him Who brings me safely home.

Singing and Ascending.

In the poem just quoted Bewsher speaks of 'Singing among the happy Saints, with many a holy thrill.' The impulse to sing as they ascend seems to be frequently felt by airmen. Captain Ball spoke of it, and in another poem Bewsher writes of the

. . . joy that on these flashing wings
I cleave the skies—O! let them fret—
Now know I why the skylark sings
Untrammelled in the boundless air—
For mine it is his bliss to share.

The Bloom of the Plum.

I certainly never did or will read impure things in books or newspapers. I consider familiarity with impurity rubs the bloom off the plum, which never can be restored. Minds differ, some almost enjoy to read queer things. Impurity does not seem to me to find any response in you: you can come in contact and it runs off like quicksilver—leaves no print. I don't think that is common.[1]

This Philistine.

How are you getting on? Any rare anecdotes? Or is it to be a sort of literary choke-damp? Come up here on the Thursday and read over your lecture, and I'll give you lessons in gesture, voice modulation, the art of bowing, the secret of how to speak in a happy tone when half of the people have walked out and the other half are sound asleep. At any rate, come on the Thursday, and I'll take you to a nice home, the heads of which you may judge of by the following anecdote. ——, good-natured honest soul, has a pretty house and a loving wife. Before she was married she got a letter from him—a very important one, such as you perhaps have written more than once! She turned up her text-book to see what the verse for the day was. And it was:—'The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine!' They both enjoy that story, and so does every one who knows them. So come.[2]

The Briton and the Hun.

Since the war began every one has been finding in his reading illustrations and coincidences. One of the most curious we have come upon is in Whittier. He has a poem in commemoration of

[1] *The Life of Sophia Jex-Blake*, 113.
[2] *Life and Letters of John Paterson Struthers, M.A.*, 121.

Elizabeth Fry (written in 1885). He compares her with Elizabeth of Hungary, or Thuringia as he prefers to say. The poem ends with this verse:

United now, the Briton and the Hun,
Each, in her own time, faithful unto death,
Live sister souls! in name and spirit one,
Thuringia's saint and our Elizabeth![1]

Progress.

There are in life two elements, one transitory and progressive, the other comparatively if not absolutely non-progressive and eternal, and the Soul of man is chiefly concerned with the second. Try to compare our inventions, our material civilization, our stores of accumulated knowledge, with those of the age of Æschylus or Aristotle or St. Francis, and the comparison is absurd. Our superiority is beyond question and beyond measure. But compare any chosen poet of our age with Æschylus, any philosopher with Aristotle, any saintly preacher with St. Francis, and the result is totally different. I do not wish to argue that we have fallen below the standard of those past ages; but it is clear that we are not definitely above them. The things of the spirit depend on will, on effort, on aspiration, on the quality of the individual soul; and not on discoveries and material advances which can be accumulated and added up.[2]

Faith and Feeling.

Mr. Gerard Gould, in *The Helping Hand*, says: 'The act of will at any given moment is omnipotent. This is the meaning of Christ's saying that a faith no bigger than a mustard-seed can move mountains. The material mountains are not moved by the faith that they will be moved: but what do the material mountains amount to, what *are* they, after all? To you, at any given moment, the sum of reality is only what you feel it to be: if you are thwarted by the material, you can transcend whatever thwarts you by *feeling* that it has no power to thwart you: if you cannot make the mountains move, you can *feel as if* they were moved: and that, to you, is the reality. If man could perpetuate, against the pressure of material conditions, that act of will (which is one with the act of faith, and one with the act of creation), the material world would cease to count, and the omnipotence of divinity would be attained.'

What is that? Is it Christian Science? Whatever it is, it is not Christianity. It is not religion of any kind. Faith is not an act of the human will; it is the opening for God's power to enter into the life, and the act is God's, not ours. Faith is a venture, but it is a venture upon God, not upon our own feelings.

What say they?

Early specialisation is a wasteful mistake. It is instruction in a hurry. All specialisation, if it is to be fruitful, requires a certain amount of real education to enable the mind to take advantage of it. Let me illustrate. When technical schools were set up in Germany the thing was done with the national thoroughness, and the youths were shot out into their specialised studies at a very early age. But it was soon found that there had not been bred in them enough general intelligence to take advantage of the special facilities; so several steps had to be retraced, and the period of general education prolonged. By the time the Germans had discovered this, however, we had become alarmed at their industrial superiority, and we had begun to imitate them and their initial mistake. We set up technical schools too. But we have had to make the same discovery and the same retreat. Let us realise that it takes a good deal of general culture to make a proper and fertile use of technical facilities, and that premature specialisation defeats its own end, like feeding infants on lobster and pickles.[3]

We all know what the weak have suffered from the strong; but who shall compute what the strong have suffered from the weak? 'The last shall be first'; but when they become first they become also the worst tyrants—impalpable, anonymous and petty.[4]

This is certain, that God is Love. How, else, could He have created the Universe?[5]

It is easier, looked at fairly, to have faith than to fear.[6]

[1] *Whittier's Poetical Works*, i. 413.
[2] Gilbert Murray in *Religio Grammatici*.
[3] Dr. P. T. Forsyth in *Problems of To-morrow*.
[4] Edward Moore in *We Moderns*.
[5] *Ibid.*
[6] A. Wilson-Carmichael in *Ponnamal*.

The love of Browning comes all in a night's time. It came to me in a sudden.[1]

Boaz and Ruth became the ancestors of Christ, not because they were geniuses, but simple, God-fearing people, who did common everyday work as well as they could.[1]

There's no hope of Scotland being cured of its drunkenness as long as even we teetotallers can tell funny stories about it.[1]

One of my rules, and perhaps the most valuable (I have tried to observe it throughout my career), was to be in Court five minutes before the Judge took his seat.[2]

Love is a better thing than mere sinlessness: it is the strong, active, positive principle of fellowship and redemption and construction: to share with the suffering and the shamed is better than to be ignorant of shame and suffering. We have to look on sin, like everything else, as a fellowship. Our own sin is, so to speak, part of the common stock.[3]

Everybody, probably, has moments of sheer physical exaltation, when by some happy mystery of health, mood and circumstance, he feels capable of conquering all difficulties, and realises with suddenness and vividness that *things are to him precisely what he chooses to regard them as being*.[4]

The future and the character of a League of Nations will vary with the attitude of the Christian commonwealth. Some development in political machinery, in the shape of a League of Nations, is bound to follow the War. Conditions of food supply alone will in all probability force upon us some measure of international co-operation. Whether that co-operation is to be inspired with a grudging spirit or a spirit of goodwill, whether the League of Nations is to be but a disguise for the old selfish diplomacy or the beginning of a new era, will depend largely on the extent to which the Churches bring the Christian spirit into international relations.[5]

[1] J. P. Struthers in *Life and Letters of John Paterson Struthers, M.A.*, 151, 195, 273.
[2] Sir Edward Clarke in *The Story of my Life*.
[3] Gerald Gould in *The Helping Hand*. [4] *Ibid.*
[5] Professor H. G. Wood in *Problems of To-morrow*.

R. C. Lehmann.

It does not do for a journal to let all its best things be published separately. We have steadily resisted the desire, and the old volumes of THE EXPOSITORY TIMES retain their value. But it would have been a loss to literature if we had had to hunt for Mr. Lehmann's poems in back numbers of *Punch*. And of course *Punch* has good things in plenty left.

How memorable the poems are! You remember the Singing Water? And the Contract between Peggy aged six and her father?

'So, Daddy, please remember this, because—I
—want—you—to:—
I'll never marry any boy; I'll only marry *you*.'

And the mad rush of Duke and Soo-Ti?

Down, Duke, down! Enough, enough!
Soo-Ti's screaming; seize his scruff.
Soo-Ti's having fearful fits;
Duke is tearing us to bits.

One will trip us, one will throw us—
But, the darlings, *don't* they know us!

Then off with a clatter the long dog leapt, and,
oh, what a race he ran,
At the hurricane pace of a minute a mile, as
only a long dog can.
Into and out of the bushes he pierced like a
shooting star;
And now he thundered around us, and now he
was whirling far.
And the little dog gazed till he seemed amazed,
and then he took to it too;
With shrill notes flung from his pert pink tongue
right after his friend he flew;

And the long legs lashed and the short legs
flashed and scurried like anything,
While Duke ran round in a circle and Soo-Ti
ran in a ring.

The title of the volume is *The Vagabond* (Lane; 3s. 6d. net).

Theodore Maynard.

There is an unusual mixture of the secular and the sacred in Mr. Theodore Maynard's volume entitled *Folly, and Other Poems* (Macdonald; 5s. net). It is not that the two are undifferentiated. Being a Roman Catholic, Mr. Maynard dis-

tinguishes them sharply. But they seem to be both needed to make up his world, an earnest appreciation of Cloistered Love side by side with a wild irresponsible Drinking Song. There is no doubt of the poetic ability. The most passionate of the poems are those that tell of the joy of faith in God. Take for example

MERCY.

Now am I armoured against hell
And all its terrors;
Hate hideous and hurtful fell
As foolish errors

In that strange hour when Mercy spoke
And skies were riven:
A voice like rolling thunder broke,
'Thou art forgiven!'

What dread so deep as this dismay
Can ever shake me?
What vengeance of the Judgment Day
Can overtake me

Who touched the hidden core of fear
Death keeps no guard on;
Who trembling heard—and lived to hear—
God's awful pardon?

P. H. B. Lyon.

Lieutenant Lyon's *Songs of Youth and War* (Macdonald; 2s. 6d. net) are half of them songs of youth and half of them songs of war, and the difference is very remarkable. It is the difference between youth and manhood. It is the difference the war has made. In the 'Songs of Youth' he is ambitious:

Spirit of Liberty, my Soul inspire!
Strike with immortal fire the songs I bring,
The firstlings of my heart, each lovely thing,
Sorrow and courage, laughter and desire!

So when my bones are white upon the pyre
Still on the lips of strangers shall I sing,
While lovers in the summer lingering
Whisper the melodies of my dead lyre.

If the war had not caught him, however, the ambition might never have been realized. But read this:

DECISION.

'We need a man of steady hand and brain,
A man who does not hold his life too dear;
For failure means no chance to fail again'—
He paused:—'Is that man here?'

And one that heard threw back a weary head,
And stayed a moment lost in memories;—
A red rose pillowed on a cheek as red,—
Old, straying melodies,—

A roaring London street,—a young boy's face
Upturning, flushed with laughter;—and the chime
Of country church bells in a quiet place,
At home, at Christmas time;—

Strange, long-forgotten things. And then he heard
A voice from the next dug-out rise and fall
On a whispered song: the candle flared, and stirred
The shadows on the wall.

A soaring star-shell burst in silver light,
A shot wailed through the blackness overhead;
The Spirit of God came to him in the night—
'Here am I; send me,' he said.

Sacheverell Sitwell.

We have seen some of Sacheverell Sitwell's poetry before. It was his own. This is his own also. The title is *The People's Palace* (Blackwell; 2s. 6d. net). Nature is the inspirer, and the inspiration is not as Wordsworth felt it or any other. Take

THE MOON.

The white nightingale is hidden in the branches
And heavy leafage of the clouds.
She pours down her song—
Cascades threaded like pearls,
And the winds, her many-noted flutes
Flood forth their harmony—
But the Earth turns away
Swinging in its air and water-rocked cradle.

Alec Waugh.

The war has found no interpreter in Mr. Alec Waugh. He calls the book *Resentment Poems* (Grant Richards; 3s. 6d. net). For he has no patience with 'comfortable words':

Sermons about 'Life's little span,'
And 'the lasting joys of the heavenly place.'

The silence round a dying man,
The terror in his face.

Sometimes the reality as he sees it is flashed out in words that are scarcely quotable, unrelieved bitterness, unrestrained loathing. And why? There is no hope of a hereafter. There is no sense of a God that knows only

The crucible of the irresistible might
That drives the wheels of being day and night.

Yet how moving is this of

THE ATTACK AT DAWN.

With tired questioning eyes that gaze and gaze,
Searching for something they cannot understand;
I wait for the dawn to creep through the shrinking haze
Across the twisted lines and the shell-ploughed land
And the narrow plot that is mine to the end of days.

There I shall take the restless brain that now
Surges with discontent and doubts and fears;
And watch it cease. Perhaps it is better so.
The way grows darker with the lengthening years.
There are so many things that we shall never know.

But there will sleep too my heart's treasuries;—
All that I ever dreamed of fair and good,
Child visions that might have grown to something wise,
An untold love, that secret growth that would
Have burst into blossoms of flame beneath her eyes.

And all of it lost: spattered about war's ways:
Torn, bleeding flesh: I do not understand.
And soon the dawn will creep through the shrinking haze
Across the twisted lines and the shell-ploughed land
And end the watching of these eyes that gaze and gaze. . . .

Herbert Trench.

Two fine volumes, with the title *Poems*, contain Mr. Herbert Trench's 'Poetical Works,' together with his 'Fables in Prose' (Constable; 10s. 6d. net). Four narrative poems occupy 130 pages at the beginning of the first volume. The longest and strongest is 'Deirdre Wedded.' But the Queen of Gothland and Apollo and the Seaman are also known and admired. The fourth, 'The Rock of Cloud,' is new.

The shorter poems which follow are likely to be most popular. They are nearly all new or newly collected into volume form. Certainly Mr. Trench will never be a favourite with the unreflecting newspaper reader. But some of these shorter poems are simple enough to increase the number of his admirers, and they are poetical enough to increase his reputation. The war is the inspiration of many of them, and they must be reckoned among the poems of the war that will live. Read the one on the 'Advance on the Somme':

Wild airman, you, the battle's eyes,
Who, hovering over forest air,
Can every belt of cloud despise
And through them fall without despair,
No cannon's sound to you can rise
But say how goes the battle there
As they advance!

Be dumb, choked heart! for they are dumb—
Our men advancing. All's at stake!
The woods are bullet-stript—with hum
Of cannon all the pastures shake;
And some will cross the crest, and some
Will halt for ever in the brake
As they advance.

The ground is bubbling—pit and mire—
And blackened with the blood of sons.
Death rains on every yard; and fire
Shuttles the veil with woof of guns.
Holy the flag those wearers dire
Shall make to shroud our gallant ones
As they advance!

They follow now—who rode so well—
A braver hunt than e'er blew horn:
Through many a warren'd wood of hell
They'll follow, till the fateful morn.

And them the mud-stain'd sentinel
Shall watch, and see an age newborn
As they advance!

Henry Burton.

If the poet is born not made, more so the hymn-writer. In *Killed in Action, and Other War Poems* (Kelly; 7d. net), there is at least one hymn which the makers of hymnals must take in:

BREAK, DAY OF GOD.

Break, day of God, O break,
Sweet light of heavenly skies!
I all for thee forsake,
And from my dead self rise;
O Lamb of God, whose love is light,
Shine on my soul, and all is bright.

Break, day of God, O break!
The night has lingered long;
Our hearts with sighing wake,
We weep for sin and wrong;
O Bright and Morning Star, draw near;
O Sun of Righteousness, appear!

Break, day of God, O break!
The earth with strife is worn;
The hills with thunder shake,
Hearts of the people mourn;
Break, day of God, sweet day of peace,
And bid the shout of warriors cease!

Break, day of God, O break,
Like to the days above!
Let purity awake,
And faith, and hope, and love;
But lo! we see the brightening sky;
The golden morn is drawing nigh.

Gilbert Thomas.

There are only ten poems in the new volume *Towards the Dawn* (Headley; 1s. 3d. net), by Mr. Gilbert Thomas, but every one is true and strong. Is not this, taken for its shortness, sufficient evidence?

SPRING IN WAR TIME.

I thought that God, perchance, in punishment
Of the world's sin, would stay His gifts this year
And that no Spring in glory would appear;—
Even *His* mercy must, it seemed, be spent!
Yet, on this blue May morning, as I went
Along the rustling lanes, the birds made cheer
Such as before had never charmed my ear;
And had the woods e'er breathed a richer scent?

So sweet it was, I fled! I could not face
The scourge of God's forgiveness! *I could bear,*
Amid the world's red guilt and black despair,
Thy wrath, I cried, *but not Thy mercy, Lord!*
Oh, spare me from the year's unfolding grace,
For every flower is as a two-edged sword!

Stella Benson.

A striking feature of two striking novels, *I Pose* and *This is the End*, is the poetry—song or reverie—that is scattered through them. Twenty poems, chiefly from those two books, have now been republished in one volume, and the title is *Twenty* (Macmillan; 3s. 6d. net). Miss Stella Benson is certainly a clever artist, but by no means so obscure as many of our present-day clever artists are. In this address 'To the Unborn,' there is a keen edge of truth which the world is somewhat likely to feel at present and to profit by:

TO THE UNBORN.

Oh, bend your eyes, nor send your glance about.
Oh, watch your feet, nor stray beyond the kerb.
Oh, bind your heart lest it find secrets out.
For thus no punishment
Of magic shall disturb
Your very great content.

Oh, shut your lips to words that are forbidden.
Oh, throw away your sword, nor think to fight.
Seek not the best, the best is better hidden.
Thus need you have no fear,
No terrible delight
Shall cross your path, my dear.

Call no man foe, but never love a stranger.
Build up no plan, nor any star pursue.
Go forth with crowds; in loneliness is danger.
Thus nothing God can send,
And nothing God can do
Shall pierce your peace, my friend.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

When our Lord said, 'Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me,' what did He mean? Did He mean that it was just the same as if we had done it to Him, He being so much concerned for His brethren?

Mr. A. Clutton-Brock says no. It is much more than that. What we do to one of these His brethren we literally do to Him. We cannot isolate an act. We cannot say to it, Thus far shalt thou go and no farther. And it is not merely that every act has consequences. Of course it has, consequences which are incalculable. It is that every separate act is an inseparable act. If it touches one of the least of these it touches them all. It touches the universal brotherhood. It touches—and this is the point at present—it touches the universal Brother.

Mr. Clutton-Brock has written a book about Christianity. *Studies in Christianity* he calls it (Constable; 4s. 6d. net). He has written it for the purpose of telling us what Christianity is. And no one will be surprised that it takes a fairly large book to do that. He never runs Christianity into a definition. He expects us to read his book. But once he comes near to a statement of what Christianity is, so near that we shall quote it.

The statement is: 'Man is born within a natural order in which he is governed by his instinct for self-preservation; but it is possible for him to rise out of that natural order into another order in which he is no longer governed by his instinct of self-preservation but by his relation with a power above humanity, yet personal; and he attains to this relation, which is love, by the help of that power, a help which is called the Grace of God.'

Mr. Clutton-Brock does not call that a definition of Christianity. He calls it 'the doctrine of the Grace of God.' But we can see that the doctrine of the Grace of God is for him—is it not for us also?—that which makes Christianity what it is. And we see that its secret is love. For the Grace of God is the Love of God in exercise. And what it works in us is love, love to God and man.

It is not surprising therefore, when Mr. Clutton-Brock speaks of what we do to Christ's brethren, that he should select loving them as the example.

There are two things, he says, which we have discovered about loving. The one is that, if we love at all, we must love the particular. We must love *one* of these. The other is that when we love the particular we love the universal. We do not lose the love of the particular in the universal.

The more intensely we love one of these, the more intensely we love Him.

And so it comes to pass that if we are to love Christ at all we must love one at least, and one of the least, of these His brethren. The little one is not Christ; he is himself. And we love him for himself. Yet in loving him for himself, and only then, we love Christ. He prayeth best who loveth best. Does he pray at all who does not love? As St. John has it, If we love not our brother whom we see, how *can* we love God whom we do not see?

Here then are two things about loving. First, if we love the little one we love the Great One. 'Inasmuch as ye did it unto one of these my brethren, ye did it unto me.' And next, unless we love the little one we do not love the Great One. 'Inasmuch as ye did it not unto one of these least, ye did it not unto me.'

In discussing the question of the teaching of Religion in schools, we seem to be concerned only with what we teach. Mr. E. T. CAMPAGNAC believes that what we teach is of much less consequence than how we teach it. As Professor of Education in the University of Liverpool, he delivered five lectures on the teaching of religion. These lectures have been published. The title is *Elements of Religion and Religious Teaching* (Cambridge: at the University Press; 3s. net).

Professor CAMPAGNAC told those whom he addressed, and who were in training as teachers, that if they were to teach religion they must first be themselves religious. Why should men or women be teachers at all? To satisfy the curiosity of children? To give them information? To tell them that two and two makes four, that the world is shaped like an orange, that the names of the kings of Israel were Jeroboam and the rest? We give too much information. 'Be very sparing of your knowledge,' he said; 'do not tell your pupils too much.' But, tell them much or tell them little, this is not education. It is not in order to impart knowledge that men and women become teachers.

'I think there is only one good excuse for teaching, and it is this, that you have for the thing which you want to teach so strong an affection and in it so fervent a belief that you cannot be silent about it, and for the people whom you have to meet in the course of your business so kindly a feeling—a feeling so intimate of kindred and of affection—that you cannot help talking to them about the things you care for. That is the only excuse for teaching. Otherwise all teaching is an intrusion.'

Especially is the teaching of religion an intrusion. If, in order to teach mathematics, you must believe in mathematics, that is to say, be mathematical; much more in order to teach religion, must you be religious. 'Why should you disturb the placid lives of children, why should you disturb the gaiety of youth, by telling the children or youths things you do not care much for, while all the time you do not care much for your unwilling listeners?'

Now religion is a venture. The religious man is one who 'has risked the things he sees for the sake of the things he does not see—the safe for the unsafe, the paying for the things that do not pay, the tangible for the intangible—that is the religious man.'

He is not a perfect example. 'He has a high strung nature and irritable nerves, and a sharp tongue—he has a thousand faults, but he has got, with all that, a fund of tranquillity which nothing destroys. He may go from extremes of joy to extremes of sadness—he is not overturned by either. He is like a well-balanced ship which, tossed by the waves, will not turn right over, because it has ballast. At the heart of emotion, however varied, he has tranquillity—that is one of the marks of a religious person.'

'Another of his marks is this: he is persistent. He will be baffled, discouraged, tormented with the opposition of the world and the inconsistencies of his own nature, but he will go on and on, and he will still go on. He counts in the long run because his influence is persistent.'

That is the man who can teach religion. 'If,' says Professor CAMPAGNAC, 'you tell me that your business is to teach religion, I should say, "Be religious, maintain this tranquillity, keep this persistence."' The religious man is not perfect as an example, but if he has tranquillity and persistence he will carry 'conviction to other minds, not in all he does, but in the main tenor of what he does, that he is somehow representative—he is himself, of course, but he is representative of more than himself. He speaks with the tradition of all truly religious people behind him; he speaks with the weight of their authority. He has penetrated into lonely places, which are yet, as he finds, strangely inhabited by other lonely creatures like himself, held together in communion with a presence of which his life becomes the imperfect, but the tranquil, the persistent and in its persistent tranquillity, the invincible, witness.'

The aim of all true teaching is to make the pupils what the teacher is. It is to make them mathematical if he is mathematical. If he is a teacher of art it is to make them artistic. And so is it in the teaching of religion. The aim of the teacher of religion, and his only aim, is to make his pupils religious.

But the teacher of religion has a peculiar difficulty to overcome. All other teachers can furnish proofs of their teaching. If it is true teaching, they can show that it is true. Every proposition in Euclid is a demonstration. Even the artist has some evidence in favour of his art. But the teacher of religion has no proofs to offer. Religion is a venture. It is a hypothesis. When your pupils ask for proofs all that you can say is that 'what you have been claiming is a great hypothesis; your working theory, an assumption which you make, and that you cannot prove the truth of your assumption to other persons except upon the condition upon which you proved it to yourself, namely, that they make the assumption too. You cannot convince another that what you taste and enjoy is good if he refuses to taste and enjoy it.'

And 'the difficulty is not disposed of by that. Suppose they say to you that they are glad to hear that you are candid enough to admit that all this is a hypothesis—it is your hypothesis, a very pleasant hypothesis, very comforting and even useful, "but," they will go on, "it will break down; it maintains you now, but not for ever will it maintain you." What answer is there to that?'

'The only answer to that is the answer which courage draws from the heart of love, namely, that you will risk it. One can and ought to try to anticipate the results of experience. You must make your risk and then see whether the risk has been justified. You cannot get the justification first and make the risk afterwards—there would be no risk. For faith is a venture—the faith which we repose in other people, the faith we repose in ourselves, the faith we repose in God. And a man who says to himself, "I will have my proof first, and repose my faith afterwards," is a man who is saying he will do what is impossible.'

We have to realize that there is a risk. And we have to make others realize it. More than that, 'a hypothesis made once is a hypothesis to be made again and again; it is not a certainty in advance; you leap in the dark, and all leaps that are worth taking are in the dark; whether you arrive upon a jagged rock, or a pitiless sea, or in a haven where you would be, remains to find out, and a courageous man, whether religious or scientific, or scientific and religious both, makes that venture: and if a hypothesis often made and confirmed induces security, he finds new exercise

for his courage by making a new and still bolder venture.'

The Rev. Edwin A. Abbott, D.D., delivered a lecture before the British Academy on '*Righteousness' in the Gospels*, which has been published by Mr. Humphrey Milford at the Oxford University Press (1s. net).

'Righteousness'—it is a Biblical word. 'Shakespeare never uses it; nor does Pope or Shelley. When it is used by Milton, Cowper, and Wordsworth it is tinged with ecclesiastical or theological associations, which remain to this day, so that even now, when we enumerate the good qualities of some friend, we cannot—without some sense of unreality—speak of his "righteousness." We may praise his "justice," but that is a narrower thing. We may praise his "goodness," but that is a vaguer thing. We may praise his "kind-heartedness," but that is a different thing. We have no English noun corresponding to that noble use of the Greek adjective which we find in Plato: "God is as righteous as is possible [for divine nature], and there is nothing more like God than a human being that is as righteous as is possible [for human nature]."'

But though Biblical, it is not found everywhere throughout the Bible, or even throughout the Gospels. Rather is its occurrence peculiar and quite perplexing. It does not occur at all in St. Mark. In St. Matthew it occurs very often, but only in the words of Christ. In St. Luke it occurs nowhere in the words of Christ, not even in parallels to St. Matthew, and only once elsewhere. The single occurrence is in the Song of Zacharias: 'that we should serve him [the Lord] without fear, in holiness and righteousness before him all our days.' In St. John also it is found only once. The passage is an important and difficult one. Jesus in His last discourse says that when the Paraclete is come He 'will convict the world in respect of sin, and of righteousness, and of judgement.'

The word in the New Testament which is translated 'righteousness' is used by the Seventy. Its first occurrence in the Septuagint is in Gn 15^6, where it is said of Abraham that he 'believed God and it was reckoned unto him for righteousness.' 'The same Hebrew is repeated twice in Deuteronomy, "It shall be *righteousness unto us* if we observe to do all this commandment *before the Lord our God*," and, more particularly, "Thou shalt surely restore to him [*i.e.* the needy borrower] the pledge when the sun goeth down, that he may sleep in his garment and bless thee: and it shall be *righteousness unto thee before the Lord thy God*." In all these passages,' says Dr. Abbott, 'the "righteousness" is regarded as "*reckoned*" *unto some one* ("him," "us," "thee") even where "reckoned" is omitted. It is also "*before God*," that is to say, as seen by the eyes of God, who sees the truth.'

But in Deuteronomy the same Hebrew word, translated by the Seventy in Genesis *dikaiosuné* or righteousness, means 'charity,' in the sense of 'charitable alms'; and that meaning occurs sometimes in the Psalms, in Isaiah, and in Daniel. It is thus clear that, as Hooker says, 'there are two kinds of Christian righteousness, the one without us, which we have by imputation; the other in us, which consisteth of faith, hope, charity, and other Christian virtues.' As Dr. Abbott has shown in the passages in Genesis where it occurs, 'righteousness' is reckoned or imputed, but in Deuteronomy and other places of the Old Testament it is a matter of conduct, and is translated in the Septuagint *eleemosuné* or almsgiving. How is it with the Gospels?

The first occurrence of the word in St. Matthew's Gospel is in Mt 3^{15}, and there is not a more difficult occurrence anywhere, with the single exception of the single occurrence in St. John. Jesus comes to the Baptist to be baptized by him. 'The prophet expostulates, saying, "I have need to be baptized by thee." But Jesus replies, "Suffer [it] now, for thus it becometh us to fulfil *all righteous-*

ness." What is meant by "it becometh" as distinct from "it is needful"? And does "us" (instead of "me") mean the Baptist and Jesus, or "all Israel of whom I am one"? And how can the reception of baptism, which is not prescribed either by the Law of Moses or by the Law of Nature, come under the head of a "fulfilling" of "all righteousness"?

These questions have been answered divergently from the very beginning. Not every early expositor even attempted an answer. 'Ignatius writes that Jesus Christ "was baptized by John in order that *all righteousness* might be fulfilled by Him"—asserting in the same sentence that He was "*truly* from the race of David . . . Son of God . . . *truly* born of a virgin . . . *truly* nailed [to the cross]"—as if protesting (against the Docetics) that there was "*truly*" some objective "righteousness" that was to be "fulfilled" by the baptism. But he does not tell us what it was. Origen says, "Christ Himself is related to have been baptized by John, not with that baptism which is in Christ (Rom. vi. 3), but with that which is in the Law. For so He Himself says to John, 'Suffer it now . . . *all righteousness*.' Whereby He shows that the baptism of John was a fulfilment of the ancient things (*expletio veterum*), not a beginning of the new things (*inchoatio novorum*)." On the other hand, Jerome says that Jesus refrained from adding the nature of the righteousness—whether it was the righteousness of the Law or the righteousness of Nature—for the express purpose of making us understand that it meant both. But he, too, does not explain how the acceptance of baptism "fulfilled" either kind of righteousness. Chrysostom says, "How is it 'becoming'? Because we are thereby fulfilling the whole Law. . . . For 'righteousness' is the complete fulfilment of the commandments [of the Law]."'

Dr. Abbott prefers Origen. 'The Baptist, the last of the prophets, was making a final prophetic attempt to put new life into the fulfilment of the righteousness of the old Law, and Jesus, while awaiting further revelation, said that it was "becoming" or "seemly" for all Israel to join in this attempt "for the present" (R.V. "now"), although He anticipated that it would be insufficient.'

The next two occurrences are in the Sermon on the Mount, and they are remarkable, not so much for their own sake as for their total omission by St. Luke. The parallels are:

Mt $5^{6.\ 10}$.	Lk 6^{21}.
Blessed are they that hunger and thirst after *righteousness*.	Blessed are ye that hunger *now*.
Blessed are they that have been persecuted for the sake of *righteousness*.	Luke omits.

Dr. Abbott discusses the matter at some length. He does not think that St. Matthew altered St. Luke or that St. Luke altered St. Matthew. He believes that both had access to originals, not to one original only but to two, a Manual and a Biographical Collection of Logia. And he concludes: 'We are justified in believing that Matthew is not amplifying, or summarizing out of his own head, but is adding a longer and more poetic version taken from the Logia. Luke, on the other hand, if he is not here himself abridging and summarizing, is taking his version from the Manual. This may well have seemed to him more practical and comforting to Missionaries, more true to experience and history, and more intelligible to Gentiles.'

'The next two instances use "righteousness" in a technical sense for "almsgiving." "*Your righteousness*," says Jesus to His disciples, must exceed "*the righteousness of the Pharisees*," and "Take heed that ye *do not your righteousness* (A.V. alms) before men to be seen by them." Why does Luke nowhere insert these surely very needful warnings? Perhaps because of their technicality. At all events he inserts a non-

technical parable directed against those who "trusted in themselves that they were *righteous* and despised others." They are typified by a Pharisee praying by the side of a Publican. The Pharisee says, "God, I thank thee that I am not as the rest of men . . . or even as this publican. I fast twice in the week. I give tithes of all that I get." The Publican says, "God, be merciful to me a sinner." Luke adds, as the comment of Jesus, "I say unto you, This man went down to his house *made righteous*"—that is, *beheld as righteous by God*—"rather than the other."'

The remaining passages in St. Matthew may be passed over that we may come to St. John. Jesus has been speaking of the Holy Ghost the Comforter. 'He has promised them a Paraclete to take His place, being (as it were) His Second Self, the Spirit of Truth. And now He says, "And he [the Paraclete], when he is come, will convict the world in respect of sin, and of *righteousness*, and of judgement . . . of *righteousness* because I go to the Father and ye behold me no more" (Jn 16^{8-10}).'

How is the Spirit of Truth to convict the world in respect of righteousness? Dr. ABBOTT'S view is new to us. He says, and says rightly, that there is no thought at all of the Jewish righteousness of the Law, even in its broadest sense, much less in the sense of almsgiving. And then he says: 'It is a personification. The Father looks down from heaven to men on earth and sends His Paraclete to ask them, "Where is my Righteousness, whom I sent down to live among you, and to make you righteous?" And men, convicted and ashamed, are regarded as compelled to reply, "We did not love, we rejected, we cast out, Thy Righteousness, because we ourselves were unrighteous." Thus will the Paraclete "convict the world," or constrain the world to convict itself, "in respect of righteousness."'

He offers an illustration. 'The picture bears some resemblance to that of Astraea, the goddess of Justice, who lived on earth during the Golden Age, but was finally forced to depart to her home in heaven, banished by the injustice of men. Or it might be illustrated by the story of Aristides the Righteous, banished from Athens because the Athenians were tired of hearing him called righteous. But what is probably in the Evangelist's mind is the thought of a sad reversal of the glorious prospect depicted in the Psalms: "Truth springeth out of the earth, and righteousness hath looked down from heaven." How different was the prospect now! "Truth," or "the Spirit of Truth," is a title of the Paraclete, and instead of "springing out of the earth" the Paraclete will come down to convict the earth! "Righteousness," also, instead of "looking down from heaven" to bless the inhabitants of earth, is on the point of being banished to heaven, as an exile from the unrighteous earth.'

What is Mysticism? The question is not asked as if it were a novelty. It has been asked before. It is asked now because it has not yet been answered, and because it has just been asked again by Sir Arthur QUILLER-COUCH, King Edward VII. Professor of English Literature in the University of Cambridge.

'What is Mysticism?'

There the question stands, in a paragraph by itself, prominent on the page of Sir Arthur QUILLER-COUCH'S new book, *Studies in Literature* (Cambridge: at the University Press; 10s. 6d. net). Now when such a man asks such a question so ostentatiously there is hope that he has found an answer.

But shall we be able to receive it? For Mysticism is something which not every one can understand. Johnson could not understand it. He 'had small care or capacity to understand it.' Shakespeare did not understand it. Sir Arthur QUILLER-COUCH says so. He says, 'You may choose your grandest passage from Shakespeare: choose Prospero's cloud-capped towers and

gorgeous palaces; or choose Cleopatra's wail upon dead Antony:

O! wither'd is the garland of the war,
The soldier's pole is fall'n; young boys and girls
Are level now with men; the odds is gone,
And there is nothing left remarkable
Beneath the visiting moon.

Then set beside it a line or two of Blake:

When the stars threw down their spears,
And water'd heaven with their tears. . . .

or

A Robin Redbreast in a cage
Puts all heaven in a rage. . . .

or Wordsworth's *Ode to Duty*:

Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee,
are fresh and strong. . . .

and you will perceive that there are more things in heaven and earth than find their way into great Shakespeare's philosophy; and in particular a something which Plato had known, which Shakespeare did not know, which therefore had to be rediscovered by poets, wise men and children.'

What is Mysticism? You do not understand yet? Then follow the Professor of English Literature at Cambridge further. He refers to previous lectures with 'sundry scattered tenets,' as 'things dropped disconnectedly, casually, on occasion.' Now 'I shall try (if you will allow the simile) to piece these scraps of glass together into a small window through which you may not only, as I hope, have a glimpse into the true meaning of "Mysticism," but even perhaps, into the last meaning of poetry. Oh yes!—a most presumptuous hope most presumptuously uttered. But we have to do our best.'

Well, first of all, the Mystic sees that *the Universe is not a Chaos but a Harmony.* This vision, however, is not peculiar to the Mystic. All great thinkers have made this discovery. It conditions all their thinking. For 'if the Universe were a chaos, which is anarchy—if the sun rose unpunctually and lay down when it felt inclined, if no moon commanded the tides, if the stars were peevish, running to and fro like spoilt children—any connected thought would be impossible and we no better but worse than blind men jostled about by a crowd.'

Does the harmony of the Universe demand God? Sir Arthur Quiller-Couch does not say so. At least he does not say so yet. It is true that in the very next sentence he says that 'whatever it be, watching over Israel, it slumbers not nor sleeps,' and quotes first from Job and then from Ecclesiasticus. From Job:

'Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?'

'Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?'

And from Ecclesiasticus:

'The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.'

'At the commandment of the Holy One they will stand in their order, and never faint in their watches.'

But it is clear that he does not want to commit himself at once to the demand for a personal 'Creator, Preserver, and bountiful Benefactor'; for he proceeds to quote from Meredith, a quotation which ends with 'the army of unalterable law.' Then he passes to 'the music of the spheres':

Sit, Jessica, Look . . .
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins.

And—'You remember in Plato the story of Er the Pamphylian, whose relatives after ten days sought his dead body on the battle-field, and found it without taint of corruption: and how on the

twelfth day, being laid on the pyre, he came back to life and told them where he had wandered in the other world, and what seen: but chiefly of the great spindle on the knees of Necessity, reaching up to heaven and turning in eight whorls of graduated speed—"and on the rim of each sits a Siren, who revolves with it, hymning a single note; the eight notes together forming one harmony."'

'Plato learned of Pythagoras, Dante of Plato, Chaucer of Dante, Milton of Plato again. Hearken to Milton:

Then listen I
To the celestial Sirens' harmony
That sit upon the nine infolded spheres
And sing to those that hold the vital shears,
And turn the adamantine spindle round
On which the fate of gods and men is wound.
Such sweet compulsion doth in music lie,
To lull the daughters of Necessity,
And keep unsteady Nature to her law,
And the low world in measured motion draw
After the heavenly tune.'

Unalterable law, the music of the spheres, the celestial Sirens' harmony—he has not found it necessary yet to call in God. But he finds it necessary now to call in man.

For the next step in the understanding of Mysticism is to see that 'this macrocosm of the Universe, with its harmony, cannot be apprehended at all except as it is focussed upon the eye, intellect and soul of Man, the microcosm. All systems of philosophy—from the earliest analysed in "Ritter and Preller" down to James and Bergson—inevitably work out to this, that the universal harmony is meaningless and nothing to man save in so far as he can apprehend it, and that he can apprehend it only by reference to some corresponding harmony in himself.'

'He is, let us repeat the admission—You are, I am—but the million-millionth atom of a speck. None the less that atom, being sentient, is reflective: being reflective, draws and contracts the whole into its tiny ring. Impercipient, what were we but dead things?

Rolled round in earth's diurnal course,
With rocks, and stones, and trees.

Percipient—solely by the grace of percipience, we are inheritors of it all, and kings. To quote one of the poets, Traherne:

But little did the infant dream
That all the treasures of the world were by:
And that himself was so the cream
And crown of all which round about did lie.
Yet thus it was: the Gem,
The Diadem,
The ring enclosing all
That stand upon this earthly ball,
The Heavenly eye,
Much wider than the sky,
Wherein they all included were,
The glorious Soul, that was the King
Made to possess them, did appear
A small and little thing!'

First then a Universe, cosmical, harmonious, apprehensible and to be depended on. Next the pupil of your eye or mine threaded to a brain infinitesimal and yet infinitely capable of apprehending that harmony and depending on it. What is the third step? It is that this little soul of man aspires, instinctively aspires, yearns to know the greater harmony, if only to render it a more perfect obedience; and that it aspires, yearns, through a sense of likeness, of oneness, of sonship.

Aspires, yearns—after what? After likeness, says Sir Arthur Quiller-Couch, after oneness. And that may be likeness to, oneness with, the Universe. But sonship? For he says the soul of man yearns through a sense of sonship. That cannot be to the Universe. It is true that Sir Arthur still uses 'it'—'man nurses a native impulse to merge himself in the greater harmony and be one with it.' But at once he adds, 'a spirit in his heart (as the Scripture puts it) "of adoption

whereby we cry Abba, Father."' And then he quotes Browning, and Browning and Scripture settle it. 'Open your Browning,' he says, 'and read Johannes Agricola'—and find God:

There's heaven above, and night by night
I look right through its gorgeous roof;
No suns and moons though e'er so bright
Avail to stop me; splendour-proof
I keep the broods of stars aloof,
For I intend to get to God,
For 'tis to God I speed so fast,
For in God's breast, my own abode,
Those shoals of dazzling glory, passed,
I lay my spirit down at last.
I lie where I have always lain,
God smiles as he has always smiled;
Ere suns and moons could wax and wane,
Ere stars were thunder-girt, or piled
The heavens, God thought on me his child.

What is Mysticism? It is the sense of sonship to God, the God of this Universe of order and harmony, of which we ourselves are part.

Then comes the question: Can any one be a Mystic?—the personal question: Can I? Sir Arthur Quiller-Couch answers that you may be a Mystic. You are a mystic, if you have the power of apprehension. He puts it this way: 'There are certain men, granted to dwell among us, of more delicate mental texture than their fellows; men (often in the rough-and-tumble unhappy therefore) whose minds have, as it were, exquisite filaments to intercept, *apprehend* and conduct stray messages between the outer mystery of the Universe and the inner mystery of the individual soul; even as telegraphy has learnt to snatch stray messages wandering over waste waters of ocean. And these men are poets.'

These men, he says, are poets. But that need not trouble us. He does not limit the name of poet to those who write verse. It is more disturbing that he says the Mystics are of more delicate mental texture than their fellows. But we can get over even that. For as soon as he has told us that the Mystic is a poet and of more delicate mental texture than his fellows, he proceeds to tell us how any one whatever with the right will may apprehend, and with such apprehending become a Mystic.

For spirit attracts spirit as surely as matter attracts matter. It is by having the spirit of poetry that we appreciate poetry. It is by being like them that we apprehend a spiritual truth in Dante, Shakespeare, or Tolstoy. It is by being like the Universe, this harmonious Universe, and the God of it, that we can be Mystics. And the closer the likeness the better the Mystic. One with God and the Universe we are Mystics indeed. 'You may not agree with me,' says the Cambridge Professor of English Literature, 'that here lies the deepest secret of poetry: but I present it to you as a historical fact that here lies the central tenet of the Mystics. Man and the Universe and God are in nature One: Unity (if we can find it) runs through all diversities and harmonises them. Therefore to know anything of God Himself we must be, to that extent, like God.'

Is that all? Oh no. Sir Arthur Quiller-Couch knows very well that you will still ask him how. And he has his answer. Now remember that he is Professor of Literature, not of Theology. If he gives a wrong answer you will not excuse him therefor. But if he gives the right answer you will rejoice. And he gives it.

First he says: 'Man has in him—I will not say a "subliminal self"—but a soul listening within for a message; so fain to hear that sometimes it must arise and tip-toe to the threshold:

News from a foreign country came
As if my treasure and my wealth lay there;
So much it did my heart inflame,
'Twas wont to call my Soul into mine ear;
Which thither went to meet
The approaching sweet,

And on the threshold stood
To entertain the unknown Good.
It hover'd there
As if 'twould leave mine ear,
And was so eager to embrace
The joyful tidings as they came,
'Twould almost leave its dwelling-place
To entertain that same.

And then he says that 'the news comes from without, in its own good time and often in guise totally surprising, like the Messiah:

They all were looking for a king
To slay their foes and lift them high:
Thou cam'st, a little baby thing,
That made a woman cry.'

You must await the hour, he says, 'and trust the invitation, neither of which you may command. The poets do not read the Word by rigorous striving and learning, as your philosophers do: neither, like the priests of Baal, do they cut themselves and yell. Nor do they wrestle with God like Jacob; but wait, prepare themselves with Mary, and say, "Be it unto me according to thy word." They wait, in what one of them has called "a wise passiveness":

The eye—it cannot choose but see;
We cannot bid the ear be still;
Our bodies feel, where'er they be,
Against or with our will.

Not less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness.

Think you, 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking?'

Yes, we must still be seeking. But what hope in that? It would not be well with us if that were all. That is not all. The greatest and the best is the last thing in the exposition of Mysticism. *God is always seeking us.*

It must be so. For if the 'Universe be an ordered harmony, and the soul of man a tiny lesser harmony, vibrating to it, yearning to it, seeking to be one with it: if, again, of recollection it knows itself to *have been* at some time one with it, though now astray upon earth, a lost province of the Kingdom of God; why, then, it follows that the King himself passionately seeks to recover, to retrieve, that which was lost.'

And we find it is so in literature as in life. 'The idea of a Christ bruising his feet endlessly over stony places insatiate in search of lost Man, his brother, or the lost Soul, his desired bride, haunts all our mystical poetry from that lovely fifteenth-century poem *Quia Amore Langueo*, down to Francis Thompson's *Hound of Heaven*.' And then Sir Arthur quotes out of 'a small innominate poem' of the seventeenth century:

My blood so red
For thee was shed,
Come home again, come home again;
My own sweet heart, come home again!
You've gone astray
Out of your way,
Come home again, come home again!

'There was War in Heaven.'

By the Rev. Alfred Plummer, D.D., Formerly Master of University College, Durham.

The Archbishop of Canterbury in his message to the nation, dated 26th July, suggested that on Sunday, 4th August, the fourth anniversary of the beginning of the great war, 'the nation in all its parts should join in a solemn act of worship and in thankful remembrance of our brothers and sisters who have made the supreme sacrifice in the cause of righteousness and honour.' And he added this exhortation: 'On an occasion without parallel in the range of its significance let our action as a Christian people be whole-hearted and reverent in purpose, thoughtful in its self-surrender, firm and expectant in its resolve.'

If we are to make a profitable use of these aids to future conduct, we must have clear ideas as to the end which we have in view. The most excellent guides will be of little use to us, if we are still undecided as to the direction in which we are going, and the goal which we desire to reach. Until those points are settled, whole-hearted purpose and firm resolve will be impossible; and self-surrender will simply be thrown away. Are we clear as to the answer to two fundamental questions? Is war between Christian nations necessary and therefore lawful? If it is, are we sure that in this war our cause is, what the Archbishop calls it, 'the cause of righteousness and honour'?

'There was war in heaven.' If on the authority of the inspired writer of the Apocalypse we accept that statement as true, we shall perhaps feel less amazement and perplexity at what we know from the dire experience of the last four years to be a fact, that there is war on earth. Not that our amazement and perplexity are thereby made to cease; but they are to some extent lessened. If for some reason God allows war in heaven, there is likely to be good reason for the existence of war in other parts of His dominion.

It has sometimes been supposed that this war in heaven refers to the primeval rebellion of Satan in some unknown crisis before the Creation of the world. Whatever St. John may have meant by it, it is absolutely certain that he did not mean that. The whole context shows that, not only has the Creation taken place, but the Son of God has been born of a woman, has shed His blood for mankind, and has returned to glory. This war in heaven is the result of an attempt to dethrone the exalted Christ (see Swete, *ad loc.*); and the fact of such a conflict shows that even in the highest spiritual spheres war cannot always be avoided.

Leaving this mystery, let us consider the subject which concerns us to-day—war upon earth; the greatest and most awful war that has ever been waged. Its magnitude is beyond the grasp of our comprehension, and its horrors baffle the powers of our imagination. Even those who have taken part in a great deal of it cannot form an adequate idea of what it must be in its entirety. It is a war in which nations which are in the forefront of civilization, and which for centuries have professed, and to a large extent practised, Christianity, are killing one another—sometimes by thousands daily—by means of engines and weapons which have for years been scientifically prepared, on an immense scale and with extraordinary ingenuity, in order to accomplish, with the utmost rapidity, the utmost amount of destruction.

Let us recall two predictions, each of them supported by reasonable arguments, which have been utterly falsified by this catastrophe.

Not many years before this conflict overwhelmed us we were told by some who had studied such problems, that the next war, whenever it did come, would be brief. The engines of destruction were now so prodigious and so swift in their effect that one or other of the two combatants would quickly be put out of action, and peace would be restored. Since that forecast was made, the engines of destruction have enormously increased in variety and power; and we know how erroneous the forecast has proved.

The other prediction was made, not by those who have studied warfare, but by some who had wide experience in the occupations of peace. Some experts in finance declared that the commercial relations between nations were now so numerous, so intricate, and so strong, that anything like a general war would be impossible. The number of persons in each nation who were interested in the financial prosperity of other nations was so large, and the interests at stake were

on such a gigantic scale, that no Government would contemplate war as a practical solution of international difficulties. The populations whose interests would be imperilled would not tolerate this solution. Some of us can remember how the Great Exhibition of 1851 led many people to hope that commerce would put an end to war. This later forecast assured us that it must do so: and here again we know how erroneous the forecast has proved. Commerce has not succeeded where Christianity has failed.

Why has Christianity failed? Why has God allowed the gigantic evils of war to begin and to continue? For the same reason that He allows each one of us to break, as often as we please, every one of His commandments. It is the price which has to be paid for the inestimable gift of freedom. God, so to speak, has limited His own freedom in order that we may be free. He could have made us perfect machines, unable to go wrong and violate His will. That would have made vice impossible; but it would have made virtue equally impossible. There would have been no sin; but there would also be no righteousness. We do not call a good chronometer virtuous or righteous; it cannot help keeping time correctly. The God of love desired to make something nobler than a perfect machine. He willed to have beings who could serve Him of their own free will, and of their own free will return His love. That determination involved the possibility that some of His creatures would refuse to serve Him and would rebel. We believe that this has happened with regard to some of those spiritual beings whom we call angels. We know that it has happened with regard to mankind. We ourselves have taken part in this rebellion. Thus it comes to pass that there is much conflict and crime among individuals, and much conflict and crime among nations—in other words, war.

There is obvious difference between conflict of individuals and conflict of nations. When two individuals claim the same property, a court of law decides between them, and they are forced to abide by the decision. When one individual violently assaults another, the law punishes the assailant, and he is forced to abide by the penalty. But when serious disputes arise between nations, there is no court before which they can be compelled to plead; and if they do consent to plead before a court, that court cannot enforce its decision. Moreover, there are some questions which no nation that values its liberty can consent to submit to arbitration. The only possible arbitrator in such a case is war. Such is the condition of the human race, and Christianity has to work upon human society as it exists; namely, as a number of independent States, each of which is judge of its own rights. If there could be a universal perfecting of the characters of individual men and women, then war would be made impossible by making all misconduct impossible. But does any reasonable person expect that this universal perfection will be reached in this world?

So far as we can see, the only way in which God could have prevented the possibility of war would be never to have created beings with free will, never to have made anything nobler than a conscious machine. Such a creature would be far indeed from being in the likeness of God.

But there are those who tell us that Christ has forbidden war. He has said, 'Resist not evil,' and He has ordered those who are smitten on the one cheek to offer the other to the smiter. He has said so; but it does not follow from this that He has forbidden war. There is no instance on record of Christ's telling soldiers that, if they wish to enter His Kingdom, they must leave the army. Nowhere in the Bible are soldiers told that theirs is a wicked calling. When men on military service asked the Baptist what they ought to do, he did not tell them that they must cease to be soldiers.

Let us look at some other commands given by Christ. He said, 'Lay not up for yourselves treasures upon earth.' He said, 'Give to every one that asketh thee, and from him that would borrow of thee turn not thou away.' Do we find that the conscientious objector never lays by any money? that he always gives to every beggar, however undeserving the beggar may be? that he always lends to every borrower, however worthless the security which is offered may be? It is quite certain that the strenuous opponents of warfare do not act in this way. Quite reasonably, they save and invest money, and they are as prudent as other people are about giving and lending. They see that these commands of Christ are not to be taken literally. Then why is 'Resist not evil' to be taken literally? It is obvious that to interpret all these commands as *rules to be kept in the letter* is to make our Lord's teaching a laughing-stock to the common sense of mankind.

We can see two reasons why Christ has expressed Himself in this way. 1. He has put His teaching in this startling form in order to arrest attention and set us thinking. Such precepts are not likely to be forgotten; and they stimulate both thought and feeling in a very high degree. 2. Seeing that they are in the form of *rules* which in a sane society *cannot* be kept, underneath them there must be *principles of conduct* which *can* be observed. In a word, like so much Oriental teaching, they are figurative. They do not tell us what we are actually to do; they indicate *temper*; and temper is nine-tenths of religion. So far as our own personal feelings are concerned, we must not resent injury, but be ready to suffer it again; although for the sake of society, and for our assailant's own sake, we must resist and endeavour to check him. To give to every beggar, and to surrender our goods to every claimant, would do incalculable mischief; but our reason for refusing must not be simply that we desire to keep for our own enjoyment all the property that we possess.

The objector has yet another plea. Christ has said, 'Love your enemies.' Yes, and He has shown us what He means by that. We are to do them good, and we are to pray for them. In another place He intimates that, if they repent, we are to forgive them. That is the way in which the God of love deals with us. He is always doing us good; and, when we rebel, if we repent, He forgives us. Those are the express terms. Full forgiveness for full repentance, but no forgiveness without repentance. This shows us what kind of prayers to offer for our enemies. We are to ask God to turn their hearts, to abate their pride and assuage their malice, and to prevent their wicked devices from being accomplished. But there is this difference between God's treatment of us and our treatment of our enemies. He knows better than we do ourselves when we have really repented; and His forgiveness follows at once. But with regard to the repentance of our enemies we need security. We need strong evidence, something approaching to proof. For it is not merely our supreme interests as a nation that are at stake; we are joint-trustees and joint-champions for the rights and liberties of the whole world. We dare not grant forgiveness and peace without taking all possible security that the abominations which our enemies have committed shall never be attempted again. There are people who would make enormous concessions to the enemy in order to be free from the enormous horrors of this war. We must beware of their specious arguments. Millions have shed their life's blood, not merely in order that these horrors should be made to cease, but in order that they may be made impossible for all future time. Are we willing that that blood should be shed in vain? A patched-up peace would be treason to our noble army of martyrs.

Few words are needed to show that our cause in this war is 'the cause of righteousness and honour.' Even if there had been no treaty binding both Germany and ourselves to protect Belgium from aggression, the infamy of attacking a small inoffensive kingdom would have justified us in coming forward to defend the innocent sufferer. The fact that we were solemnly pledged to protect Belgium against any assailant, and that the assailant was one of those who had given the same pledge as we had given, rendered it impossible for us to withhold protection, without being guilty of infamy almost equal to that of Germany. That was how the matter stood four years ago. How does it stand now? The unspeakable atrocities and abominations committed by the enemy in Flanders, France, Serbia, Rumania, Russia, Poland, Armenia, Mesopotamia, and on the high seas, have made war not only a sacred duty which we must not ignore, but an imperative necessity which we dare not ignore, if we value either our own credit as moral beings or the liberties and lives of the whole human race.

'There was war in heaven.' One is sometimes asked whether the Book of Revelation does not contain predictions of our conflict, and whether the Kaiser, with his cruel armies and wicked devices and lying statements, is not adumbrated there. The answer to that question is simple and decisive. 1. The author of that book wrote, probably about A.D. 96, but possibly some twenty-five years earlier, to give encouragement and warning to the Christians of that day. What use would it have been to them to have obscure allusions to the German Emperor and his allies? 2. Like all Christians of that age, the writer of the Apocalypse believed that the world would almost immediately come to an end through the Return of Christ in glory. Is it likely that a Prophet who believed that the world would hardly see the end of the first century, would have visions as to what would take place in the world in the twentieth century?

No; what the Prophet did see is this. However skilful agents of evil may be in adapting the marvellous powers of nature to their wicked purposes, and however successful they may be in inducing lying prophets to proclaim their aim as a thing to be desired to make one wise, yet, sooner or later, the mills of God do their appointed work, and the evil-doers are ground to powder. In one respect it is not fanciful to say that this war on earth resembles that which the Seer calls 'war in heaven.' In it the moral forces of the world are uniting to defeat the efforts of the devil.

Literature.

THE NEW TEACHING.

Those who have heard of the New Teaching—and who with any interest in education has not?—will now be able to learn what it is. For Dr. John Adams, Professor of Education in the University of London, has edited a volume entitled *The New Teaching* (Hodder & Stoughton; 10s. 6d. net), to which contributions have been made by teachers of all the familiar subjects, and they are all exponents, in practice as well as in theory, of this new method. Professor Adams himself contributes the first article, and it is of course on the Teaching of English. But he also contributes an Introduction to the whole book, for the purpose of telling us how the new teaching differs from the old. What are its claims?

First, it trains pupils in initiative. Next, the teacher of the new teaching takes account of every pupil's point of view and peculiarities. Thirdly, grammar is banished, direct reading, writing, or speaking taking its place. Other things are mentioned, but they are minor or dependent; those three are the things that give this teaching the title of 'new' (or 'direct,' as some prefer to call it). It is nearly a return to the system of education that was prevalent in Scotland before the passing of the Education Act in the seventies. The parochial schoolmaster sat in his desk; the pupil went up to him with his work and had it examined; he then returned to his seat and went on working out his problems for himself or studying his text-book. But of course experience has taught improvements. The class is not annihilated by the new teaching. The individual pupil comes first, but he is still a member of the class.

What are the dangers? They are summed up in one word—coddling. Dr. Adams denies that the new teaching is guilty of coddling. 'There is really no danger. The "royal road" is as unattainable to-day as it was when the hoary proverb was in its first youth. There will always be plenty of difficulties to brace up our pupils. Surely there is no need to supply artificial obstacles after the manner of those who arrange steeplechases and golf courses, or even deliberately to retain difficulties that at present exist. The maintenance of our absurd weights and measures has been over and over again supported, apparently in all seriousness, on the ground of the excellent training involved in struggles with such troublesome items as $5\frac{1}{2}$ and $30\frac{1}{4}$. When all artificial difficulties have been removed, there will always remain an irreducible surd of troublesome elements that will give full exercise to all the energy and determination available among our pupils. When the young people have been taught to study, and thus to avoid waste of effort, there will always remain the great mass of legitimate difficulties that no man can remove. If bunkers and hazards did not exist in our school course we might have to follow Voltaire's suggestion about God, and invent them; but of difficulties in learning there will never be a lack.'

In the chapter on the teaching of History, Mr. E. L. Hasluck discusses the difficulty arising from different views of any event or movement—a conservative view and a liberal. He comes to the conclusion that one case of over-emphasis on the 'Tory' side will balance another case on the 'Radical' side. And in actual fact 'there have been no complaints.' Why not so also in the teaching of religion? How well the old parochial teachers taught the Bible. No doubt each teacher had his own point of view, but 'there were no complaints.'

Professor Percy Nunn writes well on the teaching of science. Thus: 'The most obvious and fundamental characteristics of the scientific life are a love for "nature" and a disinterested desire to under-

stand her ways. There are two things here, love and understanding, which God has joined together and man cannot hope to sunder without grievous loss to both. Wordsworth spoke sound philosophy when he said that "Nature never did betray the heart that loved her." The complementary proposition is equally true: it is only to her lovers that Nature reveals her secrets. She has endless ruses for baffling the inquiries of those who do not approach her in the right spirit. That is why the magician and the medicine-man have contributed so little to scientific knowledge. They have sought to understand Nature not because they loved her but because they feared her, or they have tried to bully her into subservience to their own ends. That is, again, why practical applications of science—even the more clearly beneficent ones, such as the use of anæsthetics, antiseptics X-rays, and wireless telegraphy—have generally been based on the discoveries of men who pursued nature-knowledge for its own sake. It is the plain hard fact that valuable scientific truths are not attainable by the man who seeks them simply for the sake of subsequent dividends. He can gain them only if he is able for a while to put the marriage-portion out of his head and woo Nature as a disinterested lover. Commonly he cannot, and so prudently employs, at an exiguous remuneration, some one who can. The first aim of the science-teacher must be, then, to make his pupils disinterested lovers of nature.'

FAITH AND FREEDOM.

The Rev. Charles H. S. Matthews, who edited *Faith or Fear?* has now edited a similar volume and called it *Faith and Freedom* (Macmillan; 6s. net). The new volume is, however, more openly a Broad Church manifesto, or, as the editor and his contributors would prefer to say, a declaration on behalf of Liberal Christianity. His contributors are Alfred Fawkes, W. Scott Palmer, Charles E. Raven, A. Clutton-Brock, Harold Anson, and Winifred Mercier.

The most liberal is Mr. Fawkes. His essay on 'The Development of Christian Institutions and Beliefs' makes a pretty sweep of New Testament beliefs, and as a consequence of Reformation theology. But Mr. Clutton-Brock, if less sweeping, is not less disconcerting. His occasional observations, dropped by the side of his main argument as if they were mere truisms, are enough to turn an ecclesiastical world upside down. 'Will no Church, will not the Church of England, ever dare to affirm that it is a Church just because it has no status, no laws, no morality, no power of judgment, but only a common desire to know and to love God?' 'A Church should confess itself unfit to make any conditions whatever of membership. It should offer to all men the hospitality of God Himself, confessing that it lacks His omniscience. For what is it but the fellowship of those who desire the knowledge of God and who are all aware of their ignorance of Him?' Those are two of them. Is he wrong? Or is the Church wrong?

The book will not die of dullness. That at least is evident. More than that, it is instructive, highly instructive. The demand of the day is for reconstruction. But what is reconstruction? We have been rather pleased with the word. It seemed to be a new form of reinterpretation—and no more than that. Is this reinterpretation? To reinterpret you must retain the things that you are to reinterpret. The test case is the Person of Christ. How do these liberal Christians interpret the passage, 'Who being in the form of God,' etc.? After reinterpretation how much is left of historical fact?

THE MODERN MINISTER.

The Lyman Beecher Lectureship on Preaching in Yale University has produced its forty-fourth volume. The author is Professor Henry Sloane Coffin, and the title *In a Day of Social Rebuilding* (Milford; 4s. 6d. net).

If it were not that the lectures have to be published, each of the Yale lecturers on Preaching might ignore his predecessors and say what Preaching means to him. Professor Coffin comes near that ideal. Only once does he refer in this respect to those who have gone before, saying that they have made it unnecessary for him to enter into the details of delivery. He *has* said what Preaching means to him. It means Adaptation, Reconciliation, Evangelism, Worship, Teaching, Organization, and Friendship — Friendship meaning Pastoral Work. Then when he has said his say—clearly, honestly, impressively—on these topics, he gives the last lecture to the description of an ideal minister for the present time. It is a time, you observe, of social rebuilding. The social aspect is

emphasized throughout. 'What, then, are some of the outstanding characteristics to be sought in those who would lead the Church's ministry in this day of social rebuilding?

'First, *vision*. We must be dreamers of dreams.

> They, in the ages lying
> In the buried past of the earth,
> Built Nineveh with their sighing,
> And Babel itself in their mirth;
> And o'erthrew them with prophesying
> To the old of a new world's worth:
> For each age is a dream that is dying,
> Or one that is coming to birth.'

'Second, *moral intuition*. Builders of a new world must feel at their fingers' tips when things are right—when nations, when industrial relations, when men in every touch of life on life, are adjusted according to the will of God.'

'Third, *sympathy*. A few years ago the engineers who were charged with the construction of the new Grand Central Terminal in New York City faced the difficult problem of building new tracks on new levels, while they kept the existing traffic in full operation and had the trains arriving and leaving on schedule. In part it was a problem of sympathy—sympathy with the needs of the future, so that adequate facilities for years to come might be supplied; sympathy with the existing plan, so that, although palpably obsolete, they would keep it going with as little interruption as possible. It would have been much easier, of course, could traffic have been suspended while the new station was being prepared. There were many parts of the work which had to be carried on under unusual risks to the workmen and with extraordinary difficulties. All social rebuilding has to be undertaken under similar conditions.'

'Fourth, *daring*. Sympathy with the good in what is may hold us cautiously to it, when we ought to be moving out and up into what should be. When one recalls that leaders of the Christian Church in its earliest period were spoken of with bated breath as "these that have turned the world upside down," one feels like saying of their living successors, as Pope makes Alexander Selkirk say of the beasts on his island: "Their tameness is shocking to me." All great institutions must be conservative: they are custodians of values they dare not put in jeopardy. One would not have the Church less careful in safeguarding its doctrine, in preserving approved customs in worship, in exercising prudence before it commits itself to innovations in social theory. But to employ love like Christ's, and such love only, as a guiding principle in practical affairs cannot be other than revolutionary.'

'Fifth, the chief characteristic which must be his is *faith*, faith in a God big enough to remake a world, and good enough to make it a Christian world. The last generation in its recovery of the historic Jesus Christianized our thought of God. We bow before no deity less good than Jesus of Nazareth. But in Christianizing His character men have often parted with His cosmic control. A very frank theological teacher once confessed in a moment of confidence: "I haven't the least difficulty with the divinity of Jesus; He is the God I adore. What I want to be assured of is that there is a Divinity like Him in charge of the universe." In humanizing God we have dwarfed Him. The God of many prayers and sermons is a companionable Deity to whom men approach unawed. In much religious intercourse

> the air
> Nimbly and sweetly recommends itself
> Unto our gentle senses. The heaven's breath
> Smells wooingly here.

This "heavenly Pal" (if one may be pardoned the expression) is so good that He can be counted on to do all He can to help us with a world that has gone to pieces; but one is not convinced that He is competent for so gigantic a task as its complete rebuilding.'

ECONOMIC PROBLEMS.

There are those who say that the most serious of the problems to be solved when the War is over will be economic problems. We do not think so. The religious and moral problems will be more important and more perplexing. But the economic nuts will be hard enough to crack. And it is well that so thoroughly capable an economist as Professor William Robert Scott of Glasgow has come forward already with a statement of their difficulty and with suggestions for their solution. This is the second series of his *Economic Problems of Peace after War* (Cambridge: at the University Press; 6s. net).

One of the problems discussed is a League of

Nations in its commercial aspects. Professor Scott can scarcely be called enthusiastic, but when did you find a professor of Economics enthusiastic? Did not Carlyle call it 'the dismal science'? This is what Dr. Scott says:

'The project of a League of Nations is a scheme which may be, on the whole, deserving of a fair trial. The end of the war is the time when it could be established with the best prospects. In the words of Lord Bryce: "If this opportunity be lost, another such opportunity may never re-appear." No doubt, there are many obstacles and hindrances, political, constitutional, military, and even economic. But if no League of Nations is established, against these must be balanced the almost certain return of tension and insecurity not many years after peace has been signed. The prospect offers sufficient hope to point towards giving the scheme a trial, but not sufficient hope to rely upon it until it has actually justified itself by a protracted test. Thus the most that can be said of the scheme at present is that it is a favourable uncertainty, against which is to be set an unfavourable certainty. In such circumstances we should be wise, upon the whole, in accepting Tennyson's maxim, "Cleave ever to the sunnier side of doubt."'

THE DWELLER IN THE INNERMOST.

Under the title of *The Visions of an Artist* (Kelly; 7s. 6d. net), Mr. H. W. Shrewsbury has published a volume of Studies on the Paintings of G. F. Watts. The paintings have been reproduced—twenty-one of them—in Vandyck photogravure, most successfully and most attractively. They are well worth the price of the book. Mr. Shrewsbury does not describe the pictures as an artist might describe them, but as a preacher. He describes them as a preacher for preachers. He offers them as material for the pulpit, effective, fresh material. Here is a fair example of his manner. The picture is 'The Dweller in the Innermost.' He says:

'In the inward kingdom of the heart, then, there is no compelling force such as there is in the great universe without. But we are not left without guidance. There is a "dweller in the innermost" to point out the best course to take, the right thing to do, and that dweller in the innermost is Conscience.

'Conscience! It is not an easy word to define. Its precise significance will be seen by referring to its derivation. First, there is the Latin verb *scio*, "to perceive," "to know," and from that the noun *scientia*, "knowledge," then the proposition *con*, "together with." From the union of these comes, *conscientia*, shortened into our English word "conscience." Conscience is, therefore, knowledge that we share together with others, an understanding of those things which are considered right or wrong according to the general perceptions of the community in which we live. And just as the intelligence and moral and spiritual development of the community develops, so will conscience develop also; and when the community has come under the influence of that greatest of teachers, Jesus Christ, conscience attains its highest development. This story will illustrate how conscience can develop. When, in the early part of the nineteenth century, my grandfather was a missionary in South Africa, he had a Kaffir servant called John. John in earlier days had some glimmerings of Christian teaching, but he was an unconverted heathen, with the conscience of the average Kaffir. On one occasion he had been taking part with other natives in a cattle-raiding expedition. They had driven away a herd from a kraal, and if only they could get the herd over the ridge of a hill they would be able to evade pursuit. But they were still some distance from the summit when signs of daybreak appeared. "Kneel down, boys," said John. And as the Kaffirs knelt around him he offered up this prayer: "O God, Thou seest we have got safely away with these cattle. Keep it dark till we get them over the ridge." In later years, when fuller knowledge had come to John and his conscience was more highly developed, he could not have offered such a prayer.'

CATHOLICITY.

In our efforts after reunion most of us stop somewhere. The Anglican would unite with the Roman, the Scottish Churchman with other Presbyterians, the Free Churchman in England with all evangelical Christians. Are there those who would embrace all everywhere who call upon the name of the Lord Jesus? No doubt there are. But that is not the end. When the Rev. R. Heber Newton, D.D., wrote his book and called it *Catholicity* (Putnam; 7s. 6d. net) he had discovered no difference between Christians and Pagans; or if there was a difference, he thought the Pagans had it on

the whole (they were at any rate more ancient—'The Church, spelled with a capital C, was an institution of Chaldea, India, and Egypt, millenniums ago, as it is of Italy and England and America to-day'); and he saw no reason why he should prefer Christ to Muhammad.

He says, 'What is true between the different churches of Christianity is true also between Christianity and other religions. Is man one in nature the world over; the human race, despite all its vast variations, one *genus homo*; the blood coursing in the veins of Asiatics, Europeans, Africans and Americans the same sacred ichor—as by all our scientific research is proving to be the fact? Then is real religion one, wherever, in the differing religions of earth, the soul of man, seeking to adjust itself to its cosmic relationships—to know its cosmic source, to obey its cosmic law, to reach its cosmic goal—looks up to God in hope and trust, looks out to man in love. The religions of men are many; the religion of man is one. Vary as religions may and must under varying environments and heredities, through the varying temperaments of different races and the varying stages of the growth of man; emphasizing, as each must needs do, the peculiar phase of the divine life imaged in each of these differing human mirrors; marked, as each necessarily is, by the errors which are the shadows of these partial truths, yet are all but variations of the one true religion, the life of God in the soul of man.'

Now no one will charge Dr. Newton with dishonesty. It is simply that he did not know. In the ENCYCLOPÆDIA OF RELIGION AND ETHICS every religion has been described, always by an expert, and he has been allowed to say the most for his religion that can be said. What is the result? That there is, or has been, in the world no religion worth the name beside Christianity, whatever test you apply—doctrine or life. To be a Christian and know what you are is to make it impossible for you to be a Buddhist, a Muslim, or a Babist.

Take the doctrine of the Trinity. Dr. Newton takes it. He repeats the rather familiar facts about the Hindu and other Triads and is satisfied. But so different are the pagan Triads from the Christian Trinity that writers on the Triads are reluctant to lay their doctrine alongside that of the Christian doctrine, and absolutely refuse to use the name of Trinity.

NATIONAL GUILDS.

It is held by some economists—and they are increasing in numbers—that the day of the private capitalist is done. What then? State management? No, not solely, they say. Their substitute is National Guilds. There has been a considerable literature issued in their interest, and at least one vigorous newspaper, the *New Age*, has identified itself with the movement. The latest book is *The Meaning of National Guilds*, by Maurice B. Reckitt and C. E. Bechhofer (Palmer & Hayward; 7s. 6d. net).

What is the meaning of National Guilds? A National Guild, they answer, 'is a democratically self-governing association which, consisting of all the workers engaged in any main industry, would be responsible for carrying it on in conjunction with the State.

'For example, a National Mining Guild would be composed of every worker of all grades—administrative, technical, skilled and unskilled, on the surface and underground—actively engaged in mining. As a democratic association, its members would be associated on an equal basis, and not in the undemocratic industrial relationship of employers and employees. As a self-governing body, the National Mining Guild would have full powers, without outside interference, over all industrial matters affecting its members, over the administration of all the mines in the country, and over everything that concerned methods and conditions of mining. Ownership of the mines and of the plant and other forms of capital used in mining would be vested in the State, but they would be at the disposal of the Mining Guild to be worked in the public interest.

'Similarly, in the case of, say, a National Transport Guild, the whole national machinery of transport (railways, shipping, vehicles, canals, etc.) would be the property of the community, but the monopoly of its working would be exercised by the Guild.

'In every main industry, then, the workers, organised in a self-governing National Guild, would have the monopoly and control of its working in partnership with the State, which would be the owner of the means of production. The aim of National Guild service is the right conduct of industry in the interests of the community. For this every Guildsman would be responsible to

his Guild, and every Guild to the community through the other Guilds and the State.'

That is clear. The rest of the book is its confirmation. It is written with full force of conviction and is sure to carry conviction to the mind of many a candid reader.

THE GNOSTICS.

The most important change made in the second edition of Mr. Thomas Whittaker's book *The Neo-Platonists* (Cambridge: at the University Press; 12s. net) is in the appendix on the Gnostics. It is true, there is a new supplement on the Commentaries of Proclus which is of very great value. But the Gnostics make the difference between the two editions, and make it necessary that every student of Neo-Platonism should secure the second edition.

The point is that Mr. Whittaker no longer believes that Gnosticism was a development of Christianity. The researches of Reitzenstein in the ancient mystery-religions have made it clear that the gnosis owed its origin to Egyptian priests or prophets who wrote in Greek but had the command of a genuine basis of native theology.

But if Gnosticism derived little from, it gave much to, Christianity. 'For the Gnosis was not primarily disinterested search for truth, scientific or philosophical. The phrase was, in full, "knowledge of God," and this knowledge had such objects as material prosperity or protection from "demons." A safe passage into the invisible world, it was thought, could be secured by means of sacred formulæ like those of the old Egyptian religion. Rebirth was supposed to be conferred by rites of baptism (called in the Epistle to Titus, iii. 5, the laver of regeneration). The astrological fatalism that had come from Babylonia was felt as an actual oppression, and deliverance from it was sought through the aid of a higher power than the planetary spirits (the world-powers of the Pauline demonology). Here the readiest illustrations occur in the New Testament: but it was the recipient, not the source, of the Gnostic ideas; which were not distinctively either Jewish or Christian, but belonged to a wider movement in which the Judaeo-Christian tradition was only one current.'

Such is Reitzenstein's conclusion; Mr. Whittaker accepts it.

THE FRENCH REVOLUTION.

It is much to be interested in an author before we read his book. Have you heard of Philip Anthony Brown, B.A., of New College, Oxford? If not, read Professor Gilbert Murray's introduction to his book on *The French Revolution in English History* (Crosby Lockwood; 7s. 6d. net), and you will know him and love him. Professor Murray has that gift, when he finds the right subject.

Obtaining First Class Honours in History in 1909, Brown stayed on in Oxford for a term or two, acting as Professor Murray's private secretary. 'In 1911 he went to Newcastle as a tutor in the classes held under the joint management of the University and the "W.E.A."; this led in 1912 to his appointment as Lecturer in Economics in Durham University, which he combined afterwards with a similar post in the London School of Economics.'

'When the war came, he seemed again to have no hesitation what to do. With a little group of college friends he enlisted as a private in the Duke of Cornwall's Light Infantry. He did not wish to be an officer. He had no military training and he liked to be with working men, sharing their lot. As a matter of fact, officers were much needed at the time, and eventually he was persuaded to take a commission in the 13th Battalion of the Durham Light Infantry, a happy choice, where he found that some of the men in his company already knew him as a "W.E.A." lecturer.

'He showed in the army the same power of leading men which he had possessed in his teaching life, and the same power of attracting love. His letters will, I understand, be published, together with the full memoir. For the present it will be enough to record briefly the manner of his death.

'It was on the night of 4th November 1915, in a thick fog, that he was out on patrol with his servant and friend, Private Thomas Kenny, when some Germans, who were lying out in a ditch in front of their parapet, opened fire, and he fell shot through both thighs. Kenny took him on his back, and through heavy and repeated fire crawled about for more than an hour, trying to find his way in the fog back to our trenches. Brown repeatedly urged Kenny to leave him, but Kenny would not. At last, when the wounded man had

lost consciousness and Kenny himself was almost exhausted, he came to a ditch which he recognized. Here he left Brown, and went on to look for help. Eventually he found some men at a listening post, and guided them back to where Brown lay, though the enemy "opened heavy fire with rifles and machine guns and threw bombs at thirty yards' distance." When Brown was at last brought in he recovered consciousness for a short time. We hear that he smiled and said, "Well, Kenny, you're a hero," and soon afterwards died. Kenny was awarded the Victoria Cross.'

There is a portrait of Philip Brown in the book, a portrait of a very youthful beautiful (is the word admitted?) English lad. You do not need even Professor Murray's tribute for interest in him.

But the book? It is the impression made by the Revolution on this country. So Wordsworth is here, and Coleridge, and Campbell, and Landor, and Byron, and Godwin, and Shelley—they are all here; and more than they, the societies are here which agreed and which disagreed; and we see with great clearness and some surprise that in the shaping of the England we live in the French Revolution had a most momentous part. The deepest impression made by the book is the ease with which this young man handled his obscure and almost intractable matter.

The Rev. A. T. Fryer of 62 Newbridge Road, Bath, has published *A Catechism for those Preparing for Confirmation.* There are 40 sets of questions, and each set contains from 8 to 13 questions. Each set is printed on a separate slip. Clergymen should write to Mr. Fryer.

The *114th Report of the British and Foreign Bible Society* has been issued (Bible House; 1s.). This is the first sentence: 'Amid the raging of the nations there has been no pause in the work of translating the oracles of God. During this last twelvemonth the Society has added to its long list versions in SEVEN FRESH LANGUAGES.' Are you curious to know these languages? They are Yergum for a tribe in N. Nigeria; Zande for tribesmen in the heart of Central Africa; the Altai dialect of Kirghiz Turkish; the Angami dialect of Naga in the hill-country between Assam and Burma; Mikir for another tribe in N. Assam; the Ecuadorean and the Bolivian Quichua, dialects of Quichua spoken in Ecuador and Bolivia respectively. Besides these versions there have been many revisions. It is altogether an amazing record for a year of war.

An American author whose book is noticed this month makes no difference between Christianity and other religions. Another American author, Mr. George Cross, answering his own question, *What is Christianity?* (Cambridge University Press; $1 net), simply passes all other religions by and enters into the contents of Christianity itself. If you do not know what Christianity is from a knowledge of Christ, you will never know it from a knowledge of religion.

What are its contents? They are Apocalypticism, Catholicism, Mysticism, Protestantism, Rationalism, Evangelicism. And then, what *is* Christianity? First it is a quality of Spiritual Life; next, it is a distinctive type of religion; thirdly, it is a religion whose whole character is determined by the personality of Jesus Christ; fourthly, it is the practice of the most perfect human fellowship; fifthly, it is the religion which is one and the same with true morality; sixthly, it is the religion of moral redemption; and lastly, it is the religion of perfect peace.

Those who are earnest about Reconstruction should see a volume just issued from the Cambridge University Press. It contains *Selected Papers on Social and Economic Questions*, by Sir Benjamin Chapman Browne. Most of the papers were written before the War began, but almost all of them have a bearing on the condition of things which will be before us when it is over. Take the paper on 'The New Army from an Employer's Point of View.' It was written ten years ago. But you will find in it—'After the late war, there was a great deal of disappointment at the difficulty which many officers and men found in returning to civil life, and I fear that many of them never recovered the positions that they then gave up in order to serve their country. This ought not to be, and I think it has caused a feeling that whatever the Government may talk about or promise, when a war is over it does not really much care whether the men get comfortably settled again or not. I believe that in the conviction that the Government really cares, lies the secret of the whole thing.'

Then you will read: 'What the Government ought to aim at is to bring about such a state of things that certain employers would absolutely prefer old soldiers to mere civilians. If this was the case with the employer of one man in twenty, it would probably be sufficient to absorb all the old soldiers about whom we are writing, and it must always be borne in mind that all the workman wants is for some *one* employer to be really anxious to obtain his services. One very simple way to effect this would be to do as is done with horses, and allow the employer what might be called a registration fee of say 1s. a week to be able to produce the man whenever he was wanted and to keep him employed in the meantime. A small employer in many cases probably does not make more than 1s. a week clear profit upon every man he employs, and to double this would be a very strong inducement, and having once got hold of a soldier he would do the best he could, in his own interest, to teach him and make him as useful as possible.'

Other papers deal with Alms-giving, Commencing Business, Unemployment, Christian Politics, Gambling, Strikes, the Return to Work, and the like. And always there is the keen eye, the kindly heart, the settled will to give every word its utmost influence.

When there is anything doing Mr. H. G. Wells is always there. At the moment it is the League of Nations that is uppermost. And Mr. Wells has his say on it. He calls the book, non-committally, *In the Fourth Year* (Chatto & Windus; 3s. 6d. net). For, to tell the truth, he has not made up his mind yet. At least he had not when he began to write the book, and the writing of the book has not helped him. It is too difficult a matter for that; it has too many ends and edges. He is not clear even about that blessed word democracy. In this very book he begins to wonder if he really wants to send King George the Fifth into private life. He is in a painful state of suspense. 'These are things in the scales of fate. I will not pretend to be able to guess even which way the scales will swing.' So it is a book of discussions—most delightful, most futile.

There is scarcely any subject in the Bible so difficult of apprehension as the meaning of the words for 'spirit' and 'soul' and 'flesh.' There are scholars who still say that St. Paul identified the flesh with the body and so made sin inseparable from our physical nature. There are others who assert that spirit has always a material meaning even in the New Testament, no writer of that age being able to dissociate it from the wind. Professor Ernest de Witt Burton has made once more a thorough study of the use of the three Greek words, in Greek writings and translated works, from the earliest period to 180 A.D., and also of their equivalents in Hebrew. The volume is published under the title of *Spirit, Soul, and Flesh* (at the University of Chicago Press). It is a handsome volume of more than two hundred pages. It may be said without hesitation to contain the last word that can at present be spoken on the subject. We quote the last of the conclusions Professor Burton comes to.

'Neither the evidence of contemporary usage nor that of the New Testament itself warrants us in finding in Paul or in the Johannine writings the notion that the flesh is by reason of its materiality a force that makes compellingly for evil, or that a corporeal being is by virtue of that fact a sinful being. It may perhaps be found in 2 Peter, but probably not even there.'

The Rev. J. H. Briggs, late Missionary in German East Africa, tells us how the C.M.S. Missionaries fared there when the War broke out. They were soon interned, and internment was little joy. But—'An Englishman's faculty for seeing the humorous side of things is a great asset in a German internment camp, and it often keeps him from being down in the dumps. Things are really only annoying when we allow them to vex us, and they are often seen to have an amusing side if we try to find it. It is extremely funny to be told when to get up in the morning, to be made to sit for so many hours of the day cutting out little bits of wood into something called boot-pegs which can never be of the slightest use, to be obliged to play games for two hours every afternoon lest any should suffer from lack of exercise, and to be put to bed as soon as the sun goes down. There was also something quite humorous in the German habit of posting on a notice-board long laudatory accounts of victories, often purely imaginary, and expecting intelligent Englishmen to believe such preposterous nonsense. At the same time the utter absence of reliable news

and of letters from home was a little hard to bear.'

There is much information in the little book about the German 'colony.' Its title is *In the East Africa War Zone* (C.M.S.; 1s. 3d. net).

If *The Christian World Pulpit* (James Clarke & Co.; 6s. net) gives a fair presentation of present-day preaching there is more power, mental and spiritual, in the pulpit now than there was before the War. Fewer texts are taken for the purpose of homiletical fancy work; more sense is felt of the hour of worship as an irreclaimable opportunity. The proportion of Sermons in this volume dealing with the War is very great. Again and again in the titles one finds words like Sacrifice, Hope, Cost, Discipline, Forward. In all these sermons the War is an instrument, not an end; it is not looked upon as a fact in history, it is looked into as a factor in the life of the spirit. Again and again the preacher assures us that it has become a revelation both of God and of man, a revelation of the mercy of God, of the majesty of man. It is one of the most promising books which the War has produced. This is the 93rd volume of *The Christian World Pulpit.*

Before the War began Miss Mildred Aldrich, an American author, had a house near the Marne. The War came very close to her. She told the story of the day's doings in letters to a friend at home. These letters have been published, first in a volume confined to the retreat from Mons, and now in another volume entitled *On the Edge of the War Zone* (Constable; 5s. net), covering the rest of the War until America came in. None of all the books we have read on the War has given us a clearer understanding of it than this collection of quiet letters. Miss Aldrich visited the battle-field near her home immediately after the battle was fought. Again, she visited it three months later. She says: 'I brought back one fixed impression—how quickly Time had laid its healing hand on this one battlefield. I don't know what will be the effect out there where the terrible trench war is going on. But here, where the fighting turned, never to return—at least we believe it never will—it has left no ugly traces. The fields are cleaned, the roads are repaired. Rain has fallen on ruins and washed off all the marks of smoke. Even on the road to Vareddes the thrifty French have already carried away and fagotted the wrecked trees, and already the huge, broken trunks are being uprooted, cut into proper lengths, and piled neatly by the roadside to be seasoned before being carted away. There was nothing raw about the scene anywhere. The villages were sad, because so silent and empty.'

She was able to appreciate the deeds that were done. 'But, of course, nothing so far has been comparable to the British stand at Ypres. The little that leaks slowly out regarding that simply makes one's heart ache with the pain of it, only to rebound with the glory. Human nature is a wonderful thing, and the locking of the gate to Calais, by the English, will, I imagine, be to the end of time, one of the epics, not of this war alone, but of all war. Talk about the "thin red line." The English stood, we are told, like a ribbon to stop the German hordes,—and stopped them.'

Dr. Sophie Bryant is a great teacher, and a great teacher of the Bible. Her new book *How to Read the Bible in the Twentieth Century* (Dent; 3s. 6d. net) would have been a success at any time; coming now it is sure of a very wide reception. And the wider it circulates the greater the good it will do. For it is courageous as well as convincing. Not only is the Bible history contained in it, but also the method of teaching the Bible, its history, its morality, even its theology. We wonder as we read this interesting and educating book where all the trouble about religious education comes from.

Mr. Harold Begbie knows what his contribution to Reconstruction is to be. It is to be an urgent and persistent effort to improve Education. He does not use the word in the familiar sense. To him Education is not imparting information, nor is it drawing out and developing character, though that is nearer; it is emancipation; it is freeing the human spirit from its bad habits and letting it enjoy the liberty of the sons of God.

How does he go to work? In his own way—by telling stories. In *Living Water* (Headley; 2s. 6d. net) he tells twelve stories. Every story is the record of an actual experience. But of course the experience is worked up and made a story.

The Red Cap on the Cross (Headley; 2s. 6d.

net) is a daring title. And on the cover of the book we see the Cross and the red cap of revolution on it. Is the book the work of a believer in revolution? Yes, truly. For the author, the Rev. Richard Roberts believes in Conversion, and to him Conversion is a revolution in a man's soul. It is a revolution in a man's whole life, and most manifestly of all in his relation to his fellow-men. This is the idea, that no outward form of Reconstruction after the War will serve, only the Reconstruction which takes place within a man, reconstructing his whole attitude to God and equally his whole attitude to his neighbour. The book is thoroughly modern. Its language is modern, its atmosphere is modern. But, as Mr. George Lansbury, who writes a heroic Foreword, says, its text is an ancient word, 'I, if I be lifted up from the earth, will draw all men unto me.'

Mr. J. Gardner Hitt has published *The Layman's Book on the General Assembly of 1918* (2s. 6d. net).

The recent death of Dr. Karl Peters has turned men's minds more searchingly towards the German methods of managing colonies. The ugly side is seen in *The Prussian Lash in Africa* (Hodder & Stoughton; 2s. 6d. net). We say the ugly side, for it is so horribly ugly that we cannot believe it is the only side. We know about Peters. He is gone to his account. But were they all like Peters? And the future? This is the anonymous author's mind on that: 'If the Allies are forced by the fortunes of war to return Germany her colonies, there is no help for it. It is done under necessity. But let there be no pretence in the matter; it is a betrayal of the native, a surrender to barbarism. It is the handing over of millions of weak and helpless people to the most cruel and ferocious form of government.'

'From crude beginnings Hebrew thought soared slowly to lofty heights in the conception of man's relation to God and to his neighbour. First Jahveh was a family or tribal, then a national God, whose power was limited to his own land where his care was bestowed upon his own people alone. By the teaching of the prophets his universality was made clear, though to the end he was believed to watch over his chosen people with special providence. The events of history conspired to exalt the power of the priest, until the Torah became supreme, and Israel was changed into the 'people of a book.' Then there was no longer room for prophets like those of the golden age of prophecy, and the mass of the people looked forward eagerly to the coming of a Messiah or deliverer, who with combined secular and sacred attributes would reign in glory over the Hebrew nation. The steps of this development are to be found in the Old Testament hewn out by Moses, the prophets, the psalmists, and the lawgivers. The conception of Jahveh was more or less spiritual from the beginning, since he was worshipped by no image. But it broadened and deepened, until the crude anthropomorphic ideas of the earliest ages passed away to appear no more.'

Thus does Mr. Arthur W. Fox, M.A., summarize his conception of *The Ethics and Theology of the Old Testament* as he has described its development in a volume with that title (Lindsey Press; 3s. 6d. net). It is a volume written, he claims, 'without preconceptions or prejudices, but with the same freedom as would be applied to the study of any other ancient book.' It ought to be added that the author does not really deal with the Old Testament as he would deal with 'any other ancient book,' for he loves and reverences it more than any ancient book he has ever read.

In his new book, *The War and the Coming Peace* (Lippincott; 5s. net)—a sequel to *The War and the Bagdad Railway* — Dr. Morris Jastrow discusses the moral issue of the War and the conditions of the coming peace. The War, he says, is no longer a war of conquest or of any other material thing. It is a war of moral ideals and facts. America came in as a 'response to the aroused conscience of mankind to bring about the triumph of the moral issue involved in the war.' And as for the peace to follow, here are some of the foundations on which it has to be established —'the organization of all nations on a democratic form of government as the primary condition; and then tribunals of arbitration, disarmament, and an assembly of nations in the form of a league or parliament.'

The Eucharistic Life (Longmans; 2s. 6d. net) contains the substance of addresses given by two members of the Oxford Mission Brotherhood of

the Epiphany, at the Students' Conference of the Syrian Christian Church, held at Kottayam, May 1st–5th, 1916. First there is a sketch of the Syrian Church of Malabar. And then in eight chapters the meaning of the Eucharist is explained in simple language and with reverent mind, as the central and sacrificial act of worship.

If there is a difference between Romanism and Protestantism it is in the training of the priest. Where is the Protestant who would go to a book entitled *The Priestly Vocation* for, say, instruction in sermon preparation? Yet listen to this: 'First we have to fix on our subject—not always the easiest part of our work. Let us suppose that on reading through the Sunday Gospel some aspect of it or some incident in it appeals to us from a particular point of view, and that point we decide to develop. Possibly something we have read in the past occurs to mind, and we get out a book—or perhaps several books—to suggest to us a few ideas. Then the first stage of our work is done.

'The next process is to think. We have to make the ideas our own, and develop them according to the bent of our own minds. This cannot easily be done as we sit at our desks. Thoughts will not come to order. Developing a subject in one's mind is a gradual process, and takes time. It can well be done as we walk from place to place, or exercise any light employment. It is specially suitable to do it as we go about our pastoral work. The words we use in our visits to members of our flock are the reflection of our mind and will bear close resemblance to our words in the pulpit. If we find plenty to say, and are conscious of the consolation we give by saying it to the poor individually, why should it not be so likewise when we address them from the pulpit?

'In order to complete our preparation, we must then sit at our desk and write out the substance of our thoughts and put them in methodical order. We should also look up the texts of Scripture on which we rely, and frequently the context will suggest further thoughts. All this will vary between man and man, and between day and day. Some will write long notes, others short. On some days thoughts come easily, on others only with difficulty. Some people may find it useful to write a fair copy when the matter has been rearranged, others will arrange their matter methodically at the outset, and so forth. When we have done this, we can leave the sermon to the time, presumably not far distant, when we are going to preach it.'

The author of the book is the Right Rev. Bernard Ward, F.R.Hist.S., Bishop of Brentwood. The publishers are Messrs. Longmans (5s. net).

This month there is a striking reference in these pages to the value of rhythm for the machinery of life, for the machinery of the moral life (if the word may be used) as well as for the machinery of the bodily life. The subject is dealt with and developed in a book called *Economy of Energy and How to Secure it*, written by Mr. Eustace Miles, M.A. (Sampson Low; 5s. net). It is the book of an enthusiast. So thoroughly has Mr. Miles entered into his subject that he must have said to himself, 'This one thing I do.' He has read other men's books. Is there any book touching his subject that he has not read? Now we must read his own book, and we must read the quotations which he has made from other books. And if we read with open minds and practise what we learn we shall certainly live more happily, certainly more usefully, perhaps even for more days and years.

But about rhythm: 'We all know how Rhythm helps us to economise Energy in walking and marching, in club-swinging, in swimming, and in ever so many other occupations. There is a certain Rhythm of meal times, though we seldom observe it; there is a certain Rhythm of sleep, not that it is the same for all individuals; but for each individual there are numbers of occupations in which he could economise Energy if he studied this matter of Rhythm carefully for himself.

'Think how it saves Energy in pulling, in lifting, in music, and in almost every activity. Think how the heart and the lungs teach us the value of Rhythm. I remember hearing a Greek describing how he built his house to music and singing, the heavy weights being easily lifted to a tune. And in all countries men and women have their Rhythms and music to economise Energy.'

The Gospel of the Cross (Macmillan; 4s. 6d. net) is the title of a book written by J. R. Coates, C. H. Dodd, W. F. Halliday, Malcolm Spencer, and Olive Wyon 'to express the message of a Conference of the Swanwick Free Church Fellowship.'

In the middle of it we learn 'the Meaning of Salvation,' and round that word and its meaning all the book turns. It is the preaching of the gospel in modern language and under the influence of modern thought; but it is the old gospel with the old emphasis and power.

In *The Starting Place of Glory*, by the Rev. David M. M'Intyre (Marshall Brothers; 2s. 6d. net), you will find unhesitating belief in the Second Coming, but no incredibilities of interpretation. More than that, you will find that for one man at least belief in the Second Coming is encouragement to the two great things which make a Saint —luminous likeness to Christ and the faculty of finding other saints.

The story of religious persecution, even within the Church of England and the last half-century, is most curious and instructive. The Rev. Cyril W. Emmet, M.A., B.D., tells it, briefly and temperately, in his book *Conscience, Creeds and Critics* (Macmillan; 3s. net). He tells it so temperately as to introduce a new era in the history of controversy. Never again, we believe, will it be possible for good men to say such bad things of one another as Archdeacon Denison said of the authors of *Essays and Reviews*—that the young were 'tainted and corrupted and thrust almost to hell by the action of this book.'

Mr. Emmet's desire is that men who cannot believe in the Virgin Birth or the physical Resurrection of our Lord should not be held under suspicion of disloyalty to their Church. It is to be observed that it is the miraculous that is still the difficulty. But why are those two miracles singled out? There are raisings from the dead in the Gospels and there are miracles like the walking on the water that are just as incredible to the simply scientific mind as the Virgin Birth. But, however that may be, no one will read this book and feel out of sympathy with anything that is said by its learned and considerate author.

The preacher who is in search of topics for the shorter evening sermon may do worse than look into Mr. W. Y. Fullerton's book, *Life's Dusty Way* (Morgan & Scott; 3s. net). Its chapters are short. They contain expositions of certain facts of life—Habits, Recreation, Restraint, Influence, Friendship, Cheerfulness, Reality, Giving, Silence, Drifting, and many more. And each topic is illustrated from a large experience of life abroad and at home —to some extent also from fresh literature.

'All mystics,' says Sir Arthur Quiller-Couch, 'however diverse their outlook, or inlook, have been curiously gracious and yet more curiously happy men. They have found, if not contentment itself, the way of contentment and an anchorage for the soul. They possess it in patience. They are the pure in heart and blessed because they see, or believe they see, God.'

The word recurs to us as we read the short biography of Benjamin Broomhall and his wife which their son, Marshall Broomhall, M.A., has published under the title of *Heirs Together* (Morgan & Scott; 3s. 6d. net). They had other characteristics of the Mystic, these two, and they had grace and happiness. The husband is remembered for his great anti-opium struggle, a struggle which he saw crowned with success just one month before he died. His wife was a sister of Hudson Taylor, the Chinese Missionary.

The secret of their happiness was prayer. It did not depend on its answers. But sometimes the answer came—(or, cautiously with Quiller-Couch, they believed it did). 'Since I wrote (this is Mrs. Broomhall) on my birthday I have had a very gracious answer to prayer. We were being financially tried, although we were economising as best we could. I heard of a friend, already well off, who had received a large fortune from the death of a relative. He is aged, and I asked the Lord to put my husband into his mind to remember him in his will. God's answer was like Himself. The friend wrote a kind letter and sent Father a cheque for double the amount I asked for. We praised God together, and I told Father of my prayer.'

The Rev. J. R. Cohu, M.A., has written a history of *The Evolution of the Christian Ministry* (Murray; 3s. 6d. net), and we do not know any one who could have written it better. He is a reliable scholar, a clear thinker, an experienced author, and above all he is a passionate lover of the truth. His conclusions we shall not repeat. They are in any case the least of it. The method is everything; let every other student work along the right lines and they will reach the right conclusions. The volume belongs to 'The Modern

Churchman's Library,' edited by the Rev. H. D. A. Major, B.D.

It is evident to everybody now that one of the first of the economic problems that will fall to be solved when the War is over is how to maintain a satisfactory rate of wages. It may not be possible to keep up the present rate all over. It must be possible to give every man and woman a *living* wage. What is a living wage? Mr. B. Seebohm Rowntree in *The Human Needs of Labour* (Nelson; 3s. 6d. net) answers: 44s. a week for men and 25s. a week for women. He has not guessed; he has wrought out that result by the most thorough investigation in the city of York. You may take it as right. How is it to be found? He believes that it can be found by *an increase in the productivity* of industry. 'For the war has shown that, when the need arose, huge improvements could be made with incredible rapidity in process after process; and industry could be so organized that, without adding to the strain on the individual worker, the output was enormously increased. If development in this direction continues steadily after the war, and the additional wealth created, or the economies effected, are devoted as far as possible to the payment of a living wage, we shall have taken a long step towards the solution of our problem.'

The Rev. G. Monroe Royce, Rector of St. Thomas's Church, New Windsor, New York, spent a long holiday in England and, under a licence from the Archbishop of Canterbury, acted as locum-tenens wherever he was wanted. He took notes. He has now published *The Note Book of an American Pastor in England* (Putnam; 10s.).

Mr. Royce is outspoken about the condition of things in the Church of England and he is outspoken about himself. In one chapter he tells us 'How I put my Foot in it.' He preached 'to a country village on the sins of gambling, racing, and matrimonial infidelity'; and then discovered that those were the sins which 'the high-bred people' in that village were notoriously addicted to. 'On my way to the station I met a lady, belonging to this little aristocratic community, who passed me with her pretty nose very high in the air. But it served me right and taught me a valuable lesson, for since that great blunder I make it a point to learn something about the special kind of wickedness to which my various congregations are most addicted, and avoid saying anything on those subjects. This method of preaching may not result in any very great revival of religion, but it avoids giving offence to people of consequence—a matter which all preachers ambitious for popularity would do well to take into prayerful consideration.'

Homeland: A Year of Country Days, by Percy W. D. Izzard (Richmond; 7s. 6d. net). The readers of the *Daily Mail* know the initials P.W.D.I., and they know the short articles on life in the country, an article for every day, which appear over them. These articles are a diary, beginning with March 21, the first day of Spring according to the Calendar, and going right round to March 20. The volume into which this unique diary has been gathered is a very attractive one, attractive even for its printing and paper. Moreover it is illustrated, and the illustrations are a considerable element in the charm.

How is its quality to be conveyed? Take the entry for May 20. It is as good as any other, and any other is as good as it. The title is Drifting Sweetness:

'The hawthorn days are here, and hedge-banks which were white already with plumy blossom of the beaked parsley have become doubly white with the lavish bloom of the thorns above. Long leagues of laneside roses in shining masses of creamy white, and in meadows and park lands free-grown, shapely trees white-domed with myriads of flowers, breathing such profuse sweetness that all other scents of May are drowned.

'Excepting the perfume of new-mown hay, no country scent travels farther than that of hawthorn. It floats about the songful land in delicious wafts; it is borne in every little puff of a cool breeze that stirs the hot air; it enwraps and enters every dwelling. At the farmhouse hawthorn rules over the fragrance of the dairy; in the church it overwhelms the odour of old oak. The wind is its carrier far from home, to take its tender suggestion of Maytime beauty to the very heart of towns.

'And the nights—what mystic beauty these softly luminous nightingale nights gain from the drifting sweetness of the still, white thorns!'

Only a month or two ago a writer in THE EXPOSITORY TIMES spoke for an abbreviated Bible and told us what it might do. The idea was of

course not new. Something of the kind has been done by Mackail, and by Frazer of the Golden Bough. Quite recently Messrs. Dent issued *The Shorter Bible*, edited by Arthur Burrell. And now there comes from America an abbreviated Bible under Mr. Burrell's title exactly. At least the New Testament part has come; the Old Testament is to follow. It is edited by Professor Charles Foster Kent, with the collaboration of Professor C. C. Torrey, Mr. H. A. Sherman, Mr. Frederick Harris, and Miss Ethel Cutler (Scribner; $1 net).

The New Testament is shortened chiefly by omitting doublets in the Gospels. But there are other omissions—Acts 3, the cure of the lame man, the most of Acts 5, including Gamaliel; Acts 9 and 10, the Conversion of Saul (no doubt because told elsewhere) and the Conversion of Cornelius. These are examples. Who will approve? The editors answer that for those who do not approve the complete New Testament is at hand.

But they have also translated the Bible anew, and that 'into simple, dignified, modern English which will present the thought of the biblical writers so plainly and directly that commentaries will be unnecessary.' Take an example. Let it be Eph 2^{11-18}:

'Remember then that once you who were not Jews were separated from Christ, aliens to the commonwealth of Israel, and with no share in the covenants based on divine promises and no hope and no God in the world. But now through union with Christ Jesus you who were once far away have been brought near by the shedding of his life-blood. For he is our peace; he united the two divisions of mankind and broke down the barriers that kept them apart. During his life on earth he set aside the law with its explicit demands, so as to make peace by creating out of these two divisions, through union with himself, a new mankind. Thus in himself through his death on the cross he put an end to that feud by reconciling Jew and alien to God in one body. So he came to proclaim good news of peace to you of alien races who were far away and to the Jews who were near, for it is through him that we both, united by one Spirit, have free access to the Father.'

The Rev. W. J. Ferrar, M.A., late Scholar of Hertford College, Oxford, and Vicar of East Finchley, has written a short Introduction to the Apocrypha and other Jewish Writings, 200 B.C. to 100 A.D. The title is *The Uncanonical Jewish Books* (S.P.C.K.; 3s. net). Mr. Ferrar is a scholar. His book is reliable. He is also a writer. His book is readable. This had to be done by somebody. We are glad it has been done by him.

The Rev. Charles Johnson, M.A., and the Rev. J. P. Whitney, B.D., D.C.L., are the editors of a series of small books entitled 'Helps for Students of History' (S.P.C.K.; 6d. net each). Four have been issued—(1) *Episcopal Registers of England and Wales*, by R. C. Fowler, B.A.; (2) *Municipal Records*, by F. J. C. Hearnshaw, M.A., LL.D.; (3) *Medieval Reckonings of Time*, by Reginald L. Poole, LL.D., Litt.D.; (4) *The Public Record Office*, by C. Johnson, M.A.

The fourth number of the S.P.C.K. Texts for Students is *Libri Sancti Patricii*, the Latin writings of St. Patrick, a revised text, with a selection of various readings, based on all the known manuscripts, edited by Newport J. D. White, D.D., Canon of St. Patrick's and Archbishop King's Professor in the University of Dublin (6d. net).

To their series of 'Translations of Early Documents,' Dr. W. O. E. Oesterley and Canon G. H. Box have added Books III. to V. of *The Sibylline Oracles* (S.P.C.K.; 3s. 6d. net). The editor is the Rev. H. N. Bate, M.A., a faultless scholar, who has done his difficult work most praiseworthily. No longer need even the hard-worked preacher be without some knowledge of 'the Sibyl' or without the insight into revelation which that knowledge brings.

What is the meaning of the name? No one knows. Nestle suggested that the Jezebel of Rev 2^{20} was a local priestess, and that Jezebel (or Isabel) and Sibyl were originally one and the same. Dr. Postgate was less venturesome. He traced it to a root *sib*, seen in *sapiens*, 'wise,' with the diminutive *ulla*; so that the Sibyl would be 'the wise little woman.'

Mr. Elliot Stock has published five prayers by Archdeacon Wilberforce. The title is *Incense* (1s. net).

In *The Harvest and the Vintage*, by the Rev. C. D. H. McMillan, M.A., Hon. Canon of Bristol

(Scott; 1s. 6d. net), we have Apocalyptic in its full flavour. Men are simply revelling in Daniel and the Book of Revelation at present. And they are surely finding food for their souls. Here the Great Pyramid furnishes sustenance or at least sauce. If not the belief itself, it gives confirmation to the belief in the rapture of the saints.

The Missionary Question (Scott; 3s. net) to the mind of the Rev. M. R. Newbolt, M.A., is the question of denominationalism. He surveys Rome in the Mission Field, Protestantism in the Mission Field, Anglicanism in the Mission Field; and he finds perfection in none of them, nor even a close approach. But Anglicanism comes nearest. Its chief defect is the place given to the Eucharist. So it is the same question as we have at home: 'The Church of England can, and in parts of the Mission Field does, set an example to the world of what Catholic ceremonial may be. She can present the Holy Eucharist as the great corporate action of the faithful. And wherever she does so she finds it an enormous source of strength. When she does not we have cause to fear that she is reproducing just the same formalism, the same lukewarmness, the same shyness of Holy Communion as we are familiar with in rustic parishes at home.'

The Gethsemane of the Fourth Gospel.

By the Rev. John Monro Gibson, M.A., LL.D., London.

The other three Evangelists had told the story of the Garden of Gethsemane, so St. John does not repeat it, but he tells us of an earlier Gethsemane (12^{20-33}). In the Garden our Lord was already in the abyss; in this earlier Gethsemane He stands at the edge of it and is looking down into its depths. It is the turning-point of the gospel, the crisis of our Lord's career. The great object of the Evangelist, as he tells us, has been to show forth the glory of Christ: first the glory of His life, and then the glory of His death. This is the point of transition from the one to the other.

At first sight the time does not seem to be so very critical; rather do things seem hopeful. He has quite recently had much to cheer Him: the raising of Lazarus, the loving deed of Mary, the Hosannas of the multitudes, and now—in some respects the most hopeful of all—the coming of these Greeks. We do not wonder then that He cries, 'The hour is come that the Son of Man should be glorified.'

But how? Coronation? Glorious success? World conquest? So it might seem, but there are things to think of that look ominous. The raising of Lazarus was the crowning glory of His ministry, but for that very reason were not the priests plotting for His death? The loving deed of Mary was 'the oil of joy' to His heart, but did it not suggest the anointing of His body for its burial? These Hosannas of the multitudes, were they not a coronation anthem? It remains to be seen how deep is the enthusiasm, and how long it will last. These Greeks seem to be the first-fruits of the Gentiles; and they are indeed, but how is the harvest to be realized? Will these Jerusalem Hosannas swell into a world welcome? Or must it be, as in the natural harvest, through the burial of the seed? This last seems to our Lord most likely, for He says, 'Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit.' But even if the way does lie through death, has the hour come? The shadow of death has all along been over Him, and since the remarkable experiences at Cæsarea Philippi He has faced it as a dark prospect, but up till now it had not been in full sight; and He is a young man yet. He has spoken of the hour again and again ($Jn\ 2^4\ 7^{30}\ 8^{20}$), but so far always as 'not yet come.' Can it be that it is coming now?

But what means the appeal of these Greeks? Is there not an alternative suggested here—something to give scope to His still youthful powers before the hour come? Might He not go in person to the Greeks and preach His gospel to them? That this was a recognized alternative we see by turning to 7^{35}, where we read that the Jews said among themselves, 'Whither will this

man go, that we shall not find him? Will he go unto the dispersion among the Greeks, and teach the Greeks?' An alternative surely well worth considering. The Greek language was the tongue of the civilized world, Greek thought its dominant thought. Though the Roman Empire was the body of the world's civilization, the Greek mind was its soul. We remember how His spirit was stirred when He found a woman of Samaria responding to His appeal, and again when He discovered in a Roman so great faith as He had not seen in Israel. What if there was here good promise of the up-springing of a great Gentile faith! In this connexion we remember the statement by the historian Eusebius, that a deputation was sent from the king of Edessa to invite Him there. It is possible that some such proposal was made by these Greeks; but whether that be so or not, the alternative could not but be in His mind.

What is the will of God? He does not yet certainly know. In the next chapter we find Him sure of it (13[1]), but not yet. So instead of rejoicing at the coming of these Greeks, as we should have expected, He is in sore perplexity, in a strait betwixt two. 'Now is my soul troubled, and what shall I say?' On the one hand, how strong the Greek appeal;—remember how, when the woman of Samaria came to Him, He saw new fields in Samaria white unto the harvest;—does not the coming of these Greeks mean the field of the world opening now? On the other hand, was not His personal ministry to be restricted to the lost sheep of the house of Israel? Moreover, His mind has evidently been dwelling on the idea of service (12[26]), and what the servant of the Lord is specially called to do in order to fulfil His ministry —to be despised and rejected of men, to be led as a lamb to the slaughter, to be cut off out of the land of the living, to be stricken for the transgression of His own people, to make His grave with the wicked, and in that way to see the pleasure of the Lord prosper in His hand—was not that the path plainly set forth in the sure word of prophecy? 'What shall I say?' he exclaims. Can it be 'Father, save me from this hour?' Nay: 'For this cause came I to this hour.' So, however attractive the other course is, the will of God is clearly pointing down into the dark abyss: 'For this cause came I to this hour.'

This is the definite decision, accepting the Cross, not as a grim necessity, but as that which will glorify the name 'Father,' because it will show the Father's love to all the world as nothing else could do. When therefore, instead of praying, 'Save me from this hour,' He pours out His soul in the great petition, 'Father, glorify thy name,' the choice is made, the hour so long dreaded is recognized as having come, and is given a welcome because it is the Father's will for the fulfilling of His ministry. And just as in the later Gethsemane there came an angel from heaven strengthening Him, so now there comes a voice from heaven encouraging Him: 'I have both glorified it, and will glorify it again.' It has been glorified in the ministry of life, it will be glorified again in the ministry of death.

Notice here, as we pass, the different degrees of sensitiveness to the divine voice. Jesus hears it quite distinctly; to the multitude it is only a noise as of thunder; while some, more sensitive than the rest, recognize it as an angel voice, though they cannot make out what it says. Still, even for them it was good. They would remember it afterwards when all seemed utterly dark, and would learn to look for some divine meaning in the tragedy of the Cross.

What He says next is of profound importance: 'Now is the judgment (literally "crisis") of this world.' So far we have seen the crisis in the life of Christ, but it is not only a personal but a world crisis. For the world's salvation depended on His resisting all temptation to turn aside from the Cross. This had been the great temptation of His life—not only in the desert, and again when, in answer to the touching appeal of His loved disciple, He had sternly to say, 'Get thee behind me, Satan'; but again and again throughout His ministry. There were pauses in the conflict, as when we are told, 'The devil departed from him for a season'; but these pauses were only to prepare for renewed offensives, the impact of which on His spirit may be recognized in the frequent references in this Gospel to the coming hour, and in the other Gospels to the increased emotion with which 'He stedfastly set his face to go to Jerusalem.' But now that the hour has come and He has finally accepted the Cross in spite of all suggestions, however plausible, to turn from it or even to postpone it beyond the appointed hour, He sees the tempter finally defeated: 'Now is the prince of this world cast out.' And this means

the world redeemed; for the Cross willingly accepted, not as an inexorable fate, but as the crowning glory of the name 'Father,' will be the salvation not of lost sheep of the house of Israel only, but of Greeks and Romans and barbarians and all: 'I, if I be lifted up from the earth, will draw all men unto me.' Though He cannot go to Gentiles and preach to them, He can go to Jerusalem and die for them. The Evangelist's note here is worthy of attention: 'This he said signifying by what manner of death he should die.' 'Lifted up from the earth,' He said. Does that mean only lifted up a few feet from the earth, as in crucifixion? Nay: it is not a common word He uses, but a great one meaning exaltation, implying enthronement. It is not the shame of the Cross which is suggested, but its surpassing glory, recognized here in advance by the Sufferer Himself, by Him alone in all the world, for even His beloved disciple John had not a glimpse of it as yet; it was only after the Resurrection and the advent of the Spirit that any of His followers could glory in the Cross.

Looking over the whole passage, what is the keynote of this Gethsemane of the Fourth Gospel? Is it a minor strain? It has indeed a minor undertone, but that is not the dominant note. It is the antiphonal response of the Cross to the Angels' Song of the Advent. 'Glory to God in the highest' is the dominant note, for not only is glory to God the main thought, but that phrase 'in the highest' finds an echo in the word 'lifted up,' which is a variation of that used in the Angels' Song. And the whole meaning of the Cross as here presented is 'Peace on earth and goodwill to men.' So this Gethsemane strain proves to be no Miserere, but rather a Hallelujah, preparing the way for the hymn (Mt 26^{30}), probably the Great Hallel sung as our Lord advanced to the later Gethsemane. There is the dark abyss with a cross in the centre right in front of Him; but, as He looks, the cross becomes a throne, the shame glory, the ultimate outcome the world's salvation.

What a triumphant faith! and He asks us all to share it. It is after this victory that He says to His disciples: 'In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' And the beloved disciple tells us, 'This is the victory that overcometh the world, even our faith.' 'O Jesus, King most wonderful,' author and perfecter of our faith, may we overcome our world as we follow Thee.

The hour of the Lord came then. Has the day of the Lord come now? That was the crisis of the world in the life of the King. Is this the crisis of the world in the history of the Kingdom? It certainly is the greatest crisis the world has seen since the Crucifixion. Is not the whole world now on the edge of an abyss? That is where we are. 'Where I am, there shall also my servant be,' He said. Let us learn of Him how to face it. Now are our souls troubled, and what shall we say?

Shall it be only, Save us from this hour? There is nothing wrong in that prayer indeed, or it would not have come into our Saviour's mind; but if we do offer such a prayer, it must be subordinate in our case as in His to that other: 'Father, glorify thy name.' How well our Lord remembered His own instructions, giving this petition the first place: 'After this manner pray ye, Our Father, which art in heaven, *Hallowed be thy name.*' Let us, following His example, make this our constant prayer, 'Father, glorify thy name.'

'*Father.*' God is not an indifferent spectator of the world's agony now any more than He was indifferent to the agony of His Son then. In all our afflictions He is afflicted. God so loved the world as to give His Son to die for it. God so loves the world that even as He bore the agony of permitting the suffering of His Son in order to save it, He is now sharing the agony of this long and cruel war so as to open the way for its salvation from selfishness and sin and all the evils that follow in their train. Yes, even from this abyss let us look up in faith to our Father in heaven.

'Father, *glorify thy name.*' What a comfort to have a prayer that will suit all circumstances however bright and hopeful, however dark and discouraging. When we have any difficulty as to what we should pray for, we can always fall back on this one—'Father, glorify thy name.' Not Britain's, not France's, not America's, but THY name. Glorify it in the two great ways which were in our Lord's mind: the prince of this world cast out; the nations of the world brought in. The prince of this world cast out not only of enemy countries, where he seems to hold almost undisputed sway, but out of our own country and those

of our Allies—which, let us remember, was not possible in a short contest and by an easy victory. At whatever cost, may the prince of this world be cast out.

And the world's salvation achieved: which can only be through the lifting up of Christ crucified so as to draw all men unto Him, and bring in all over the world the Kingdom of righteousness and peace and holy joy, when every knee shall bow to the King of Love, every heart be loyal to the Prince of Peace, and every tongue confess that He is Lord, to the glory of the Father.

In the Study.

Virginibus Puerisque.

I.

NOVEMBER.

Jewels in the Mud.

'Can the rush grow without mire?'—Job 8^{11}.

1. A GREAT artist and writer was one day walking in the outskirts of a manufacturing town. It had been dirty, rainy weather, and it occurred to him to take an ounce or two of the black slime from the footpath, and have it analysed. This mud or slime was found to consist of sand, clay, soot, and water. Pondering over the matter, he remembered that it is from such common things that precious stones are formed. It would make a long story to tell the process. You know, of course, that with the help of fire, clay can be made into the finest porcelain. But better still, if the clay is purified and left to itself for a very long time it may form into that lovely blue precious stone called the Sapphire. Then—can you believe it? from the sand we get the opal. Most of you must have seen one, perhaps in a ring of mother's which she values very much, and you wondered how such lovely colours came to be reflected in it.

One day you may read the artist's books—I hope you will—and find out how the opal is formed. From the soot we get the diamond. And last of all the water purified is the same which as a dewdrop sparkled in the heart of a rose. So in wading through mud that morning Ruskin—he was the artist I spoke of—was really 'splashing amongst jewels.'

The mud preaches a sermon to us. It tells us not only that things may be much better than they seem, but that even in the poorest beggar there may be the soul of a great man. Not so very long ago a very poor looking man used to sell newspapers and matches at a London street corner. Little did the passers-by think that they were paying their pennies to one of the greatest of our poets.

2. But the mud that boys and girls know best is a very commonplace sort of thing, especially when it comes to be the month of November. They never think of jewels in connexion with it. Indeed, they often say that they just hate it. I have known people, however, who thought mud was something to be thankful for. 'Tak' me in among the dubs, they're soft and kindly; the hard road hurts me,' an old Scotswoman said to her daughter who was wheeling her in a bath-chair. Then there are cottages in the country, some of them very warm and happy homes, that are nearly altogether built of mud. At one of her mission stations in Africa, Mary Slessor not only had mud mission buildings, but her own little dwelling-house was an erection of wattle and mud. Much of her furniture too was made from mud; she had a mud sofa where she rested, and a mud seat near the fireplace where the person who cooked for her could sit. And who does not know the wonderful little one-roomed houses that we should never see but for the mud? Where would the swallow be without the wherewithal to build her nest?

3. But mud can be something else than kindly. You have heard how the mud of Flanders has made our soldier lads suffer. If Ruskin were alive and had walked through a trench I doubt if he would have thought of it as 'jingling with jewels,' for he hated ugly things. But I read these two lines somewhere just the other day:

> Two women looked through their prison bars;
> The one saw mud, the other saw stars.

And it may have been left to the 'Tommies' to find jewels amongst the terrible mud of the trenches.

What sort of jewels come within their reach do you think? Not the sapphire, or the opal, or the diamond, but the jewels which are, in the sight of God, of great price. Patience and courage; you can understand how wonderful specimens of these have been found in Flanders. Love is there too, in a rough uncut condition perhaps, but it is the genuine article nevertheless.

There are many kinds of sorrow
In this world of love and hate,
But there is no sterner sorrow,
Than a soldier for his mate.

Why have our lads gone to fight? Because they love their country. There are fathers there too who are fighting that the world may be a better place for you boys and girls.

'John Delaney of the Rifles'—who was he?

A name seen on a list,
All unknown and all unmissed.
What to us that he is dead? . . .
Yet he died for you and me.

You sing hymns that speak of crowns. They are not, of course, gold crowns like the one our King wears, nor are the jewels in them like those you see in the jewellers' windows. God will see the rough uncut jewels that He values in the crowns of many soldiers. You surely would not like to face them without having even a single jewel in yours!

'Can the rush grow without mire?' The text is from the Book of Job, the eighth chapter, and the eleventh verse. Job was a man who had a very hard time. Not only did he have everything taken from him, but he was smitten with a loathsome disease. It was so loathsome that people avoided him: even his wife said, 'Give up God, and die.' At last he went and sat down on an ash heap all by himself. He felt very lonely and miserable. Then friends came. They are spoken of as Job's 'comforters,' but poor comfort they gave him. One, Bildad, told him that his trouble had come upon him because he had done wrong. The misery—the mud—was necessary. 'Can the rush grow without mire?' Job needed the experience. Bildad was clever, but clever men often make mistakes. Here he was lecturing a man who was gathering jewels from the mire and the ashes all the time. You have heard of Job's patience, haven't you?

Where do you find mud? Answer that question to yourself. I see a little boy pass my window every morning. He delivers papers. Another rings the bell and leaves the milk-can on the doorstep. They both look quite happy. You may not have work like theirs to do, but are there never days at school and at home when you want to say 'Ugh!'?

Your fathers and mothers know that there is a meaning in having to wade through mud. It makes men and women brave and strong. It makes them patient too. We all—like the rush by the river—need the mud. Don't complain about it; where mud is, there is more than a mere chance of finding jewels.

II.

Living Letters.

'Ye are an epistle of Christ.'—2 Co 3^3.

What is an epistle? An epistle is just a letter. St. Paul is writing to the Christians at Corinth, and he tells them that they are letters of Christ.

Now that seems a strange thing to say, does it not? I wonder what Paul means by it. What does it mean to be a letter of Christ? And how does Christ write His letters?

Well, when Jesus was on earth we never hear of His writing any letters. Only once do we hear of His writing at all, and that time He wrote on the ground. St. Paul wrote a number of letters. He wrote epistles to the Romans and the Corinthians and others; he wrote two long letters to his friend Timothy, one to Titus, and one to Philemon.

So far as we know Jesus never wrote any letters of that kind. And yet He was always writing letters. Every day He was writing them, and some of the letters He wrote carried His message into far distant lands. And the wonderful bit of it was that Jesus did not stop writing His letters when He left the world. He went on writing them, and He is still writing them every day.

How does Jesus write His letters? He writes them on the hearts of men and women, and boys and girls. When He wants to let the world know something about Himself, He takes a boy or a girl and He writes a little bit of Himself on them and then He sends them out to the world; and if they are faithful letters, if they are brave, and true, and honourable, and kind, then the world knows a little more of what Christ is like.

Now Jesus is still in need of letters. He can never have too many of them. And He wants to write on you and on me. Don't you think it is a tremendous honour to be a letter of Christ? If Jesus came into this church to-day and chose you to run a message for Him, wouldn't you feel proud and glad? Well, Jesus *is* here though you cannot see Him, and He wants to send a special message by you to the world. I don't know what that message is, but I know nobody can take it quite so well as you.

There are three things I would like you to remember.

1. The first is that if we are not allowing Jesus to write on us, we are letting other things write on us. We can't stay just blank sheets of paper. Satan is always busy dipping his pen in the ink. If we are not allowing Jesus to write on us, then we are letting sin, or care, or the love of pleasure, or self, or money write their message. And their writing is not beautiful. Jesus' writing is always beautiful, but the writing of these things is black and ugly.

2. And the second thing I want you to remember is that Jesus can't write on us unless we let Him. He has many beautiful things to tell us and to tell by us, but we must be willing to be His letters. We must give Him permission to write on us.

3. Lastly, if we become Jesus' letters we must take care not to allow the writing to get blurred.

In the libraries of Europe are wonderful old parchments called palimpsests. These parchments have had a strange history. Originally they were covered with writing of great value—portions of the Old and New Testament or fragments from the works of famous Latin and Greek authors. But in the Middle Ages parchment became very scarce, and the monks, not realizing the value of these old manuscripts, took the parchments and washed or scraped off the writing. Then they covered them with their own writings—legends and treatises of little value. And these wonderful manuscripts would have remained lost to the world if modern scholars had not guessed what was hidden underneath the writing of the monks. Perhaps they saw a word here and there that had been imperfectly erased, and they treated the parchments with acids so that the original writing was brought out again—faintly perhaps, but still so that it might be read after a fashion.

There are some of Christ's letters that are just like these palimpsests. They have covered up His writing with their own foolish scrawls and mistakes. They have become so cross, or so unkind, or so selfish, that other people find it very difficult to recognize in them the hand-writing of Jesus. But we need never be like that. The best way to prevent it is to take our letters to Jesus every day and ask Him to renew the writing. Then the characters will always be fresh and clear, and wherever we go the world will be able to read the beautiful message of Jesus.

III.

Money-Boxes.

'Jehoiada the priest took a chest, and bored a hole in the lid of it.'—2 Kings 12^9.

Did you know that a money-box was mentioned in the Bible?—one with a hole in the lid too. You will find all about it in the twelfth chapter of the Second Book of Kings. If you look at the ninth verse you will see that 'Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.' The chest with the hole in the lid was a kind of collection plate. It stood in the Temple, and the people gave the priests their offerings to put into it. When it was full it was carried away to the palace of the king himself, and the high priest and the king's chancellor opened it there, and counted the offerings in the chest, and tied them up in bags. Then they used the money to pay for repairing and beautifying the Temple, which at that time was sadly in need of repair.

Now, our text makes us think of money-boxes and savings-banks, and I want to talk to you about them for a little while this morning. If you come to think of it, there are just three things you can do with your money.

1. The first thing is—spend it. That is the shortest way to dispose of it. You keep it only long enough to see whether it is a penny or a sixpence, and then you fly along to the nearest shop and buy something with it, and you don't see that penny or that sixpence any more.

2. The second thing is—save it. You put the penny or the sixpence into your savings-bank. At first sight this does not seem at all a nice way to

dispose of your money. In fact you grudge hiding it away in a box, and you drop it very slowly into the hole, especially if the box is one that needs to be broken before you can get the money out again. Putting the money in there makes it feel so safe. Yes, but then it is safe, and you look forward to the day when you will see it once more. And as the bank grows heavier you begin to be keener on adding to its store, and you grow rather proud of it, and try to count up how much there is inside. It is quite easy to remember that one half-crown and those three shillings, but the sixpences are rather difficult, and when you come to the pennies you get dreadfully mixed and give it up.

At last the glorious day arrives when the box is to be opened. Father or mother does it for you; and as you watch the coins tumbling in a heap on the table, and as you pile them up each after its kind till the penny pile threatens to topple over, you feel it has been worth denying yourself all those little things you might have bought, for now you will be able to buy something of real value.

If you haven't got a savings-bank already, start one as soon as you can. It is a grand habit to be able to deny yourself to-day for the sake of to-morrow. Of course I don't ask you to drop in every penny and every sixpence. I don't wish you to grow greedy of money or mean in spending it. That would be ten times worse than spending your money foolishly.

3. But there is a third thing you can do with your money, and it is better than spending it or saving it. You can put it in God's bank. What! Has God a savings-bank? Certainly He has. And every penny you give away to others goes straight into it. By giving it away you are not losing it, you are just giving it to God to keep. That sounds wonderful; but it is true. It is a splendid thing to have a savings-bank on the dining-room mantelpiece, but it is far more splendid to have a savings-bank in heaven. The money that we give to others from love or pity, we do not see again on earth, but God treasures it; and one day, when we go to live with Him He will tell us how much we have in His savings-bank. And won't we be ashamed, and try to hide our faces if the sum He mentions is very, very small?

But we must not run away with the idea that God despises small sums. You see He counts quite differently from us. Suppose you have only a penny, and you are looking forward to spending it on something you specially want, and suppose you give it away instead of spending on yourself—you must not think that God will count that penny a sum too small to notice. Not a bit of it! He will count it as much as if you had had ten shillings and had given every one of the ten away. You see you gave what you could—your all.

But it is not money only that God wishes you to put in His bank. He wishes you to put in kind thoughts and loving deeds. All these count as coin in God's money-box. So if you come out of a sweet shop with a bag of sweets in your pocket and you see two little chaps outside gluing their noses against the pane and choosing what they would buy if they only had a penny, don't forget to give them a good half of your bag of sweets. That will be so much in God's bank.

Or if mother is looking tired out, and you have half an hour between lessons and bed-time, offer to run her errands or help her somehow. That will be dropping a sixpence in God's bank. You see there are hundreds of ways you can invest in it.

Let me tell you a story to finish. It is a really true story, and it happened not long ago.

On the outskirts of a certain great city there lived a little chap called Jimmie. His father was dead, but he had a mother, and a small brother named Bobbie, and a tiny baby sister. They were all very poor, so poor that Jimmie had often no shoes to cover his feet, and very little bread to fill his hungry mouth. By and by things grew worse, for his mother became ill, and could not work any longer. Then just when things were desperate something happened. An angel came to the house. At least she looked like an angel to Jimmie. She wore a grey cloak with sleeves like floating wings, and she had a bonnet with a long grey veil, and beneath the bonnet was a face—oh, so sweet! And she smiled at Jimmie and called him 'Old man.' She asked him if he knew the way to such and such a street in the city. Jimmie did. Then she told him that she had come to spend the afternoon with his mother, but that she wished to send a message to a certain house in that street. Would Jimmie take it? Of course Jimmie would. Then she took a look at Jimmie's bare red feet which he was rubbing one on the other to keep warm, and she drew sixpence out of her purse, and she said, 'It is a long road, and

you've no shoes, and there is snow on the ground, here's sixpence for you. Take the car!'

Jimmie sped off like an arrow, and mounted the car steps, and paid his threepenny fare like a man, and wasn't he just proud? When he reached the street, he found the house and delivered the message, and then he started out for home. Now something was worrying Jimmie, and it was that neither Bobbie nor Baby was sharing his treat. He wanted them to have a good time too. Just then he passed in front of one of those shops where cakes and biscuits and toys and sweets are gloriously mixed in the window. And suddenly Jimmie knew what he should do. Said he to himself, I'll run all the way home, and may be it won't hurt so awful, and then Bobbie can have that penny whistle, and baby will get that penny ball, and there'll be a penny over to buy a ha'penny cake for each of them.' So he marched into the shop and bought the penny whistle, and the penny ball, and the two ha'penny cakes. And the woman actually put the cakes in a bag, and he stowed away the toys in the only pocket of his that hadn't holes. Then he ran all the road home, and whenever he stopped to take breath he had a peep into the bag and a peep into his pocket to be sure the things were still there. And when he got home, very hot and breathless, and showed the angel in the bonnet what he had done, and hoped she wouldn't be angry, she only smiled all the sweeter and said, 'Dear laddie, no.' As for Bobbie and Baby! You should have seen them! That's all!

Now Jimmie invested that day in God's bank. He invested not only three pennies but a great deal of love. And that is what God wants even more than pennies.

Boys and girls, make up your mind to-day that however small, however empty your savings-bank on earth may be, your savings-bank in heaven will, please God, be both large and full.

'Christ Crucified' for the Thought and Life of To-day.

By the Rev. A. E. Garvie, D.D., Principal of New College, London.

I.

History is to-day challenging doctrine, its facts our faith. Many find it difficult to reconcile what they have hitherto believed with what they are now experiencing. There is one doctrine, one object of faith, which is likely to find confirmation, and not challenge in the calamity of to-day; and that is the tragic mystery of the Cross of Jesus Christ. It is an interesting coincidence that just at this time there should appear two works dealing with the doctrine of the Atonement, in which thinkers may find much help in making more intelligible to themselves the fact and the truth of salvation by sacrifice.

(i.) In no mere form of words, but in all sincerity we may express our gratitude to God that Dr. Denney left the lectures, which owing to his last illness he was prevented from delivering, ready for publication, for this is a very precious legacy. His book on *The Christian Doctrine of Reconciliation*[1] can be placed alongside of Bushnell's, M'Leod Campbell's, and Dale's as a great contribution to the greatest of all subjects with which the Christian theologian can deal. If it does not contribute any new conception, it so expounds the conception adopted in the light of the knowledge and thought of to-day as to make that conception more intelligible and credible than it has ever been made before. As compared with his previous contributions on the same subject, it is a worthy consummation, in all respects excelling all he had hitherto accomplished.

(ii.) Principal Franks is to be congratulated on the conclusion of a task that has engaged him about twenty years, in the two volumes of *A History of the Doctrine of the Work of Christ in its Ecclesiastical Development*.[2] A work of this kind has been greatly needed, and it will be much appreciated, as the book is marked by adequacy and accuracy of treatment; and what makes it the more valuable is that while the author supplies the necessary connective exposition and criticism he keeps himself in the background, and allows the theologians

[1] Hodder & Stoughton, 1917. 7s. 6d.

[2] Hodder & Stoughton, 1918. Two vols. 18s.

with whom he deals to present their doctrine as far as possible in their own words.

(iii.) Although not of so recent publication, a small book, the value of which must not be measured by the size, also deserves mention, *The Doctrine of the Atonement*, by J. K. Mozley, M.A.,[1] a handbook of special usefulness to students. For the sake of comparison with Dr. Denney's work at some points, a fourth book, although of far slighter structure and less value for students, may be mentioned. Dr. David Smith's *The Atonement in the Light of History and the Modern Spirit*,[2] is intended as a popular presentation to remove current difficulties.

I.

A brief account of each of these books may be given. (i.) Dr. Denney with great mastery not only introduces but commends his treatment of his subject in exhibiting at the outset *the experimental basis of the doctrine*. It is not a bit of special pleading, but an example of the very best kind of Christian apologetic. Following a logical rather than a chronological order he first deals with *Reconciliation in the Christian Thought of the Past*, and then the *New Testament Doctrine of Reconciliation*. This order may be called logical for two reasons. (*a*) While it would be unjust to deny the influence of the New Testament on *The Christian Thought of the Past*, yet what the survey of the teaching of Athanasius, Anselm, Aquinas, and others shows is that the dominating categories were not the characteristic ones of the New Testament, but rather the New Testament materials were often forced into moulds of thought foreign to them, and derived from other sources. (*b*) We can to-day get nearer the actual teaching of the New Testament than any previous generation, and Dr. Denney's own constructive treatment is based more directly and comprehensively on the New Testament than are the theories of the Atonement of which he gives an account. He is constructing as he expounds and criticises, and we are being prepared for his own contribution by the previous discussion. He does not deal with the Old Testament teaching, and he states his reason quite clearly. 'Instead of going to the Old Testament to find what He is in these characters, we have to fasten our eyes on Him to see what the essential truth of these Old Testament ideas amounts to' (p. 123). In his constructive statement he shows first of all *the need of reconciliation*, and then *reconciliation as* on the one hand *achieved by Christ*, and *as* on the other *realized in human life*. We might say that the key-words of these chapters are sin, grace, and faith.

(ii.) Principal Franks has excluded from his work both 'any account of the Biblical material of the subject' and any 'construction,' for the same reason, that 'each would demand greater fulness of treatment than belongs to the scale of my history' (Preface, ix). His own personal contribution to the discussion of the subject is found in the connective material of his record. 'This course of development,' he says, 'has its model points in the four great syntheses, in which the various factors that have contributed to the doctrine of the work of Christ have from time to time found a relative settlement. Into these syntheses the threads of doctrine are gathered up, and out of them again they diverge. The gist of my book is accordingly to be found in the sections which treat of these syntheses' (vii). It would be possible to conjecture from these historical summaries where the author's own sympathies lie. It is to be hoped that having undergone the discipline which the preparation of this history has involved, the author's modesty will not prevent his offering us in a subsequent volume his own constructive statement.

(iii.) Mr. Mozley in seeking to provide a handbook for students has tried to cover the whole ground. The titles of his chapters are The Old Testament, The Testimony of the Synoptic Gospels, The New Testament Interpretation, The Atonement in Greek Theology, The Atonement in Latin Theology, Reformation and Post-Reformation Doctrine, and Towards a Doctrine. While the discussions are necessarily brief, yet they are marked by fulness of knowledge. What modern scholarship has to say about the Holy Scriptures is constantly kept in view. For instance, in the Old Testament discussion, the subject of sacrifice is treated from this standpoint, and the testimony of the Synoptic Gospels is discussed in relation to the liberal, the eschatological, and the positive schools of German theology. One instance of the suggestiveness of the treatment may be given. As regards *the Servant of Jahveh* his comments are: In the first place, the prophetic and priestly lines of development meet in this great climax of sacrificial

[1] Duckworth & Co., 1915. 2s. 6d.
[2] Hodder & Stoughton, 1918. 5s.

death conceived as a personal moral action. Secondly, there is the express teaching of the expiation of sins through vicarious suffering' (pp. 26, 27). After a careful discussion of modern difficulties in regard to the doctrine, he states his own acceptance of the doctrine fully expounded and defended by Dr. Denney. 'I do not therefore think that we need shrink from saying that Christ bore penal suffering for us and in our stead' (pp. 216–217).

(iv.) Dr. David Smith's book does not attempt completeness of treatment. He discusses *Atonement and Evolution* in order to justify the doctrine of a fall of man, not from perfection, but from innocence to sin. In the *Historic Preparations* he includes *The Messianic Hope*, and *The Rite of Sacrifice*. He states the Problem of the Atonement to be the statement of 'the eternal truth' about Christ and the Cross 'in the light of the fuller knowledge which is the Holy Spirit's gift to our generation' (p. 54). The three Historic Interpretations which alone he discusses are *The Ransom Theory*, *The Satisfaction Theory*, and *The Forensic Theory*, recognizing what measure of truth is in each, but also insisting on their very serious defects. The two features of the *Modern Spirit* to which he calls attention are the creation of the science of historical criticism, and the revolutionizing of 'our conceptions of the origin and constitution of the physical universe' (p. 134). 'Here then,' he says, 'in these twin conceptions—the Fatherhood of God, and the organic unity of the human race—lies the mould which the modern spirit has furnished for a living doctrine of the Atonement, a rich and satisfying reinterpretation of the historic faith to the mind of our generation' (p. 135). He presents his own solution of the problem under four heads: (1) *Fatherhood and Sacrifice* (Christ's sacrifice reveals the heart of the Eternal Father); (2) *The Satisfaction of Man's Moral Instincts* (the necessity for an atoning sacrifice lies in man's sense that sin must be expiated in open confession and full reparation); (3) *Imputation and Heredity* (Christ's righteousness no less than Adam's sin can be imputed because of the solidarity of the race); (4) *Man's Offering to God* (by consent of will God's sacrifice must become man's offering). Lastly, it is shown in what respect this view is a *Word of Reconciliation*.

Contributions and Comments.

Dr. Field's Old Testament Revision Notes.

TRANSCRIBED FROM THE AUTHOR'S MS. BY THE REV. JOHN HENRY BURN, B.D.

I.

[A FEW words of explanation may be advisable. Twenty-one years ago I had the privilege of contributing to the pages of THE EXPOSITORY TIMES a short account of the life and literary work of the Rev. Frederick Field, LL.D., an original member of the Old Testament Revision Company, together with some specimens of the renderings and comments which he was in the habit of sending by post to the Secretary of the Company, his deafness precluding him from attendance at the meetings in the Jerusalem Chamber, Westminster. Since then, I have had access to an incomplete but still fairly extensive set of these communications, now housed in the Library of Trinity College, Cambridge, so that I am able to offer the readers of this journal a further selection. As it will be convenient to have them all set forth in their proper order, I include some notes which have already appeared in print. Of course it is to be understood that these notes, which accompanied Dr. Field's retranslation of the Authorized Version for Revision purposes, form a very small portion of the assistance afforded by him to the cause he had so much at heart. An immense number of his emendations are to be found in the Revised Version: in the longer books they run into hundreds. Thus in Jeremiah there are more than 460 verses in which his retranslations are adopted without change in R.V. text, besides a great many others that manifestly owe their present form to his suggestion and advice. The same book contains 120 of his renderings in the margin. An examination of the

Appendix reveals the interesting fact that Dr. Field had independently arrived at the same conclusions as the American Revisers in more than one-third of the instances in which they differed so seriously from the English Company as to desire their suggestions to be put on record.—J. H. B.]

GENESIS 2^{23}. By a simple transposition, 'This now *is*,' the intention of Adam to distinguish the creature now brought to him from all former ones is clearly made out. 'This *is* now' would imply that she was not so before, which is *not* the sense intended. And the Hebrew word is not עַתָּה but הַפַּעַם, 'this time,' which the Revisers have substituted for A.V. 'now' in Gn 29^{35}, Jg 15^{3}. Professor Chenery has proposed 'This time it is bone,' etc.; but זֹאת is clearly 'this (creature).'

GENESIS 3^{6}. 'Good for food,' A.V. and R.V. See also Gn 2^{9} 6^{21} (*bis*). But in Gn $1^{29.\ 30}$, where A.V. has 'for meat,' R.V. (1st Revision) has given 'for food,' but R.V. (2nd Revision) goes back to 'meat.' Referring to the N.T. Revision, I find that the rule is to retain the 'meat' of the A.V. whenever the Greek word is *βρῶσις*, *βρῶμα*, or *βρώματα* (only excepting 2 Co 9^{10}, *ἄρτον εἰς βρῶσιν*, 'bread for food,' where A.V. also has 'food'; and two places in St. Luke, where the Greek is *βρώματα*, A.V. 'meat,' R.V. 'food'). Where A.V. renders *τροφή* by 'meat,' R.V. rightly adopts 'food.' In the O.T. the LXX almost invariably render אֹכֶל, מַאֲכָל and אֲכָלָה by *βρῶμα* and *βρῶσις*, preserving the etymology; in three instances only do they put *τροφή* for אֹכֶל, and in all three both A.V. and R.V. have 'meat.' On the same principle I would correct the following passages: Gn 2^{9} 3^{6} 6^{21} 9^{3}, Lv 11^{34} $25^{6.\ 7}$, Dt $2^{6.\ 28}$, etc. The only exception that occurs to me at present is Gn $41^{35.\ 36}$; here the corn not being intended to be eaten, but to be stored up, it seems more convenient to call it 'food' than 'meat'; and so throughout the history of Joseph.

GENESIS 4^{7}. Render: 'If thou bringest rightly, is it not well? and if not rightly, sin lieth at the door.' Most recent interpreters take שְׂאֵת to be the infinitive used as a noun, in the sense of *elevatio*, understanding פָּנִים. I suppose our Translators did the same, but in the sense of *acceptance* in text and *excellency* in margin. So also Græco-Ven. *ἄρσις*, but probably in the sense of *forgiveness* (as *αἴρειν ἁμαρτίαν*), since this Version usually follows the Chald. which here has *dimittetur tibi*. It seems strange that all these should have ignored the regular construction of הֵיטִיב with the infinitive mood, as לָכֶת ה״, *bene incidere* (Pr 30^{29}); נָגֹן ה״, *bene pulsare* (Ezk 33^{32}), etc. Of the ancient Versions, the Septuagint only has adopted this construction, rightly rendering *οὐκ ἐὰν ὀρθῶς προσενέγκῃς*, though the remainder of this version is entirely wrong. Of commentators I know only L. De Dieu (*Crit. Sacr.* p. 6), who has preserved the Hebrew idiom: *Annon sive bene offeras, sive non bene, ad ostium peccatum cubat.* The reason for rejecting this construction seems to be the want of an *apodosis*; but this is rather a recommendation of it than otherwise, if it be considered that in the case of אִם, followed by אִם־לֹא, or *ἐὰν . . . ἐὰν μή* in Greek, the use of this figure (*ἀναντιπόδοτον*) is well established. In Greek the most trite example is Lk 13^{9}. In Hebrew we may refer to Ex 32^{32}, and Dn 3^{15}. See also 1 S 12^{14} R.V. For שְׂאֵת in the sense of 'to bring an offering,' compare Dt 14^{24}, Ezk 20^{31}. [After reading this note, the late Professor Eberhard Nestle wrote to the transcriber as follows: 'I believe it will interest you to learn that recently a paper was published on this passage (in a periodical which will not come to the knowledge of many scholars) which takes quite the same view as F. Field. Professor A. Ludwig of Prag wrote "Über Gen. 4^{7}" in the *Sitzungsberichte der K. böhmischen Gesellschaft der Wissenschaften: Classe für Philosophie, Geschichte und Philologie*, 1895. He shows—what is not unknown to Semitic scholars—that the use of the figure *ἀναντιπόδοτον* is also in use in Arabic. I cannot quite agree with the rest of his article; especially I am angry with him that he repeats the grammatical mistake (as does also Spurrell in the second edition of his Notes on Genesis) to say that LXX presupposes רִבֵּץ, while the imperative of רבץ (as I pointed out several years ago in my *Marginalien*) must be רְבֵץ; but I believe this testimony to the correctness of the philological instinct (if I may so) of F. Field will interest you.']

Cainan (Luke iii. 36).

IN the genealogy of our Lord as given by St. Luke a name occurs which is not to be found in the Book of Genesis upon which this portion of the pedigree in question is based. St. Luke states

that he is the son of Arphaxad, but the passages in which Arphaxad is named know him not (Gn 10^{24} 11^{12}). Whence, then, does the Evangelist derive the name? It is from the LXX of these two passages in the Book of Genesis. St. Luke found the name there and inserted it in his history. If we take the Hebrew text as the sole source of historical information with regard to Arphaxad and his family, we are bound to hold that St. Luke has introduced unhistorical matter into this genealogy. In that case what becomes of the doctrine of verbal inspiration? Of course the desperate expedient might be adopted of asserting that the name Cainan, though not in our present Hebrew text, may have been in an earlier Hebrew text upon which the LXX was based. But what, we might reply, is the use of verbal inspiration if the exact text has not been miraculously preserved for our use? And we might ask a further question, what would be the use of having such an infallible text if we had not infallible persons to explain it and comment upon it?

JOHN WILLCOCK.

Lerwick.

'Father, forgive them; for they know not what they do' (Luke xxiii. 34).

I WOULD like to offer a remark or two on the above with reference to the article which appeared on it in THE EXPOSITORY TIMES of October 1916. In that article under Section III., 'The Plea,' we read: 'It is wilful, deliberate, conscious transgression for the forgiveness of which the Crucified Saviour pleads'; and 'all are responsible, all have disobeyed conscience, all have wilfully trifled with their souls'; and 'ignorance gives no man a claim on God'; and this, which is something quite different from the sense of the foregoing quotations: 'Pilate condemns a man whom he knows to be innocent,' because, in that case, Pilate is *not* ignorant, but knows. There is also the quotation from Matthew Henry to the same effect, and what would seem to be the summing up of this teaching in the last paragraph on p. 28, with, however, this important qualification: 'if knowledge was within our reach.' And then it is strange and confusing that all that teaching about the ignorance of men and God's attitude to it should seem to be completely upset by the quotation from Dr. Smith's *Christian Counsel*, in which occurs the German proverb: 'Where there is no knowledge there is no sin.'

Now what I felt about all this was that it was only an attempt to apologize for the form of our Saviour's prayer; it is certainly an effort to explain our Saviour's words in a different way from that which they suggest to be their true and natural meaning, and that is a method of Bible interpretation which must always be unsatisfactory.

I think we get near to our Saviour's meaning by thinking of Him as the Divine Advocate pleading for His clients, and presenting on their behalf the best plea that He can get, which is: 'Father, forgive them; for they know not what they do.' But we say, 'Did they not know?' and we must reply that 'they did know very much.' 'I sat daily with you teaching in the temple, and ye laid no hold on me'; and why did they not? because they knew, and knew that the common people knew; and so all through His ministry they knew, and could not help knowing, that they were acting foolishly and sinfully; but, while that was the case, how much they did not know; they knew, and to that extent they were guilty, but behind that partial knowledge there was that vast bank of ignorance which made Paul say, 'Had they known, they would not have crucified the Lord of life and glory.' And this, of course, is true of all sin—that when we sin we know we are doing wrong, and yet, at the same time, know so little compared with what we do not know. And so we have in our Saviour's great prayer an example of that wonderful compression of thought which is so evident in the whole of the New Testament, and by which He meant, 'Forgive them the sins which they have committed, and committed knowingly, and therefore guiltily, and chiefly the sin of crucifying their Friend and Saviour, and do it, Father! for this reason, that there is so much they do not know about what they are doing; so much that makes them like children playing with fire—disobedient because told by their parents not to touch it; and yet to be pitied, and forgiven, and excused on account of their ignorance of the fire, and of themselves, and of the disobedience of which they are guilty'; and so we can't get away from the plain meaning of our Saviour's words.

DONALD M. HENRY.

Whithorn.

1 Samuel xv.

THE incident recorded in this chapter is taken by many to justify the statement that war is right, and is a necessary exercise, 'for *God ordered war*, in Old Testament times.'

The question is one which might require an article, or, perhaps, a book, for its adequate discussion; but the writer of this note would come to the heart of the matter by inquiring:

1. What is meant by Inspiration, in reference to

(*a*) The books of the Old Testament.

(*b*) The prophets, or preachers, of Jewish History.

2. Are the results of Higher Criticism and modern research to be *ignored*, as being wholly unsound and unchristian?

Allowing that Inspiration is not mechanical, and that verbal inerrancy should not be accepted with regard either to the writings of priests and preachers or to their utterances, may we not put the matter somewhat after the following manner?—

A. Jesus uses the sacred writings (no single Canon of the Old Testament being fixed, in His day) to *illustrate* His teaching, not (as did some of the Evangelists and Apostles) to *prove* its truth. Therefore, the sanction He gives is not of that wholesale and non-differentiating kind which would have prevented (had He adopted it) His 'fulfilling' by *abrogating* dicta of the past.

B. α. The Old Testament books show that the Jews learnt slowly that there is one God—the Creator of the Universe.

β. They were inspired, or illuminated, to see that polytheism and idolatry were dishonouring to God, and, further, were *wrong*.

γ. As the Voice of God, through Conscience, convicted them of the wrong, they (led by their preachers, or proclaimers) saw the duty of stamping out the wrong.

So far, so good. But:

δ. They regarded God as *their* God. Of other peoples it is said, 'Thou never bearest rule over them. They were not called by Thy Name.'

ε. Therefore, there was no idea of *converting* them to the One, True God; and the evil must be stamped out by slaughtering the evil-doers (youths and maidens, the aged and infirm, and infants and sucklings, and even animals owned by them).

C. The *idea* of *stamping out the evil* was right—the result of inspiration, or illumination. Was the *method* divinely ordered, or was the preacher speaking 'in the Name' but uttering his own thoughts? So far as *his* conscience was informed, he believed that the method was ordered, equally with the duty of stamping out the evil. So he bade the people go forth to slaughter 'in the Name of God.'

D. Did Jesus Christ reveal to man the *mind* of the Father? Did He adopt the *methods* of the Father?

E. α. Jesus Christ declared the slaughtering method to be wrong. ('Ye know not *what spirit* ye are of.')

β. He taught His disciples, and bade them go forth and teach others. Teach—convert—baptize. (Unlike Mahomet, He did not say, Teach and, if they will not listen, kill.)

γ. Even after the Resurrection and the Ascension, the disciples regarded God as the God of the Jews, and they were astonished when the Holy Spirit was given to the Samaritans, and were angry (some of them) when Paul allowed that the Gentiles would come to God direct, without adopting Judaism, or Jewish Churchmanship.

3. Jesus Christ, therefore, proclaimed the new method—the Divine method.

F. Are we *justified* in asserting that *God ordered war*?

It is not a question of the dictum of this Father, or that Father, of this Bishop, or that Canon. It is a question of Truth.

Who is the Criterion—Samuel, or Jesus Christ?

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The Greek and the Aramaic in the Gospels.

By the Rev. T. H. Weir, B.D., M.R.A.S., Lecturer in Arabic in the University of Glasgow.

It may probably be now taken for granted that the discourses of Jesus were spoken in Aramaic, and for the most part in His native Galilean dialect. They were first gathered together in that language and, as stated by Papias in the familiar passage of Eusebius, rendered by various hands into Greek. The correctness of this statement of Papias is vouched for by the number of places in which the report of a saying in one Gospel differs from that in another, and in which the different expressions can be most easily accounted for as variant translations of the same underlying Aramaic text. When, therefore, the critic of the N.T. has worked his way back to the oldest form of the Greek text which he can reach, he has not yet finished his task; for he has still to ask himself, what was the Aramaic lying at the back of this oldest Greek? This Aramaic archetype can be reached most surely in those cases in which the form of the Greek in one Gospel differs from that in another and in which both forms go back into the same Aramaic. In such cases the critic may be fairly confident about his results. Perhaps the most familiar example is the use by St. Matthew of the expression 'kingdom of heaven' for the expression 'kingdom of God' used in the other Gospels (cf. Mt 13^{11} as contrasted with Mk 4^{11} and Lk 8^{10}), or the various ways of translating the Oriental phrase, 'Verily I say to you' (Mt 19^{28}, Lk 11^{51} 7^{9} 9^{27}, etc.). But there are also a number of the sayings of Jesus of which we have only a single report to go by, and in which we cannot help feeling that the Greek text which we have does not represent the exact meaning of the original words. Several examples of such passages have already been given in the pages of The Expository Times, and a few more are by the courtesy of the Editor set down here.

The kingdom of heaven is compared (Mt 13^{33}) to 'leaven which a woman took and hid in three measures of meal.' 'Took and hid' is a rare Hebraism. Absalom 'took and reared up to himself a pillar' (2 S 18^{18} and often). But why '*hid*'? The Greek word is ἐνέκρυψεν, to hide in a thing. This verb, however, is used by the LXX translators to render the Hebrew verb 'to bake' in Ezk 4^{12}, and they regularly translate the corresponding noun meaning 'a cake' by ἐγκρυφίας. The natural English equivalent, therefore, of the Hebrew at any rate would be 'leaven which a woman took and *baked* in three measures of meal.'

In Lk 16^{23} the rich man 'lifted up his eyes, *being in torments*' (ἐν βασάνοις). The fact of being in torment does not appear to be an appropriate cause for his eyes being cast down. The Greek expression is employed by the LXX to render various Hebrew terms, and amongst others, in Ezk $16^{52.\,54}$, $32^{24.\,30}$, *klimmah*, 'shame.' We should, therefore, probably read, 'lifted up his eyes, *being ashamed*.'

In St. Luke's (6^{26}) 'Woe (unto you), when all men shall speak well of you!' the Greek καλῶς εἴπωσι ὑμᾶς appears to be a literal translation of the Hebrew phrase which occurs in Gn 37^{4}, 'they could not speak peaceably to him,' the only case in which the Hebrew verb 'to speak' takes the direct accusative of the person spoken to, instead of a preposition. Perhaps, therefore, we should render, 'Woe, when all men speak you fair.'

The English Versions speak very frequently in the Gospels of people being 'healed' of their diseases, but constantly the Greek word so rendered is, not ἰᾶσθαι, but θεραπεύειν, which means rather to minister to or attend on the sick. In the O.T. it is never used by the LXX to translate the Hebrew word *rāfa*, which means 'to heal.' Only in Ec 38^{7} is it so used, and this is perhaps a reflexion upon the Hebrew Ecclesiasticus. Whatever the authors of the Gospels may have meant, they do not *say* that all the sick were cured.

The English Version of Mt 10^{29}, 'One of them (the sparrows) shall not fall to the ground without your Father,' gives us the impression that the sparrow falls *dead*, and this appears to be the meaning of the Greek πεσεῖται also. The common Hebrew verb, however, to which this Greek verb corresponds is *nāfal*. This again has not only the usual different senses of the verb 'to fall' in

English, but it has the special meaning of 'to alight.' Rebekah alighted (literally 'fell,' LXX *κατεπήδησεν*) from her camel (Gn 24^{64}), and Naaman from his chariot (2 K 5^{21}, LXX *ἐπέστρεψεν*). The saying of Jesus would therefore mean that a sparrow does not even *alight* on the ground without God.

The centurion in Mt 8^{9} and Lk 7^{8} says, 'I am a man under authority' (*ὑπὸ ἐξουσίαν*), but he goes on to explain what he means by saying that he has soldiers under him, to one of whom he says Go, and to another Come, and they obey. But surely this is to be a man *in* authority, not *under* it. The Semitic word for authority is *sultān*, and the verb means, not to be put under authority, but to be made *sultān*. Doubtless, therefore, what the centurion really said was that he was a man put *in*, not *under* authority.

The expression of John the Baptist in Mt 3^{8} and Lk 3^{8} also, 'Make, therefore, fruit worthy of repentance,' is a literal translation from the Greek, *ἄξιον τῆς μετανοίας*. On the analogy, however, of such phrases as 'worthy of punishment' (He 10^{29}) or 'worthy of acceptance' (1 Ti 1^{15}), 'worthy of repentance' should mean 'deserving of repentance' or 'fit to be repented of.' But this is just the opposite of the sense required, which is, 'Make fruits *not* deserving of repentance.' The fact is that the Greek word *ἄξιος* ('worthy') here seems to be a translation of the Hebrew word *ben* ('son'), as it is also in Dt 25^{2}: 'And if the culprit be worthy of beating,' literally, 'a son of beating.' 'A son of beating' means 'deserving of blows,' as the Greek has it (*ἄξιος πληγῶν*); but 'a son of repentance' would not in this passage mean 'deserving of repentance,' but 'the outcome of repentance.' The point is that the Greek phrase means 'Do works which will lead to repentance,' but the Hebrew phrase means that the works are the sons or daughters of the repentance, that is, the repentance produces the works, not the works the repentance. It may be mentioned in passing that the use of the singular 'fruit' in Mt., whilst the plural 'fruits' is used in Lk., is simply due to the fact of each of these being an equally legitimate rendering of the collective Hebrew word *prī*. The LXX also translate now by the singular and now by the plural.

Lk $14^{12.13}$: When you make a feast 'do not invite your friends,' but 'invite the poor.' The usual verb for 'to invite' to a feast is in the Gospels *καλεῖν*, and in the papyri *ἐρωτᾶν* (Milligan, *Selections*, Nos. 23 and 39; for *καλεῖν*, cf. Mt $22^{3ff.}$, 1 Co 10^{27}, and the preceding verses in Lk.); but here the word is *φωνεῖν*, which properly means 'to shout,' 'call aloud.' The English Version gets over the difficulty very neatly by translating by 'call' instead of their usual 'bid.' In Hebrew the common word for 'to shout' or 'call out' is *qārā*, which is also the usual word for 'to invite' (1 S 9^{22}). In the former sense it is rendered in the LXX of Jer $1^{7^{11}}$, Dn 4^{11} (also Theodotion) 5^{11} by *φωνεῖν*, and in the present passage the original translator appears by inadvertence to have used the same word.

The sentence in Lk 22^{26}, 'He that is greater among you, let him be as the younger,' does not present a correct antithesis. The reason, no doubt, is that in Hebrew and Aramaic one word denotes 'greater' and 'elder,' and one word also 'less' and 'younger.' The saying, therefore, would naturally run either, 'He that is elder among you let him be as the younger,' or, 'He that is greater among you let him be as the less' (cf. Mt 20^{26}, Mk 10^{44}).

However often one were to read through the Gospels, it is probable that at every reading he would notice some expressions out of which, on being turned back into the underlying Hebrew or Aramaic, it is possible to get a slightly better sense than is found in the Greek texts which have come down to us.

Entre Nous.

WHAT THEY SAY.

THE secret—which is also the reward—of all learning lies in the passion for the search.[1]

The inventions of one age are always in process of becoming the conventions, the tyrants, of the next.[1]

Donne's sermons contain (as I hold) the most magnificent prose ever uttered from an English pulpit, if not the most magnificent prose ever spoken in our tongue.[1]

Nobody reads sermons in these days, and few even trouble to attend them. For reasons which we will examine on another occasion, the once glorious art of preaching has perished out of our midst. The tradition is there—laid up in Donne's *Sermons*: 'laid up, not lost!'[1]

Breaches of the universal moral law, such as drunkenness, theft or fornication, have not caused a hundredth part of the suffering that has been caused by perverse morality, by religious persecution, by fanatical patriotism, by belief in the sacred rights of property.[2]

The Church does not exist to help the State in the maintenance of its morality, of its order, or of itself. Nor does it exist to work any kind of political change in the State or between States. Therefore it is not called upon to take part in any kind of secular dispute, whether it be a war between nations or a class war. Its function is to teach and to practise those principles which alone can put an end to all conflicts between men or classes or nations.[2]

The extension of the family idea involves the belief not simply that we must tolerate one another, but that we must learn to appreciate one another. In the little tribe among the mountains overlooking the Dead Sea, rent by diverse factions, trusting the one to Assyria and the other to Egypt, the vast warring world-powers of the day, there arose a man who had the audacity to proclaim that Israel should be a third with Egypt and Assyria, her two giant enemies. To him it was given to think in family terms of a world rent with war, and he saw through the hatreds and prejudices of his day that each needed the other for the fulfilment of its own best life. That stupendous vision has come down through the ages. Is the world yet ripe for it? Dare we express it in national policies? Where is the statesman who can make it a reality for the relations of America and Japan, Germany and England, Austria and Serbia?[3]

No amount of misunderstanding and vulgarisation and partisanship, not all the bad pictures and hymns, not all the apologies and explanations and flatteries, have availed to make Christ ridiculous to any man. The fiercest atheist may make his jokes about God; he does not make them about Christ, but only reproaches Christians with being unlike Him.[4]

My brethren in the ministry, we must not be carried away by the people who tell you that we shall have to shorten our services considerably and only give ten minutes addresses if we are to get and retain these young fellows. The men who talk that way are the men who do not want to make sermons. It is an insult to the intelligence of these lads. If you want to make strong Christian characters of them, you will have to teach them in the things of God and stir their hearts to gracious impulses. I have spoken for fifty minutes to the men just before they crossed the Channel on one occasion; and I was not telling them stories. My talk was about the grandeur of the life in God: the safety of the life committed to His keeping.[5]

A man who can say the same thing twice is a man who has ceased to feel.[6]

ON CERTAIN TOPICS.

Faith.

The doctrine of Faith is in sore need of exposition. It is a surprise and a joy to read in the writings of a Jew an understanding of what Faith means in the Gospels. In his most recent book,

[1] Quiller-Couch, *Studies in Literature*, 23, 92, 107, 112.
[2] A. Clutton-Brock in *Faith and Freedom*, 263, 294.
[3] Henry T. Hodgkin in *Problems of To-morrow*.
[4] A. Clutton-Brock, *Studies in Christianity*, 80.
[5] George Hooper in *Problems of To-morrow*.
[6] E. T. Campagnac, *Religion and Religious Teaching*, 87.

Liberal Judaism and Hellenism, Mr. Claude G. Montefiore says: 'If the teaching of Jesus is prophetic in its passion, it is prophetic too in that unqualified and limitless trust or faith in God, by which English words we seek to translate the Greek word "*Pistis*." That faith, as Jesus used the term, was not faith in himself, or belief in any theological propositions as to his nature or his office, but it was primarily faith in *God*, and only secondarily faith in God's messenger and servant which Jesus conceived himself to be. It is the same spiritual quality which is extolled and enjoined by the Psalmists: confidence in God, in His rule, His righteousness, His wisdom. But the quality, the virtue, is deepened, as Jesus uses the term. By faith he seems to mean a spiritual power, a confidence which enables men to *do* things that otherwise they could not do, that lifts them, as we say, above themselves. But it is also a confidence that God will help them to do things, that He will give them strength to do things, and therefore that they will be enabled to do them. And, lastly, this confidence or trust, when it is evoked, appears to be regenerative; it can be the basis and beginning of a new moral life: it turns the heart towards goodness: it gives the power to the will to quit the life of sin and to begin the life of virtue. Justly may the past sins of a man, who has begun to have faith, be forgiven, because by the strength of that faith he will be enabled to overcome his sinful tendency and to free himself from its bondage. Is not this doctrine psychologically true? If a man has any right and ardent conviction about God, either, for instance, that God will surely help him, or that God greatly desires his repentance, this conviction can become a power unto him, enabling him, on the one hand, to conquer his sin and, on the other hand, to fulfil the commands of God. Faith causes works and precedes them. It can be a saving faith, leading both to noble action and to happy peace. This seems the doctrine not so much taught as *implied* in that frequent laudation of "faith" which we meet with in the sayings of Jesus. And this doctrine seems good and true, and only an extension and a deepening of doctrine which is already taught within the pages of the Hebrew Scriptures.'

Mr. Montefiore's exposition of Faith in the Gospels needs finishing off. It omits the miracles. Take that in from Dr. Anderson Scott's *Dominus Noster*: 'In some cases He acknowledged its presence: in others its absence is noted as preventing the working of miracles. But this "faith" was not belief in Himself as this or that; it was an attitude towards Himself of confidence and expectancy, a readiness to receive, not alone the physical boon, but the boon and the message, the revelation of which the miracle would be the vehicle. Men who had taken up such an attitude to Jesus were thereby in such relation to Him that His power could be manifested on their behalf without danger of its being regarded merely as a demonstration, a boon without meaning beyond itself.'

Rhythm.

All manual or bodily labour is enormously increased in effect, when timed to rhythm. So a regiment marches to a band; so the tramp of a column crossing a light bridge has to be broken lest the timed impact wreck the structure; so in the Peninsular War a British regiment heaved down a wall apparently immoveable, by lining against it and applying bodily pressure in successive rhythmical waves. So I, who have lived most of my life over a harbour, have seen and heard crews weighing anchor at windlass or capstan, or hauling on ropes, to a sailors' chanty, the solo-man intoning

We have a good ship and a jolly good crew!

the chorus taking him up

And away, away Rio![1]

A Debt to the Dead.

I am profoundly conscious of the grave practical difficulties which the policy I advocate would involve. Its adoption, more especially with regard to the fixing of minimum wages, would impose a heavy burden upon all those responsible for the conduct of industrial life, and agriculture would confront a yet more intricate problem. Yet I venture to submit, in all seriousness, that the nation must choose either difficulty or disaster. I submit that the day is past in which we could afford to compromise between the desires of the few and the needs of the many, or to perpetuate conditions in which large masses of the people are unable to secure the bare necessaries of mental and physical efficiency. I submit that when the war is over, with its record of infinite sacrifice, it

[1] Quiller-Couch, *Studies in Literature*, 25.

will leave us not only with huge monetary obligations, but with a debt to the dead which must be paid to the living, in terms of life and health and opportunity. We cannot refuse to discharge that supreme debt.[1]

Alors—it moves.

If I ever thought I could change the conviction of a French peasant, I don't think so since I have lived among them. I spent several days last summer trying to convince Père that the sun did *not* go round the earth. I drew charts of the heavens — you should have seen them — and explained the solar system. He listened attentively —one has to listen when the *patronne* talks, you know—and I thought he understood. When it was all over—it took me three days—he said to me :

'*Bien*. All the same, look at the sun. This morning it was behind Maria's house over there. I saw it. At noon it was right over my orchard. I saw it there. At five o'clock it will be behind the hill at Esbly. You tell me it does not move! Why, I see it move every day. *Alors*—it moves.'[2]

God's in His Heaven.

There are many men for whom God has gone from His heaven because they cannot find an ancient and venerable form of words (the same perhaps as we ourselves have been wont to repeat) adequate to embrace and keep in coherent order the tumultuous warring facts of life as it is to-day. Gone, I said, from His heaven—but not that; gone rather from *their* heaven, *i.e.* from the heaven in which *they* used to find Him; retreated now into a vaster realm, in which they cannot now find Him, but may at last find Him, after much searching and long and painful travelling.[3]

Purgatory.

It is said of Armelle Nicolas, the maidservant and mystic, whose biography has just been translated into English, that 'Among the graces which God bestowed on her in her tender youth, one of the most important from the effects it produced, was the giving her a clear knowledge of the sufferings of Souls in Purgatory. This knowledge was vividly impressed on her mind, without her knowing by whom, nor how: but she felt a great compassion for these poor Souls and a very great desire to be able to help them. Therefore all the good works she did, or the pains she endured, were all directed to that end. If in the heats of summer while minding her sheep she was oppressed by the heat, or by the cold in winter, she rejoiced that by this means she might relieve her brothers (for thus she used to call the Souls in Purgatory). If she had to sweep, or perform the hardest work in the house, it was with the same intention. Often she exposed herself to the heat of the sun, or to that of a great fire, holding out as long as she could, in order to diminish what they endure. At her meals she deprived herself of what she liked best, often of everything, to give it in alms to the poor, with this same intention. She used to say to herself as a stimulus to helping them, 'If I saw one of my relations in a great fire from which he could not get out, and that I was able to get him out, should I not be very cruel to leave him burn there and suffer? How much more then should I assist the Souls of my own brothers, who are cruelly tormented and cannot help themselves.'

That passage 'leaves to think,' as Dr. Rendel Harris would say.

Specializing.

For company I have an occasional commercial traveller. They are a strange race, knowing as a rule only one subject, such as leather, or coals, or the insides of watches, or whisky; and even on these subjects their knowledge is limited to the prices of varying qualities. And although, by their wandering life and frequent dealings with men, they might be supposed to know something of human nature, their sole aim seems to be to find out and recollect ever after what weakness each embodiment of said human nature is most liable to. So to one man they rail at Voluntaryism in a superficial way, to another they narrate the most authentic gossip, to a third they offer 'a stiff one,' or, as they facetiously call it, 'a bottle of lemonade.' To me, after they have found out my line, they lament the low state of commercial morality, of which their previous revelations of their own business afford as a rule most ample illustration. Some of them are singularly decent fellows, and all have a push and go about them that make me feel very stupid.[4]

[1] B. S. Rowntree, *The Human Needs of Labour*, 144.
[2] M. Aldrich, *On the Edge of the War Zone*, 146.
[3] E. T. Campagnac, *Religion and Religious Teaching*, 47.
[4] *Life and Letters of John Paterson Struthers, M.A.*, 91.

Time and Place.

Miss Jex-Blake visited Emerson when she was in America. She says: 'Mrs. Emerson talked a little about "women's questions," female franchise, etc.—and spoke of the wonderful blinding power of habit,—as in slavery question,—looking to Christianity in its advance to set all to rights. I remarked that few had done more harm to the cause than St. Paul by some of his words. She replied very truly that the fault lay rather in those who would rigidly apply such words and consider them binding out of all connection of time and place.'[1]

The Trinity.

We do not see the real meaning of the doctrine of the Trinity, namely, that personality exists only in relation to other personality, and that, if God were alone, He would be inferior to man as He would be lacking in personality. Therefore, if God exists, He is not alone, but a society; and the Athanasian Creed is not a mere lunacy of logic but an effort to express this paradox, with a little bad temper caused by the difficulty of expressing it. But if God is a social being in His relation to God, He is social also in His relation to man. His desire is to rescue, not individual men only, but the society of mankind, of the universe. His desire is that all men shall be possessed by His Grace; nor is it possible for any one man to be possessed by it fully until all are possessed by it.[2]

His Vocal Organs.

Every literature being written in a language—every great literature commanding a masterly style of its own language and appealing to an almost infinitely delicate acquaintance with its meanings, an almost infinitely delicate sense of its sounds, even to semi-tones and demi-semi-tones — no foreigner can ever quite penetrate to the last excellence of an unfamiliar tongue. I know this to be a hard saying: and I utter it very reluctantly because it is wormwood to me to own myself congenitally debarred—though it be in common with all modern men — from entering the last shrine of beauty (say) in a chorus of Sophocles. But I am sure that it is so. Lovely as we may divine the thrill to be (or rather to have been for those who have ears to hear)—educative as it may be even in tantalizing our thirst—I am sure that no modern Englishman can ever quite reach back to the lilt of a Sophoclean chorus; still less to its play of vowel notes. I doubt even if by taking most careful thought he can attain to the last beauties of a sonnet by Leconte de Lisle or Heredia.

You may urge that, Latin and Greek being dead languages which we are agreed in various ways to mispronounce, this disability may apply to them, but does not extend to our modern Babel. I answer, first, that if only by structure of his vocal organs a German is congenitally unable to read our poetry; that his eye, perusing it, cannot translate it to any part of him capable of reproducing its finest sound. The late Philip Gilbert Hamerton once illustrated this from a few lines of Tennyson's *Claribel*:

Where Claribel low-lieth
The breezes pause and die,
Letting the rose-leaves fall: . . .

At eve the beetle boometh
Athwart the thicket lone: . . .

The hollow grot replieth
Where Claribel low-lieth.

Now to an English critic with a musical ear the whole consonantal secret of that little poem resides in the labials, with their suggestion of moonlit lapsing water, and the low 'th' sounds in which one feels the very breath of eve softly wafted:

At eve the beetle boometh
Athwart the thicket lone.

But a German simply cannot compass the soft 'th' sound. He *has* to introduce his own harsh hiss upon the twilit quiet where never a full sibilant was allowed. As this:

At eve ze beedle boomess
Aswart ze zickhead lon;

while as for the continuous hushed run of the soft guttural to lip and tooth ('Claribel,' 'throstle,' 'thick-leaved ambrosial,' 'the hollow grot') he must rest content with his ancestral habit which has not yet evolved even labials beyond the throat: 'Sick-leaved ambhrosial':

Ze hollo ghrot hrepliez
Hwhere Chlaribel hlow hliez.[3]

[1] *The Life of Sophia Jex-Blake*, 166.

[2] A. Clutton-Brock, *Studies in Christianity*, 130.

[3] Quiller-Couch, *Studies in Literature*, 310.

Social Shame.

The great revival of religion which ushered in the public ministry of Jesus seems to have come to Him, as to thousands of others, as a call to repentance. Scholars have cast about for some explanation why He, the sinless, underwent John's baptism of remission. John was preaching corporate righteousness for Israel, appealing to men in their callings as soldiers, tax-farmers, religious leaders, to change their minds that they might fit into the new order which God was about to set up in their nation. Is not the simplest explanation that Jesus felt, and felt far more keenly than any other, social shame and a craving for the new life of His people with their God? To-day, whether burdened or not with a sense of personal wrong-doing, men are faced with the frightful results of corporate transgression. God's judgments on national greed, on trust in organized brute might, on contempt for Christlike love, are abroad in the earth, and have come home in unutterable suffering to millions of hearts. The guilt for this must be brought home as personally.

> We are all diseased,
> And with our surfeiting and wanton hours
> Have brought ourselves into a burning fever,
> And we must bleed for it.[1]

NOTES ON TEXTS.

Exod. iii. 5.

'Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.' The most pathetic thing I have seen on all the battle front was a solitary soldier's grave. It was different from all others because it was absolutely alone. The man had died on the march and was buried by the roadside. A simple cross marked the place. The country around was flat and dreary, and not a human habitation within sight. Truly he lies there in lonely glory, but there is no gainsaying the glory.[2]

Psalm iv. 8.

I have had such a happy, holy evening with two or three of the girls. . . . And God seemed to give me such wonderful power to help them, and I believe He has helped them. And in all this—I know not how, but I wake up at their departing . . . to find that somehow God has rolled away my burden utterly. I had forgotten it and myself altogether, and now I can find neither. I can hardly believe in the pain and misery of the morning, it seems a dim, far-off memory. I do not know when I could so fully and entirely say, 'I will lay me down *in peace* and sleep, for Thou, Lord, only makest me to dwell in safety.'[3]

John xxi. 20.

'That disciple which leaned back on His breast at supper' (R.V.). I like the text very much. John lay and looked up the way a child does on its mother's knee. Christ had a dreadful hour before Him, and John didn't understand it, and yet Christ let him lean his head on His breast. And years after, when Christ was in glory, He makes John write down that bit about 'leaning his head,' as if He wanted to show He was not ashamed to be called his Friend as well as his God. That was the closest man ever came to Christ—except when Judas kissed Him—and it is the hour of John's highest honour, but it was also the hour of his sorest trial. Christ was to be betrayed by Judas. We get nearest Christ when we are partakers of His sufferings, or, at least, we have to get near Him then in order to be sharers of His glory afterwards.[4]

Psalm cxvii.

The Psalm that came in course was the 117th, the shortest chapter in the Bible, and also the middle one—594 before it, and 594 after it; and it is full of praise. I said it was like a commanding ridge from which we looked back on all the chapters of past providence and forward on all to come, and there was eternal truth and loving-kindness. It was the Psalm Cromwell's men sang when the Scotch were defeated at Dunbar. I said it might, by God's grace, commemorate Christ's victory over us; like the rock Meloria, of which the Genoese Admiral said, 'A defeat rendered it famous; a victory would render it immortal.'[4]

RECENT POETRY.

Henry Newbolt.

The little volume, *St. George's Day* (Murray; 3s. 6d. net), contains some at any rate of our favourites. It contains 'Sacramentum Supremum' and 'Farewell.' It also contains 'The Toy Band,' a fine version of that strange moving story of the drummer who found himself and his company without heart or hope or any band instruments and bought a toy drum (or was it a penny whistle?) and led the men triumphantly into the battle again.

Bertram Lloyd.

Mr. Bertram Lloyd is the editor of a volume of *Poems Written during the Great War, 1914–1918* (Allen & Unwin; 2s. 6d. net). They are peace

[1] H. S. Coffin, *In a Day of Social Rebuilding*, 65.
[2] J. A. Patten, *The Decoration of the Cross*, 133.
[3] *The Life of Sophia Jex-Blake*, 97.
[4] *Life and Letters of John Paterson Struthers, M.A.*, 150, 152.

poems, some would call them pacifist. They are poems to drive to thinking. Take this by A. E.:

TRAGEDY.

This, of all fates, would be the saddest end,
That that heroic fever, with its cry
From Children unto Mother, 'Here am I!'
Should lose the very faith it would defend;
That the high soul through passion should descend
To work the evil it had willed must die.
If it won so, would that be victory,
That tragic close? Oh, hearken, foe or friend,
Love, the magician, and the wizard Hate,
Though one be like white fire, and one, dark flame,
Work the same miracle, and all are wrought
Into the image that they contemplate.
None ever hated in the world but came
To every baseness of the foe he fought.

Lance-Corporal Cobber.

Mr. A. St. John Adcock edits this book entitled *The Anzac Pilgrim's Progress* (Simpkin; 3s. 6d. net). His editing consists of a note in which he tells us that he is not allowed to tell us anything about Lance-Corporal Cobber (not even his Christian name?), but that we may learn something if we read between the lines of the poems themselves. The poems, then, are autobiographical. The first poem describes how the news of the War came to Australia in August 1914, and how Mr. Cobber enlisted. The next how, after much tribulation, he was made into a soldier. Another, how his regiment marched out of camp on the way to embark. But it is time we had quoted a poem. Let us quote this one. It is called

UNDER ORDERS.

The pick of ancient bouncers, both Greek and Roman too,
Were sons of gods an' took no odds as common mortals do;
Whenever they were cornered or worsted in a fray
Their parents came in cloud or flame an' sloped them safe away.
It's easy to be heroes when gods are loafin' round
To help you slap the other chap an' keep you safe an' sound,
But we don't git the luxuries they gave to heroes then:
We're the mortal man Australian—we're men, an' sons of men.

But we're comin', Kaiser Bill,
We are comin', Kaiser Bill,
When you see our Emu feather
You can look for stormy weather,
We are comin' all together, ripe an' ready for a mill:
Some with feathers, some with none,
Every man a fighting one—
We are out to set things hummin'
When we come, and we are comin',
We are comin', comin', comin', Kaiser Bill!

We're not *your* brand o' swaddy, machine-made goose-step things
That have to fight if, out o' sight, you choose to pull the strings;
We rule our kings, we're freemen, who call their souls their own,
Not serfs that must go stouchin' just because a bugle's blown;
We know, for we're no dillys on guff and guyver fed,
The reason why we do or die before we're done or dead;
We know that Deutschland über alles would not sit light an' soft
An' we'll take care she's never there—until she goes aloft!

Not rattled, bullied conscripts, no War Lord we obeyed:
We tilled the soil, or used to toil in every kind of trade
As grocers, stockmen, miners, as lawyers, peaceful blokes
Who perched on stools or taught in schools, as shop an' factory folks,
As axemen, artists, writers, as coves that printed books,
As bushmen, bakers, undertakers, actors, chemists, cooks—
But we've chucked the desk, the bench, the store, the paint-pot and the pen,
Hammer an' plough, an' we're soldiers now, and fust-class fighting-men.

And we're comin', Kaiser Bill,
We are comin', Kaiser Bill!
You have set the drum a-rattle,
So we've done with crops an' cattle,
If you're wantin' bloody battle, Gawd, but you shall have yer fill!
'Fore you boss the earth, ole toff,
We'll be there to shove you off—
We have done with schools an' summin',
Done with shearin', clerkin', plumbin',
And we're comin', comin', comin', Kaiser Bill!

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Many books about the Future have been published since the War began. Two of them are of supreme value, the volume called *Immortality*, edited by Canon Streeter, and the volume with the title of *The World to Come and Final Destiny*, written by the Rev. J. H. Leckie, D.D., and just published by Messrs. T. & T. Clark (10s. net). Both volumes are written by men who have given to this difficult subject special study, and both are written with an easy mastery of the English tongue. The sense of style is perhaps more appreciable in Dr. Leckie's book, but Canon Streeter and Mr. Emmet, to name only two of the writers of the other, are quite incapable of writing an infelicitous sentence. The two volumes agree also in another and even more momentous matter.

Their writers take it for granted that no one will be finally lost. They take it for granted. It has become a settled fact for them and for every one of them. They understand that it has become an assured belief for the generation they live in.

Is it the War that has done it? The men who have been killed have been good and bad. They have had the name of God on their tongue, some reverently, some blasphemously. But because they have been taken suddenly, and because they have died for their country, nobody has been able to send them, after death, the one to heaven and the other to hell. Poet or preacher, there has scarcely been a moment's hesitation in saying of every one of them:

> And when He saw his work on earth was done,
> He gently called to him, My son, my son,
> I need thee for a greater work than this.
> Thy faith, thy zeal, thy fine activities
> Are worthy of My larger liberties.
> Then drew him with the hand of welcoming grace,
> And side by side they climbed the heavenly ways.

But the War has not done it all. For a long time before the War poets had written quite unanimously of their confidence that no one would be finally lost. And before the War preachers had been as unanimous in avoiding texts that seemed to speak of everlasting punishment. The poets are interpreters to men of their own minds. The preachers are interpreters of the mind of God. Both have to adapt their interpretation to the spirit of their time. And both had already recognized that the spirit of their time—not the worldly but the Christian spirit—could not receive the doctrine of everlasting punishment.

Now the preacher's difficulty is that that doctrine is in the Bible. It is not in the Bible quite so frequently as it is popularly supposed to be.

There has been debate about the Apostle Paul, but for some time the opinion has been pretty nearly a settled one among scholars that Paul was a universalist. Of the other writers there has never been much dispute. The difficulty is that our Lord Himself seems to have declared the doom of the lost to be for ever. And that difficulty remains.

It remains in one passage. All the other references it seems to be possible to understand without the necessity of finding the doctrine of everlasting punishment in them. It is the passage about the sheep and the goats in the twenty-fifth chapter of St. Matthew.

Mr. EMMET in *Immortality* could not get over that passage. He resorted to the startling measure of claiming the right to go beyond Christ. It was credible to Christ that those on His left hand should go away into everlasting punishment prepared for the devil and his angels. It is not credible to us. We must go beyond Christ. How is that in our power? Christ Himself has put it into our power. It is the Spirit of Christ in us that has made it impossible for us to believe in everlasting punishment. Mr. EMMET looks upon it as one of the greater works which He said we should be able to do after (and because) He had gone to the Father.

Dr. LECKIE is just as much arrested by the passage in St. Matthew as Mr. EMMET. But he takes another way with it. He believes that Jesus never uttered the objectionable words.

Dr. LECKIE does not deny the genuineness of the whole passage. He says: 'There is, indeed, no apocalyptic passage in the Gospels that is more certainly interwoven with elements that are characteristic of the Saviour.' But he thinks that it may not be a verbatim report of His words. 'It is an elaborate piece of literary apocalypse, highly allusive, and showing an intimate acquaintance with the Jewish books. It is evidently founded on the Judgment scene in the *Book of Enoch*, and might almost be reconstructed, so far as its imagery and accessories go, out of the "revelation" literature.'

And as for its closing declaration, 'These shall go away into eternal punishment, but the righteous into eternal life,' that, says Dr. LECKIE, 'is probably no part of the parable. It seems to be a comment of the Evangelist or of some later scribe; since it really distracts attention from the main purpose of the passage, which is not to declare the duration of punishment, but to explain the principle of judgment.'

Now both these remedies are somewhat desperate. Are we bound to them? There are two considerations.

The first is that Jesus was a prophet. Now the prophet has nothing to do with time or place. He speaks in the name of God, to whom one day is as a thousand years and a thousand years are as one day, and who is as ready to build Jerusalem in England's green and pleasant land as in the land of Canaan. When Isaiah represented God as saying, 'Before they call, I will answer; and while they are yet speaking, I will hear,' he did not mean to assert that God answers every prayer the moment it is uttered. He spoke in terms of time, but his thought was of certainty. When the Syro-Phœnician woman came to Jesus with her prayer, He answered her never a word. She prayed again; again He put her off. A third prayer was needed; time was spent; the disciples were becoming annoyed, 'Send her away, she crieth after us.' But the answer to her prayer was absolutely sure from the first. Jesus also, with this example, could say, 'Before they call, I will answer; and while they are yet speaking, I will hear.'

We are quite out of it therefore when we pursue the Greek word *aionios* through all its occurrences to find out whether it means everlasting or not. The idea of time is not in all Christ's thought. It

is the idea of certainty. What He says He says of course in language that will be intelligible to His hearers. What He means to say, that shall be intelligible to us all, is that sin is certainly followed by retribution. He knows the Universe, and He knows the God of the Universe, and He warns those who hear Him that well-doing will assuredly be rewarded and ill-doing as assuredly punished. It is no more, though it is more authoritative, than St. Paul's, 'be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap.'

That is the first thing. The second is that He was speaking to the religious people of His day. Now we have to realize that our Lord's whole ministry was determined by the fact that society was divided sharply into two classes, the righteous and the sinners; that the righteous counted themselves all right simply because they observed outwardly the precepts of the Mosaic Law, and that they despised the sinners, telling them that there was no hope for them either in this world or in the world to come: 'This people which knoweth not the Law is cursed.'

Jesus set His face against that attitude. He told some of His parables directly to contradict it —the Parable of the Two Sons, the Parable of the Pharisee and the Publican, the Parable of the Prodigal Son. In the twenty-fifth chapter of St. Matthew we see Him again before those persons who trusted in themselves that they were righteous and despised others, telling them that the principle upon which the judgment of God rested was conduct. And their conduct was discovered by their attitude to these despised sinners. Treat these 'sinners' well, He said, and you will hear God's voice saying, 'Come, ye blessed'; treat them ill and you will receive the due reward of your deeds.

Sometimes He seemed to condemn all the righteous together. 'Woe unto you, scribes and Pharisees, hypocrites.' He does not do so here. He simply states the principle of God's judgment, and leaves every man to search his own conscience with it. But just as He is speaking *to* the righteous, so is He speaking *of* them. We are therefore entirely out of it again when we apply His language to the sinners. It is the sinners that He is careful for. They are His Brethren. No doubt they are unworthy; but He is careful for the least, the most unworthy of them all. He is sending none of *them* to Gehenna. He is sending those righteous persons there who despise and neglect them.

The foregoing Notes were written, and Phillips Brooks's *Essays and Addresses* was being run through for another purpose, when this passage leaped into sight (it occurs in the Essay on the Teaching of Religion): 'When men cry out against the teaching of an everlasting hell to which they have long listened, nothing could be more mistaken than to try to win their faith by a mere sweeping aside of the whole truth of retribution; nothing could be more futile than to try to make them believe in God by stripping the God we offer them of His divine attributes of judgment and discrimination. But if there comes, as there must come, out of the tumult a deeper sense of the essential, the eternal connection between character and destiny; if men looking deeper into spiritual life are taught to see that the wrath of God and the love of God are not contradictory but the inseparable utterances of the one same nature; if punishment be fastened close to sin as the shadow to the substance, able to go, *certain* to go, where sin can go *and nowhere else*—then the tumult will bring a peace of deeper and completer faith. But surely it will not be easier for a man to believe the new and deep than the old crude doctrine. It will lay an even deeper and more awful burden on his conscience. It will make life more and not less solemn, when men come to see and feel the punishment *in* the sin than when they listened for the threats of punishment as men at sea listen for the breakers on the shore while they are sailing in smooth waters,

which give them no intimation of how far away or near the breakers are.'[1]

'I believe that if God could end such things as the horror of war and destroy the world's evil to-morrow He would, and that the simple reason why He doesn't is that He can't. I can see nothing else to believe and still keep my sanity and rationality. Can you?'

What are you to do with a man who puts a question like that? You answer him Yes, and you become like him. You answer him No, and you make him wise in his own conceit. We hear of reconstruction after the war. The most urgent form of reconstruction in a case like this is reconstruction of the man himself.

It is Mr. Edmund Henry REEMAN. His book, which has just been published by Messrs. Hurst & Blackett (3s. 6d. net), has a question for title: *Do We Need a New Idea of God?* The answer is, of course, in the affirmative. We are always in need of a new idea of God. It is the duty of every generation to form its own idea of God. If it takes over the idea of some other generation, the idea of God will be of little use to it. Interpretation is the first duty of the teachers of every time. And interpretation means the discovery and delivery of an idea of God that can be received by 'the modern mind.'

Now in our time the modern mind is both a scientific and a democratic mind. And Mr. REEMAN takes full account of both. The scientific mind, he says, has a scientific conception of life which demands a scientific conception of God. And it must be new, wholly new. 'For the simple fact is that between two such absolutely irreconcilable ideas as the newer scientific conception of life and the older theological thought of God there can be no compromise. And since it is impossible logically to believe both, we must choose one or the other.'

[1] Phillips Brooks, *Essays and Addresses*, 50.

The democratic mind also demands a new conception of God. Mr. REEMAN is interested in science; he is much more interested in democracy. If science calls for a reconstruction of the old idea of God, democracy demands an entirely new God. 'The most urgent and stupendous problem for modern theology and religion centres in the one question—Can the thought of God be anyhow reshaped in terms of democratic outreach and in such a manner as to be harmonious therewith and to serve as an interpretation of democracy? Is the conception of a democratic God anyhow possible? And, if so, what sort of a God will it be that such a conception will give us?'

The answer is a God, if it can be called a God, that is purely mechanical or material. Mr. REEMAN calls it a Life-Force. For 'at the core of the universe's life' there exists 'a mighty, mystic power which, to avoid the use of terms that may confuse our thought by their ordinary association, let us call a Life-Force. Throughout all its manifold activities the universe as it is known to the consciousness of man everywhere reveals not only initial impulse, but a continual urge. There is something back of all that we see and know that is for ever pushing things on, and that is everywhere and all the time present. It is the inner essence of all evolving life and the vitality and stability of every law by which life is anywhere and everywhere sustained. It is present in every one of us, and, though we cannot tell for what it may be, it is using us as one medium of its activity. Sometimes it would almost seem, as George Bernard Shaw somewhere says, as if it were taking us by the scruffs of our little necks and compelling and coercing us in spite of ourselves to serve its tasks and purposes. It is this Life-Force in man that has made him what he is, and all that he is. Not only are we identified with this Life-Force in the most vital sense and altogether dependent upon it, but in a profoundly true sense WE ARE THE LIFE-FORCE OPERATING IN A CERTAIN DIRECTION.'

The capital letters with which that paragraph

ends are Mr. REEMAN'S. And the sentence deserves capital letters. For this is Mr. REEMAN'S God. It is evident that what we need is not a new idea of God, but a new God. But what has this new God to do with democracy? Mr. REEMAN answers, Everything. He *is* democracy. 'So then'—these are his words—'it becomes no less true to say that God is democracy than to say that God is love, since in the realm of social consciousness democracy represents a development no less definite and important than that which love represents in the realm of ethical qualities.'

That sentence shows us where we are. Mr. REEMAN wants a God who is scientific and democratic; he is not looking for a God who is ethical. Science and democracy together make up progress, and progress is Mr. REEMAN'S name for human welfare. The Christian God is a God of love, and Mr. REEMAN has no place for Him. He does find room for good-will between man and man, 'a generous good-will'; but it is the outcome, not of the ethical choice of love, but of the urge of the Life-Force which he can neither obey nor disobey, but simply run on before.

And now also we see why Mr. REEMAN is dissatisfied with 'the old idea of God.' He has discovered that it is made up of three conceptions—sin, salvation, and judgment. If it is, then certainly to science and democracy, without ethics, it is a most inadequate combination. It is even offensive. For it is quite possible that the thought of sin, salvation, and judgment will stand in the way of progress, whether scientific or democratic, or both.

The book just noticed is worth the notice it has received. For if there is one word more than another which has captivated the minds of men at the present moment it is the word 'Democracy.' And that book, as clearly as any book we have seen, utters a warning significantly.

It is not a warning against Democracy. That would have been foolish if in time, it would be futile now because too late. Democracy has come. Says the Rev. G. A. Studdert KENNEDY, in his book *The Hardest Part* (Hodder & Stoughton; 5s. net): 'I was driven to this truth about the British soldier by my wanderings as a preacher throughout the bases and the armies in the field, and I was driven against my will, for, in many ways, the prospect frightens me.'

What is the truth? That the one and only subject the British soldier is interested in, the one and only thing he has been anxiously fighting for, is Democracy. 'Everywhere I find among the men of the army that this is the one great thing that touches them and rouses real enthusiasm. They do believe in Democracy.' Those are Mr. KENNEDY'S words.

Does it mean that the British soldiers are republicans? It does not mean that. The British soldier, and his British chaplain, can be thrilled by the singing of the National Anthem. 'I never was thrilled by "God save the King" before. As a rule it leaves me cold; to-day it sent a tingling down my spine and gave me a lump in my throat. I wonder why. I suppose I am a bit upset really; hell is bad for the nerves. The parade was pretty awful too, so many splendid chaps absentees; it gets on one's nerves. I suppose I am a bit windy. We are all in for it again the day after to-morrow, and there will be more absentees. "The King" sounded so dauntless and determined. It seemed like the song of a thousand martyrs on their road to death. *Morituri te salutamus* business, only in a nobler cause. It thrilled one like a great confession of faith.'

It is not a matter of politics at all. It is a matter of individuality. It is the offspring of the new sense of the worth of every single human being. And the remarkable circumstance is that this sense has arisen on the battlefield where the individual life is seemingly of so little account.

But it is doubtful if the battlefield does give a man the impression that the individual life is of little account. He sees men fall in great numbers; he takes part in the wholesale slaughter. But none of these things makes him think his own life of little account. It is because his life is dear to him that he sells it at the highest price in his power. And then the battlefield makes him think.

That is the secret. The war has compelled the men who have been in it to think, and to think in close relation to themselves. It has made them ask why they are there. It has driven them to find an answer, and to find it at once. And the answer is that they have determined to make it impossible for one man, however exalted, ever again to make war on his own responsibility. It has made them resolve that, as far as in them lies, every man shall henceforth have a right to a voice in the government of his country. 'This conviction,' says Mr. KENNEDY, 'is the only one of an ultimate kind that I find common and intense throughout the British Army. If they have any religion, it is centred in this idea of Democratic Freedom. This is their faith, vague and shadowy, but enormously powerful and big with mighty issues, good and evil, for the days that are to come.'

'Big with mighty issues, good and evil.' Yes, that is the point. Democracy is not all good or inevitably good. Mr. REEMAN'S book has made that clear enough to be seen and read of all men. It is very clear to Bishop GORE for one.

Bishop GORE has been delivering his visitation addresses, and now he publishes them along with some other pertinent papers in a volume with the title of *Dominant Ideas and Corrective Principles* (Mowbray; 3s. 6d. net). In the very first address he says that there are three great ideas now dominant, and these three ideas are comprehended under the one word 'Democracy.'

There is first the idea of the equal worth of every individual person. It means 'that every human person counts for one, and no one counts for more than one; that nothing can justify the misusing of any person in the interest of another man's profit or pleasure; that every one born into the world has a divine right to the opportunity of making the best of himself or herself and doing the best service of which he is capable.'

Next, there is the idea that the welfare of the community should be supreme over the profit of the individual. 'The individual cannot be allowed to "do what he will with his own," if he is thereby damaging the common life.' The basis of society must be brotherhood and mutual service.

Thirdly, just as 'the interest of the community shall be dominant over the individual and family, so the interest of the whole group of nations must be made effectively supreme over the ambition of any one.' 'While the war has intensified patriotism, it has also made us feel afresh what an intensely dangerous virtue patriotism is. It becomes so easily corporate selfishness and lust of domination. Germany is before our eyes as an example of the false exclusive patriotism which threatens the welfare and liberty of every other nation. This is why we feel that we are fighting against Germany for what is vital, and must fight on till the militarist ambition of Germany is discredited and defeated.'

These are the great ideas which the war has thrown up. They may be comprehended, we say, under the one word 'Democracy.' So far as the soldier or the civilian has thought out what Democracy means to him, it means these three, 'the idea of the equal right of every person to the opportunities of the best life; the idea of the welfare of the community as supreme over the selfish self-aggrandisement of the individual: the idea of the fellowship of nations as supreme over the ambition of each by itself.'

Now these ideas are not contrary to Christianity.

They are Christianity at work in its ethical and social relationships. And the duty that lies before the Church is not to denounce Democracy, but to direct it into the right channels, remembering that, in Mr. Studdert KENNEDY'S words, it is 'enormously powerful and big with mighty issues, good and evil, for the days that are to come.'

It is not impossible. For the Bishop of Oxford asserts, and he is right in asserting, that men are not turning away from Christ, but rather turning to Christ as the prophet of the true humanity. The men, he says, who have discovered Democracy, have discovered also that all that it rightly covers is to be found in Christ. And he says they are turning upon the Church and demanding, 'Why have you left us to find all this out from more or less alien sources, as if it were no part of the Christian religion? Why have you left it to men who do not belong to the Church to re-discover these truths? Why have you professed followers of Jesus Christ been so stupidly acquiescent in just those very evils which, in the name of your Master, you ought to have been denouncing? Why have you not stood up for justice—stood up for the oppressed and underpaid and underfed and ill-housed? Why have you not been scandalized by the extremes of wealth and poverty? Why did you acquiesce in a false philosophy, manifestly anti-Christian? Why have you been satisfied with a national Christianity, and forgotten your supernational society?'

These things are all in Christ, and only in Christ can they be made powerful for good. Christianity 'has said that all men are meant for liberty, but that they will never really be free save through the redeeming power of Christ and of His Spirit. "If the Son maketh you free, ye shall be free indeed." "Where the Spirit is Lord, there is liberty." Or again, it has said that all men are meant for brotherhood, but that it is only in Christ that real brotherhood can be established. Once more Christianity declares that the purpose of God can only be realized in a fellowship of all mankind; but it also recognizes how deep in fallen human nature is the narrowness and exclusiveness of a false patriotism, and how thorough a change of heart is needed if men are to recognize real fellowship with those of other races.'

And so we discover the danger of Democracy. If it insists on its rights and forgets its responsibilities, its power will certainly be for evil. And there is no way of preventing that catastrophe other than the way which was pointed out by Christ Himself. 'History has proved abundantly that our Lord was a profoundly true prophet when He told men that they needed personal redemption as the means to social salvation, that "except a man be born again, he cannot see, or enter, the kingdom of God." And Christianity in its earliest history did really vindicate its claim to show the way to a true humanity. The Church did appear as a real brotherhood, which showed its capacity to be world-wide, and really enabled men to feel themselves free and spiritually equal, bound together in a fellowship of mutual service. It did this, not because it was primarily humanitarian, but because it put God first and believed in Jesus Christ as Lord and Son of God, and set itself to live by His teaching, and kept its standard of membership high and searching.'

Are we entitled to speak of a Soldier's Gospel? St. Paul spoke of a Gospel which he called his own: is the soldier entitled to his own Gospel? Dr. W. J. DAWSON counts him entitled. In that surprising book called *The Father of a Soldier* (Lane; 4s. net), there is, he says, 'a Gospel of the Trenches.' It is the soldier's Gospel, and Dr. DAWSON says the soldier has won his title to it.

The Gospel of the Trenches contains two doctrines. The first doctrine is that there is a life beyond death. Dr. DAWSON puts that doctrine second, but logically and systematically it comes first. There is a life beyond death. Dr. DAWSON himself has just discovered it.

Dr. Dawson has been a preacher of the Gospel for some thirty or forty years, yet he has just made this discovery. It is, of course, a traditional belief. It is an inseparable part of Christianity. But like most traditional beliefs it has little real vitality. It has no firm grip upon the mind. 'I know,' says Dr. Dawson, 'how little real vitality it has had for me by the pains which I have taken to maintain it. I have buttressed it by all sorts of vulnerable analogies drawn from nature, by the chance words of science, by the assertions of poets, by the rare conviction that visits the mind when a great man disappears from the theatre of action, that the qualities of his mind and character cannot be utterly extinguished. But the doubt remains, and for one analogy that points to the survival of human personality a hundred suggest its extinction. It is probable that most intellectual men who have a real interest in religion, in their secret thoughts, never move far beyond the dying declaration of John Sterling, that he anticipated death with much of hope, and no fear.'

But to Dr. Dawson the life beyond death has become a real belief to-day. It is 'strong enough to stand firm without the vain buttresses of precarious analogies.' How has he gained it? 'I have learned it from no theologian; I have been persuaded to it by no elaborate argument; it is the natural deduction drawn from the grim but splendid facts of war. It is the soldier's faith.'

Letters had been coming from his son who was a soldier in the trenches. In all the letters this truth is assumed. For 'the soldier sees his comrade, who yesterday was a sentient, thinking, foreseeing creature, smashed into pulp by an explosive shell. His body has disappeared so completely that only a handful of pitiful fragments remain to witness that it once existed. He is no philosopher, but some inward voice assures him that this handful of battered clay is not his comrade. He speaks of him as not dead, but as "gone west." The west for him represents all that was most precious in life—the prairie farm, the ranch house in its orchards, the child, the wife, the home he loved and toiled for—so he has "gone west."'

'The phrase is not to be analysed, but its implication is clear—the body scattered in the mire of Flanders is not the man. The man has passed on, and taken with him all that composed his personality, his gaiety and courage, his unselfishness and heroism, and all the "endearing blend of his faults and virtues." The tragic ease with which the body vanishes from sight conveys the sense of something unreal in his disappearance. So, in his simple way, not arguing the matter or being capable of argument, the soldier assumes human immortality as a necessity of thought.'

'He could not go on with the work of war without it. He could not believe in God unless he believed that the spirit of a man returned to God when the red earth received the poor remnants of the broken body. He stands upon a field covered with the dead, and hears his Commander say, "As regards our comrades who have lost their lives—let us speak of them with our caps off—my faith in the Almighty is such that I am perfectly sure that when men die, doing their duty and fighting for their country . . . no matter what their past lives have been, no matter what they have done that they ought not to have done (as all of us do), I am perfectly sure that the Almighty takes them and looks after them at once. Lads, we cannot leave them better than like that." He hears the brave message, and he accepts it as a vital gospel; and the words which he may have heard many times as an idle boast become to him a trumpet sounding over these fields of inhuman slaughter, "O Death, where is thy sting? O Grave, where is thy victory?"'

The second doctrine of the Soldier's Gospel is the belief that the life beyond death is the reward of his heroism in this life.

That doctrine is not so traditional as the other. It is not quite so undeniable a part of Christianity.

Is there not something of a surprise in the vigorous assertion of it by so ardent an evangelical, and so successful an evangelist, as Dr. W. J. DAWSON? It is a new discovery also. Unlike the doctrine of the future life, he had not even believed that he believed in it before. He is thoroughly and joyfully convinced of it now.

And the first effect of it is to give him a new conception of Christ. He says: 'I find I have been deceived by the stress laid upon His meekness and His lowliness; even by the emphasis put upon His loving-kindness. These qualities have been interpreted to me as amiability. But I see now that Christ was not an amiable person, for amiability is weakness. An amiable Christ would never have given deliberate offence to the rulers of His nation, and would not have been crucified. He would never have insisted on men forsaking all whom they loved to follow Him; He would have been too tender-hearted. There was a sternness in His character which made Him terrible. He was against all soft and selfish modes of life. He could be pitiful toward error, but He had no mercy on complacent ease and deliberate cowardice. The whole impact of His life and teaching was to create heroes, and He did create them out of the most unpromising material.'

The Gospel of Heroism is thus the Gospel of Christ. And the soldiers have it. They do not claim it, certainly. They do not themselves call it so. 'They are unconscious of their own heroism. If we met them they would not remind us in the least of saints and apostles. They have faults, and some of them have vices. Their virtues they are accustomed to disguise; they would count it immodest to display them. But the virtue is there, that supreme virtue of self-surrender to which Christianity itself makes its appeal, in response to which men exceed their own natures, and become the true supermen of the realms of the spirit.'

They do not claim the heroism, and they do not call for the reward of it. They simply take the reward for granted. 'A friend has just left my house whose boy has been home on his last leave before going overseas. He is only eighteen, and young for his age. He has been trying to enlist ever since his seventeenth birthday. He succeeded at last, and joined by choice a branch of the service which is generally regarded as the most dangerous. Speaking of him, his father said, "Of course he expects to die. They all do." The words were uttered calmly, as though they expressed a commonplace!'

'How does a boy of eighteen arrive at such a thought? There is only one way—the profound conviction that death is not the great disaster which a comfortable civilization supposes it to be. Years do not make a life. Deeds afford the only authentic measurement of life. Life is a quality of the spirit over which death has no power. There is no greater victory possible to the spirit of a man than the temper which ignores death at the call of duty. This boy of eighteen has won that victory. All these men of whom my son writes have won it, won it so completely that when volunteers are asked for some perilous service, from which it is certain only one or two can return, the difficulty is not to find volunteers but to restrain the men who jostle and outbid one another in the effort to secure the chance of dying.'

What I Believe in and Why.

II.

I Believe in the Sinner.

It is easier to believe in the Sinner than in the Saint.

Our Lord found it easier. In His day on earth society was divided sharply into the two classes. As the two classes covered the whole of the people there was much variety of character in each class. Some of the Sinners were very sinful, others less; and some of the Saints were truly saintly, others not at all. But on the whole He found it easier to believe in the Sinners than in the Saints.

It is birth or wealth that makes the distinction between classes in our day, but in Christ's day the Saints and the Sinners were not distinguished so. More remarkable than that, they were not distinguished by character. A Sinner might be a man of excellent moral character, and a Saint might be a man of known and notorious vileness. The difference between them was due to the Law of Moses. Those who 'knew' the Law were Saints; those who knew it not were Sinners. It was not a question of goodness or badness, but of observance or non-observance of the precepts of the Law. The name given to those who knew the Law was therefore not Saints but Righteous, and the two classes were known as 'the Righteous' and 'the Sinners.'

Jesus showed in many ways that He found it easier to believe in the Sinners than in the Righteous. He told the story of two men who went up to the Temple to pray. One was a Pharisee, that is, he was a Righteous man; the other was a Publican, and therefore one of the Sinners. And after repeating the words of their prayers, He said emphatically, 'I tell you, this man (the Publican) went down to his house justified (that is, counted righteous before God) rather than the other.'

We also find it easier to believe in the Sinner than in the Saint. And the reason is the same. The Saint is often not really a Saint, while the Sinner is always a Sinner. We know where we are with Sinners; we do not know where we are with Saints. There are Sinners of every degree of sinfulness, but they are all Sinners. There are Saints who, so far as we can judge, have no title to the name. If we used the word Saint as St. Paul did, it would be different. By 'Saint' St. Paul meant one who believed in Christ to the forgiveness of his sins, and so was *on the way* to true holiness. But by 'Saint' we mean one who has attained (or professes to have attained) to holiness. Thus the reason why we find it easier to believe in the Sinner than in the Saint is that if the Saint is not a Saint he has first to acknowledge himself a Sinner and then begin to be a Saint; whereas the Sinner is a Sinner, there is no doubt about that, and can begin to be a Saint at once.

In a word, I believe in the Sinner because it is possible to make him a Saint.

But I have other two reasons, and I wish to take the three reasons in order.

I.

I believe in the Sinner *because God believes in him.* How do I know that God believes in the Sinner? Because of the extraordinary interest He takes in every single individual.

We speak of God's works as the works of creation and providence. What an interest God takes in the creation of every person. He does not make two alike. There is no standardizing in God's workshop. Every one of His creatures has individuality. He is himself. God is not a machine, making other machines with undeviating sameness. He is a sculptor whose loving hand traces every curve and line and never gives His mallet the same tap twice.

> 'As like as a Hand to another Hand!'
> Whoever said that foolish thing,
> Could not have studied to understand
> The counsels of God in fashioning,
> Out of the infinite love of his heart,
> This Hand, whose beauty I praise, apart
> From the world of wonder left to praise
> If I tried to learn the other ways
> Of love in its skill, or love in its power.

But God's creative care for the individual is not greater than His providential care. Tennyson said:

> So careful of the type He seems,
> So careless of the single life.

And in saying so he said just as foolish a thing as the man who said, 'As like as a Hand to another Hand.' Augustine knew better: 'Lord, when I look upon mine own life it seems Thou hast led me so carefully, so tenderly, Thou canst have attended to none else; but when I see how wonderfully Thou hast led the world and art leading it, I am amazed that Thou hast had time to attend to such as I.'

Now most of the individuals for whom God cares are sinners, and He does not care less for them on that account. It is one of the miscalculations of the Saint to think that God's love for Saints is greater than His love for Sinners. It is a different kind of love. 'If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.' That is a different kind of love from the love of God to the Sinner, when God so loved the world that He gave His only-begotten Son. But it is not greater. How could any love be greater than that? God cares for Sinners as much as He cares for Saints. For He wants to make them Saints, and the way to make Sinners Saints is to care for them. You remember Christina Rossetti?

And when he marked me downcast utterly,
Where foul I sat and faint,
Then more than ever Christ-like kindled he;
And welcomed me as I had been a saint,
Tenderly stooping low to comfort me.

That is the way of the Saint, the true Saint, with the Sinner. That is God's way.

The whole of His care is directed to the making of Sinners into Saints. Whittier has a familiar verse:

There is no place where earth's sorrows
Are more felt than up in heaven,
There is no place where earth's failings
Have such kindly judgment given.

That is right; but it is not quite right. God's care is not indulgence towards the sinner's failings. It is not kindly judgment; it is careful discipline. Not a failing is left unheeded. Kindly is He in all His ways, but also firm. 'Thou, O Lord, art a God full of compassion and gracious, longsuffering, and plenteous in mercy and truth.' Yes, in mercy and truth. And 'truth' to the Psalmist meant firmness. Whittier is sure about the mercy, he is not so sure about the truth.

The great thing to know is that God means to make of the Sinner a Saint, that He has faith in him, and that He directs all His providential care to that end.

Because of Thy strong faith, I kept the track
Whose sharp set stones my strength had well-nigh spent;
I could not meet Thy eyes if I turned back;
So on I went.

Because Thou wouldst not yield belief in me,
The threatening crags that rose my way to bar
I conquered inch by crumbling inch—to see
The goal afar.

And though I struggle toward it through hard years,
Or flinch, or falter blindly, yet within,
'You can,' unwaveringly my spirit hears,
And I shall win.

II.

I believe in the Sinner *because Christ believes in him.* How do I know that Christ believes in the Sinner? He came to give His life a ransom for sinners. That historical fact is not made much of at present, but there is something in it.

There is something in it, whatever you think of Christ. You cannot think less of Him than that He was great and good. Now when a great and good man tells you what is his aim, and when he pursues that aim at the risk of losing his life, when he actually does lose his life in the pursuit of it, you must be persuaded that there is something in it. But if you believe, as I do, that God sent His Son into the world for this very purpose, that He might give His life a ransom for sinners, you must believe that there is more in it than in any other fact in history.

He came to give His life a ransom for Sinners. That means a definite purpose on God's part. And as God is very old as well as very young, it is a purpose that was formed not yesterday, but in eternity. This is one of the discoveries of the Apostle Paul, and he was never done wondering at it. Especially as he always looked upon himself as a Sinner. 'He (God) hath chosen us (sinners) in him (Christ) before the foundation of the world.' So when the fulness of the time was come God sent forth His Son made of a woman, made under the Law, to redeem them that were under the Law.

He came for Sinners. He came to make them Saints. Hear the Apostle to the Gentiles again: 'that we should be holy' (a perfect description of the Saint). To believe in Sinners is to believe that they may become Saints. It is not easy when we see them as Sinners and think what it means to be a Saint. But it is easier when we remember that purpose of God, formed in eternity, formed deliberately and determinedly. And it becomes easier still when we remember that Christ died for Sinners to make them Saints. For now we have not only God's eternal purpose, which is not likely to be thwarted, but also Christ's self-sacrificing love, the most piercing fact of the most powerful force in the Universe. Will the Sinner resist for ever the pressure of God's purpose? Will he withstand for ever the melting force of the fire of Christ's love?

But he must have a chance. There are two ways in which a Sinner must be given a chance—first as a human being, and then as an individual. The first is given by Christ, the second by the Saint.

There was a time when a man had no chance on account of the derangement of the Universe. The Sinner's sin had thrown all the moral machinery of the Universe out of gear. For man is not merely a number of individuals; there is humanity as well as men. Every act of every man thrills through the being of all other men. And the very first act of sin sent its influence throughout every part of the human race, and even up and down through the wide Universe of God's creation. Jesus came to readjust things. He became a man and sent His perfect manhood into the race to restore the harmony in every part and to bring it back to God. He died to reconcile us to God and to one another; and since then, so far as the Universe is concerned, the Sinner has the chance of becoming a Saint. One thing only remains. Every individual Sinner must be brought face to face with the purpose of God, and heart to heart with the love of Christ. He must get a chance. That is what the Saint has to do for the Sinner.

III.

I believe in the Sinner *because the Saint believes in him.* How do I know that the Saint believes in him? Because that is one of the marks of a Saint. The man who does not believe in Sinners is not himself a Saint. And also because the Saints now everywhere are coming to see that the Sinner must get a chance.

Christ removed the hindrance in the Universe. We must remove the hindrance in society. That is what the Saints everywhere are coming to see. That is what the Saints everywhere are beginning to do. There is an article in THE ENCYCLOPÆDIA OF RELIGION AND ETHICS on 'Prisons.' It is written by Lord Guthrie, Senator of the College of Justice in Scotland. This is how that article ends: 'If the State does its duty in these essential particulars, the Christian Church will not be slow to avail itself of the opportunity, which it has never yet had, of bringing to bear the power of the gospel of Christ without the hindrances and pitfalls which at present, to so large an extent, render nugatory the best efforts of religion and philanthropy. The present generation will not see it; but the day will come when no member of any civilized community will be able to say to any judge what a criminal, young in years but old in crime, once truthfully said, before sentence, to the writer of this article, "My lord, I never had a chance!"' There is a commentary on these words in Lord Tollemache's *Talks with Mr. Gladstone.* After 'expressing a doubt whether Madame de Staël meant her *mot* (Tout comprendre, c'est tout pardonner) to be taken quite literally, Mr. Gladstone went on to say: "I will go the length of admitting that, even in the extreme case of pronouncing the sentence of death, a judge, if he is really a Christian man, will be liable to say to himself, 'God knows how much that man has been tempted, and though for the sake of society I am bound to punish him, he may on the Judgment Day be preferred before me.'"'

There are many kinds of Sinners. It is the duty of the Saint to give every one of them a chance—to believe in them, to see the possibilities of Saintliness in them, and to give them a chance.

1. I believe in the worldly-minded Sinner. The most familiar example is Zacchæus. Money and position are everything. Zacchæus got the money 'by false accusation,' but could not obtain the social position. He came into touch with Christ. Then—'To-day is salvation come to this house, forsomuch as he also is a son of Abraham' (who was a son of God—see the genealogy). The case is typical and quite conclusive.

2. I believe in the reckless, rowdy Sinner. He has come before us frequently during the War. And we have found it easy to believe in him because of his courage and his patriotism. This example is related by Dr. William Ewing in his book *From Gallipoli to Baghdad*: 'A burly Irishman came in with many wounds. His case was quite hopeless. Even so, he could appreciate the humour of his appearance. "What are you?" asked the doctor kindly. "Sure, I'm half an Irishman." "And what's the other half?" "Holes and bandages," came the answer like a flash. They gave him morphia to soothe him, without much effect. Soon the ward was filled with a rich, mellow voice, singing—what think you?—

Rule Britannia, Britannia rules the waves.
Britains never, *never*, NEVER shall be slaves.

With the echo of that patriotic song on his lips he went down into the dark valley.'

Where God is. God with His eternal purpose. Where also is Christ. Christ with His everlasting love.

3. I believe in the Sinner who is a Savage. Can Saints be made out of Savages? It is the missionary's absorbing purpose. And sometimes it is so well done that we are ashamed of our own sanctity. As for the possibility, listen to Bishop Gilbert White in *Round about the Torres Straits* (1917): 'It is my deliberate opinion that the aboriginals at Yarrabah have shown themselves as capable of those qualities of discipline, unselfishness, self-restraint, and fixity of purpose which go to make up civilized social life as any other race.' Then the Bishop tells this story: 'I attended an interesting ceremony in the drawing-room of Government House, Darwin, on the occasion of the presentation by the Administrator of the Albert Medal, conferred by the King on an aboriginal called Neighbour for conspicuous bravery. Neighbour was one of the men whom we met on the occasion of our first visit to the Roper, and he was afterwards arrested by a mounted constable on the charge of stealing cattle. It is not at all necessary to suppose that he had been personally guilty of the offence, as it is not infrequently the custom to consider any member of a tribe responsible for any act committed by another member, if the first is available and the second not easily got at. The prisoner was in chains when he arrived with the constable on the bank of a flooded river. The constable rode into the water to see if it were crossable, leaving his prisoner on the bank, when in swimming his horse rolled over, striking him on the head with his hoof, and he was washed down the middle of the stream quite unconscious. Neighbour, chained as he was, sprang into the water, swam out to the drowning man, and brought him safely to the bank. He then caught the constable's horse, and might easily have been a hundred miles away before any alarm could have been given. Instead of this, he rode in to the Police Station, about twenty miles away, and brought help for his captor. It is pleasing to be able to record that the constable in this instance showed his gratitude by settling a sum of money for life upon his rescuer. All the Government officials of Darwin were present, as well as the Bishop of the diocese, when the Administrator, in the King's name, presented the medal to the first pure-blooded Australian aboriginal to receive this decoration.'

4. I believe in the Sinner who is a Criminal. How easy that is to-day! We realize our relationship to the criminal as our fathers never did. We see the social, the moral, the economic factors which produce him, and we know that for these factors we cannot escape our share of responsibility. The criminal problem, as an experienced writer has it, is not so much a penal as a social problem. If Sir Edward Clarke is to be believed, the late Justice Hawkins was no sentimentalist, yet in his Reminiscences he again and again lets us see that in his opinion our present criminal laws do not give the criminal a chance. They take account neither of heredity, nor of upbringing, nor of temptation. But we are on the way to better manners and better laws. There is a well-attested story of a young girl who was repeatedly punished for stealing flowers. Then it occurred to some Saint that this sin might be diverted into (social) sanctity. She was given a flower-stall in Paris, and her infamy was turned into honour.

5. I believe in the Sinner who is a Prostitute. On that sin also we are coming nearer to the mind of Christ. First of all we dismiss the plea of necessity. 'It is a time-honoured lie,' says Professor James Stuart of Cambridge, 'that men have irresistible passions, and that women must be sacrificed to them, and unless I believed it to be a

lie of the deepest dye I should believe God to be unjust and should fall into despair. But it *is* a lie, and I shall never cease to endeavour to expose it. It is a lie which of all the lies which circulate in the world just now has, I believe, most of deadly poison in it against religion and against God.'

And there are examples. One of the most touching occurs in the *Life of Francis Thompson*. The girl noticed his forlorn state as he tramped the streets of London and slept under its bridges, and she did all in her power to assist him. 'When the streets were no longer crowded with shameful possibilities she would think of the only tryst that her heart regarded and, a sister of charity, would take her beggar into her vehicle at the appointed place and cherish him with an affection maidenly and motherly, and passionate in both these capacities. Two outcasts, they sat marvelling that there were joys for them to unbury and to share. Weakness and confidence, humility and reverence, were gifts unknown to her except at his hands, and she repaid them with graces as lovely as a child's, and as unhesitating as a saint's.' And when he found friends and fame she kept away; he never saw her again.

I waited the inevitable last.
Then there came past
A child; like thee, a spring-flower; but a flower
Fallen from the budded coronal of Spring,
And through the city-streets blown withering.
She passed,—O brave, sad, lovingest, tender thing!
And of her own scant pittance did she give,
That I might eat and live:
Then fled, a swift and trackless fugitive.

6. I believe in the Drunkard. This is a harder belief than those that have been named. One day in the City a mass of men and women, drunkards all, were gathered in a mission room. It was packed, for a feast was to be had for nothing. The missionary spoke to them. They belonged to the district; would they not come to the Mission church? They assented unanimously, uproariously. Next night the Mission church was opened. Not one was there. 'The wood's rotten,' said the Superintendent, 'the nails will not hold.' Yet it is possible to make a Saint even of the Sinner who is a drunkard. There are examples. But listen again to Lord Guthrie. If the drunkard is to be won for the Kingdom, the State must step in and see that, 'whether or not, in the interests of personal, social, and national efficiency, the sale of alcohol, like the sale of opium, should be prohibited except for medicinal use, the existing temptations to use alcohol either in moderation or in excess—such temptations being often found at the maximum where the power of resistance is at the minimum—shall be ended.'

7. I believe in the Sinner who is a Pharisee. That is the hardest belief of all. There are two kinds of Pharisees.

First there is the Pharisee who is too religious to be righteous. He is much occupied with salvation, but it is only the saving of his own soul. He believes in the Perseverance of the Saints. He is strong on doctrine, especially the doctrine of Justification by Faith. The texts that should be chosen for sermons are evangelical texts. If any other is chosen he is offended. Martin of Oban once chose the words of Micah: 'What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.' 'If there's an awkward text in all the Bible,' said a godly hearer, 'that man is sure to find it.'

Next there is the Pharisee who is too righteous to be religious. He does not go to church; only hypocrites do. When he comes upon a life in which religion is an evident influence he calls it 'religiosity.' Even Viscount Morley calls it so—'intense religiosity (what is the word?)'—though he admits that the reading of a pious woman's memoir made him think,—'in one way made me as remorseful as Atys in Catullus. But that cannot be helped.'

These two—the Pharisee who is too religious to be righteous, and the Pharisee who is too righteous to be religious—are the most difficult of all Sinners to make Saints of. For the first and last essential is absent, the recognition of sinfulness. That is why the Publicans and Harlots enter the Kingdom sooner. Yet I believe in the Sinner who is a Pharisee. For it is part of my creed that with God nothing is impossible. And there have been examples even here. Do they not say that the rich young ruler became the disciple whom Jesus loved? And in our own day we have had of the other kind one outstanding example—George Romanes.

Literature.

CONSTANTINE.

It is not Constantine the Great. It is that Constantine who was once the idol of the Greek people, and is now discredited and in exile. When things began to go wrong between him and Venizelos, it came into the head of a Greek woman, who was living with her husband in America, that her duty was to go to Greece and reconcile these two. Accordingly—her name on the book is Demetra Vaka, and the name of her husband, who went with her, is Kenneth Brown—she sailed for Europe, saw Mr. Lloyd George and other men on the way, and, reaching Greece, interviewed King Constantine, Venizelos, and all the great men on both sides. Then she returned and wrote this book, which she calls *Constantine: King and Traitor* (John Lane; 12s. 6d. net).

The title tells its story. The visit to Greece was a disillusionment. She believed in Constantine until he himself dispelled the belief. The interviews with him are told in the first person, and with extraordinary skill. Did these interviews really take place? The vivid narrative, its individuality, and its consistency, drive doubt away. Every man is himself and he is always himself. And every woman is herself also.

Beside the vivid narrative there are photographs of the men whose names were once so familiar to us—not of Constantine and Venizelos only, but of Streit, Gounaris, Zaïmis, Coundouriotis, and all the rest.

REALISM.

'Within the last few years it has become less fashionable to talk of ideals in discussions about art and life. The ideals themselves have not perished—indeed, experience seems to show that the fact which they express is a singularly living one—but we prefer to call them by another name. Where some time ago people would have spoken of ideals as a matter of course, they now talk of values. The change is not to be dismissed at once as a fad or a mere bit of slang or preciousness, for we find it among the gravest philosophers. It does really express a change of attitude towards the things which matter most to us. It is part of the movement towards realization and satisfaction, characteristic of our way of looking at life, our literature, and our thought.'

It is this movement towards realization and satisfaction that Mr. Arthur McDowall, Fellow of All Souls College, Oxford, describes and commends in his book entitled *Realism: A Study in Art and Thought* (Constable; 10s. 6d. net). He has nothing to say against ideals or idealism. We have always had, we shall always have, our ideals, even those that we scarcely hope to realize—though that may be in the region of faith rather than of philosophy. But for the moment it is the practical value of our ideals that concerns most of our thinkers and also our artists, whether the artists are poets, painters, sculptors, or even musicians. 'People are not different because they talk about values, but they talk about values because they have changed their point of view. The essential difference has been hinted at already; there is a franker movement to define real needs and choices, and to fulfil them. Although ideals and values can be used as if they were interchangeable terms, standing for just the same ethical, æsthetic, or religious experiences, the form which they give to these experiences is not in fact the same. Ideals are above all a creation of the mind, pointing to the best which can be imagined as possible in any sphere. Values are the expression of states of feeling which are actual. While the tendency of ideals is to

> 'Fix perfect homes in the unsubstantial sky,
> And say, what is not, shall be bye-and-bye,'

values aim at a good for which the materials are present. It is hard to press the point without seeming unfair to ideals; still, you may conceive an ideal perfection and regard it coldly; but it becomes a value if it embodies what you really feel. The man whose ideals do embody his real feelings will have no inclination to adopt this language. But it is against the abuse of ideals that the argument for values is directed; and in this sense it suggests a return to fact, to the capacities we are actually endowed with and the conditions which invite us to realise them.'

The source of this preference for values is in the strong insistence laid in our day upon Reality.

What Reality is—that is another matter. As Viscount Morley said of a Conservative, 'I cannot define him, but I know him when I see him'; we know Reality when we see it, whether it is in a painting, a poem, or a sermon. We insist upon having it. And it is Realism that lets us have it.

But Realism is not Naturalism. The work of Zola is Naturalism; the work of Flaubert or Tolstoy or Gorki is Realism; and there is an essential difference. 'Both types aim at representing what exists; but naturalism insists that this should be cut to a certain pattern, while realism is, or should be, prepared for all its possible manifestations.' More clearly: Realism is 'a form of art which represents the actual world in such a way as to give a heightened sense of it; an impersonal art, subduing idiosyncrasy to the theme it works on, and yet having, when it is successful, that individual accent by which great art is known.'

BISMARCK.

To the series entitled 'Makers of the Nineteenth Century,' edited by Basil Williams, has been added *Bismarck*, by C. Grant Robertson, M.A., C.V.O., Fellow of All Souls College, Oxford (Constable; 10s. 6d. net). No biographical series of our time has obtained a higher reputation, and it will lose none of it through this volume.

Mr. Robertson has a distinction of style which does not captivate at once but which carries one away at last. We stumble at first over sentences with so pronounced an individuality as this: 'His health gave way, and in June he was seriously ill. His case was mismanaged, and for some days he sat on Charon's pier, wondering whether he would be called on to cross to the other side.' Or this: 'The psychology of the statecraft of power reveals one simple categorical imperative of state-reason: never let others do to you what you would do to them, and it is one of the supreme penalties of that statecraft, imposed on its disciples, invariably to expect foul play as the riposte to foul play.' But we are brought into line by the overpowering discovery that there is no knowledge of Bismarck that is unknown to this author, nor any movement of Bismarck's time that is beyond his calculation. Then we find quite appropriate and appreciable a sentence like this: 'The understanding was purely verbal, and verbal pledges from Bismarck without corroboration were as difficult to prove as verbal offers of marriage without an engagement ring.' Or this: 'A *resolution* of the Reichstag, even if unanimous, had as little influence on the royal prerogative and policy in Prussia as tickling the dome of St. Paul's would have on the Dean and Chapter.

One surprise goes with us to the end. The book has been written, or largely written, during the war, yet it is free from war prejudice. That astonishing detachment has been possible to a man hotly engaged in war work. It adds emphasis to the judgments pronounced, and above all to the judgments pronounced on Bismarck. These judgments fall at last with inevitable severity when the death of William I. takes place. 'Bismarck's devotion to his sovereign was limited to the King-Emperor. The dignity, self-respect, and patriotism of those concerned prevented the public, as distinct from a narrow circle of the initiated, from knowing the full truth of the Chancellor's conduct and relations to the Empress, the Crown Prince and Princess, their relatives and friends. But if that chapter is ever written, it will assuredly not weaken the certainty that in the man were elements of jealousy, vulgarity, meanness, pettiness, insincerity and unscrupulousness, ineradicable and detestable. And it is desirable to remember that the material for that chapter was piled up by Bismarck himself, who knew that it could not, and would not, be given to the world, in its repellent entirety, during his lifetime—perhaps never.'

Again, 'Death can be very bitter. Had Frederick's three months of rule been dogged by prolonged physical pain and the knowledge of failure to realise his dreams, they would have been a martyrdom; but to the bitterness of pain and defeat were added, in the mystery of human things, the rebellion and treachery of an ungrateful son, and the unpardonable tyranny of his Chancellor to all whom the Emperor loved or cared for—and his own helplessness to protect or to punish. Insolence, intrigue, defamation, and defiance are never so detestable as when they are employed against the dying and by those who reckon on the security that the Angel of Death at the door will bring to their authors. There are black pages in Bismarck's record and black places in his character, but the blackest that no extenuation can obliterate are recorded in the three months from March 13 to June 15, 1888.'

It is often asserted that Bismarck disapproved of the annexation of Alsace and Lorraine. Mr. Robertson has another story to tell. 'The evidence is sound that the first victories decided Bismarck's intentions to annex Alsace and Lorraine, gilt-edged by a swinging indemnity. Where exactly the frontier line would be drawn would be determined by the extent of the victories and the advice of the military experts. Throughout the prolonged negotiations he never wavered from these two conditions—the indemnity and the annexations. After 1871 Bismarck "confessed" more than once that the soldiers were responsible for the retention of Metz, and that he himself would have been content with Alsace and a strip of "German" Lorraine. The sincerity of such *obiter dicta* is more than questionable. The contemporary evidence of 1870–1 points to a wholly different conclusion. Bismarck was just as remorseless as the most truculent militarist at Headquarters. His insistence on the bombardment of Paris, his scorn at "the English catchwords of humanity and civilisation," his jeers at the sufferings of the civil population and the children in Paris, the dinner-table ridicule of the appeals and tears of Favre and Thiers—by these and fifty other similar self-revealing acts recorded and gloated over by Busch and the jackals of the back-stairs, he proved that he neither wished nor intended to be generous. Generosity would have been an unpardonable weakness. Behind the impressive record of achievement lies an unforgettable chronicle of envenomed pettiness and coarse brutality, and the pitiable part of it is that Bismarck was unaware of the depths to which he could sink; and that the Germany of Bismarck's Chancellorship could read and approve—even praise—the qualities and traits revealed in these intimate and degrading chronicles.'

THE DRAMA.

If the question is asked, What have we to do with the modern drama? the answer is 'quicquid agunt homines,' at least in books. The book before us is Mr. W. L. Courtney's *Old Saws and Modern Instances* (Chapman & Hall; 10s. 6d. net). The change of 'wise' into 'old' is due to Mr. Courtney's modesty.

It is a book about the Drama—the ancient Greek Drama and the modern English Drama—with a few articles about Patriotism, Poetry, and Oratory. These articles may be the most popular of all. For in them we have an inspiring study of Demosthenes as an orator, a glowing study of Sappho as a poetess, a devout study of Marcus Aurelius as a diarist, and a generous study of Aspasia as a woman.

The study of Sappho is most congenial, but the study of Aspasia is most creditable. Never before has Sappho found a more unrestrained admirer, nay, not in the days of her flesh; and never before certainly has Aspasia had so heroic and unanswerable a vindication. These two papers alone give the book distinction and may give it immortality.

But its subject is the Stage. And it does not matter whether you are interested in the Stage or not; it does not matter if you are keenly antagonistic, you will read these articles on the ancient Greek and the modern English dramatists with delight and profit. Especially if you are a preacher. Mr. Courtney might have written the book for the pulpit, so many hints has he, so much direction and encouragement does he offer.

Is it the delivery of Sermons that is on your mind? It is a subject of much heart-searching to-day—read the latest Report of the Archbishop's Committee. Well, here is instruction. Here is Demosthenes and what he did for delivery. Oh, it is an old story, but have we conned it and committed it yet? We dread the preaching of Sermons because of the difficulties of delivery? Have we done as Demosthenes did? Let us hear again how he did.

'Demosthenes was not a born orator. He laboriously educated himself for his high career in spite of natural disadvantages. Probably he had as a boy some sort of impediment in his speech. His voice was not strong, and we know that his rival Æschines derided him for not being athletic or a sportsman. Numerous stories are told of his rigorous self-discipline. He is said to have shut himself up in an underground chamber, having shaved one side of his face to prevent any temptation to come out in the light of day and to ensure close and continuous study. He put pebbles into his mouth and then tried to speak against the roar of incoming waves, he recited while he ran uphill, and, according to report, wrote out with his own hand Thucydides' history eight several times. We know also that he took lessons from Isæus, an

orator of distinction, and there is also a tale that he was an eager listener to Plato. His earlier efforts at oratory were disastrous, and on one occasion after a failure while he was roaming in the Piræus he was encouraged by an actor, who took him in hand and gave him some valuable hints. There seems no question that he was not born great, but rather achieved greatness by persistent industry.'

The book is full of such instruction. It is not often so direct: perhaps it will be the more persuasive. Take one thing further. Is the modern preacher careful to adapt his preaching to the time he lives in and the people he ministers to? The dramatist is careful. Read this and think over it: 'Romance pursued up to a certain point produces a feeling of satiety or unreality, and therefore naturally gives place to an opposite theory which calls itself logical and scientific. After Victor Hugo came Zola, Ibsen, and Brieux, just as in an earlier stage of the process of development the remoteness and frigidity of the classical drama gave place to Victor Hugo's romantic enthusiasm. The important thing, however, to notice is, that the different artistic attitudes correspond to different periods in the evolution of a nation or of humanity at large. Nothing is clearer than the fact that what we sometimes call the Victorian outlook, that is to say, the attitude towards men and things congenial to the nineteenth century, is in large measure superseded, and it is interesting and important for us to recognise how the generation which we may call Georgian reacts against its predecessor. It would have been impossible in the Victorian era to produce for the public plays like *Les Avariés* and *Ghosts*. Why? Because the theory of art was different: the temper of the public was different: the atmosphere was different. The appeal of the nineteenth century was to the heart: that of the twentieth century is to logical processes of the intellect. The office of drama is to popularise, as it were, scientific conceptions, to make use of scientific principles, to illustrate them in some imagined scheme, and thus to convert and metamorphose drama into a tract for the times.'

FREEMASONRY.

The Rev. Joseph Fort Newton, Litt.D., who succeeded the Rev. R. J. Campbell in the ministry of the City Temple, was already, before he came to this country, the author of an official handbook of Freemasonry. He has now issued the book in this country. The title is *The Builders* (Allen & Unwin; 7s. 6d. net). It it just such an account of the subject as the uninitiated require, simple, sufficient, and straightforward. No one need be ignorant of the meaning or the worth of Freemasonry after the issue of this satisfactory and accessible volume.

What is Freemasonry? This is the definition which Dr. Newton adopts from the German Handbuch. 'Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale.'

Another question. What are its ethics? This is the ideal: it is quoted from the Constitutions of 1723: 'A Mason is obliged by his Tenure to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular Opinions to themselves: that is, to be Good men and True, or Men of Honour and Honesty, by whatever Denomination or Persuasion they may be distinguished; whereby Masonry becomes the Centre of Union and the Means of conciliating true Friendship among persons that must have remained at a perpetual distance.'

The last question. Is Masonry antagonistic to the Church? This is Dr. Newton's own answer: 'Masonry has never at any time been opposed to Christianity, or to any other religion. Far from it. But Christianity in those days—as, alas, too often now—was another name for a petty and bigoted sectarianism; and Masonry by its very genius was, and is, *unsectarian*. Many Masons then were devout Christians, as they are now—not a few clergymen—but the order itself is open to men of all faiths, Catholic and Protestant, Hebrew and Hindu, who confess faith in God; and so it will always remain if it is true to its principles and history.'

THE HISTORY OF A CHILD.

Mr. W. H. Hudson (is he the author of *Rousseau* in the 'Epoch-Makers' series?) has written the story of his early life. The title is *Far Away and Long Ago* (Dent; 15s. net). He has written it with a simplicity and sincerity, with a vividness of memory and a sympathetic tolerance, which make the book fit to be named along with that wonder of autobiography, Serge Aksakoff's *History of my Childhood.*

Mr. Hudson's early life was spent in the pampas round and about Buenos Ayres, and it is life in the pampas that he describes. It is far enough away to be a perpetual surprise, and the interest is easily maintained from chapter to chapter. But one thing is ever present to give distinction. It is the author's delight in nature. He says: 'I have told how after my fifteenth anniversary, when I first began to reflect seriously on my future life, the idea still persisted that my perpetual delight in Nature was nothing more than a condition or phase of my child's and boy's mind, and would inevitably fade out in time. I might have guessed at an earlier date that this was a delusion, since the feeling had grown in strength with the years, but it was only after I took to reading at the beginning of my sixteenth year that I discovered its true character. One of the books I read then for the first time was White's *Selborne*, given to me by an old friend of our family, a merchant in Buenos Ayres, who had been accustomed to stay a week or two with us once a year when he took his holiday. He had been on a visit to Europe, and one day, he told me, when in London on the eve of his departure, he was in a bookshop, and seeing this book on the counter and glancing at a page or two, it occurred to him that it was just the right thing to get for that bird-loving boy out on the pampas. I read and re-read it many times, for nothing so good of its kind had ever come to me, but it did not reveal to me the secret of my own feeling for Nature—the feeling of which I was becoming more and more conscious, which was a mystery to me, especially at certain moments, when it would come upon me with a sudden rush. So powerful it was, so unaccountable, I was actually afraid of it, yet I would go out of my way to seek it. At the hour of sunset I would go out half a mile or so from the house, and sitting on the dry grass with hands clasped round my knees, gaze at the western sky, waiting for it to take me. And I would ask myself: What does it mean? But there was no answer to that in any book concerning the "life and conversation of animals." I found it in other works: in Brown's *Philosophy*—another of the ancient tomes on our shelves—and in an old volume containing appreciations of the early nineteenth-century poets; also in other works. They did not tell me in so many words that it was the mystical faculty in me which produced those strange rushes or bursts of feeling and lifted me out of myself at moments; but what I found in their words was sufficient to show me that the feeling of delight in Nature was an enduring one, that others had known it, and that it had been a secret source of happiness throughout their lives.'

Thus it is the autobiography of a naturalist, but the naturalist is a boy with a boy's delight in all life, not a scientist occupied in classification. He owed much to his mother. 'There was a secret bond of union between us, since she best understood my feeling for Nature and sense of beauty, and recognized that in this I was nearest to her. Thus, besides and above the love of mother and son, we had a spiritual kinship, and this was so much to me that everything beautiful in sight or sound that affected me came associated with her to my mind. I have found this feeling most perfectly expressed in some lines to the Snowdrop by our lost poet, Dolben. I am in doubt, he wrote,

"If summer brings a flower so lovable,
Of such a meditative restfulness
As this, with all her roses and carnations.
The morning hardly stirs their noiseless bells;
Yet could I fancy that they whispered 'Home,'
For all things gentle, all things beautiful,
I hold, my mother, for a part of thee."'

JERUSALEM.

Let us seize the occasion and learn more than we yet know of Jerusalem. Let us go round the city with so enthusiastic a guide as the Rev. J. E. Wright, B.A., and tell the towers thereof, mark well her bulwarks, and consider her palaces. For assuredly, as the Psalmist hints, it will be expected of us who have entered with Allenby even in imagination to tell all about it to the

generation following. Mr. Wright, in his letters from the Holy Land, published by Messrs. Jarrolds (7s. 6d. net), tells us about Jerusalem and much more. He calls his book *Round About Jerusalem*. For he has chapters even on Samaria, Petra, and Galilee.

There is a refreshing simplicity and directness in the letters, the immediate impression recorded without reserve. 'The next day we rested. I determined not to go to Damascus as many travellers do, because I wanted to get to know one country well. Besides this, as it happened all Syria was in quarantine, and there would have been much difficulty in getting back. I just spent the day in wandering over the Galilean hills. The following morning three of us started off on horseback before sunrise to see the Lake of Merom. We descended by a very steep path into the valley of the Jordan and then galloped over the plain to the south end of the lake. Horses here do not trot or canter, they either walk fast over the rough tracks, picking their way between the rocks, or when they do reach an open and level stretch like their native desert, gallop madly for the sheer joy of the sensation. You should have seen us going over the plain that morning. I have learnt to ride like the natives, getting free of the stirrups, crouching down and gripping on to the horse's flanks with my heels. My ! ! ! it was grand.'

Here is the description of a moment in the ceremony of the Holy Fire in Jerusalem: 'Suddenly the Patriarch pushes a light out of each of the holes and a fearful state of confusion ensues; every one is fighting for the light, way is made for the special runners to dash off at full speed to the men on horseback outside, who ride furiously to Bethlehem, Nazareth, etc., and even to Jaffa, where there are special steamers to carry it on to Constantinople, Egypt, etc. In less than one minute the whole church is one blaze of light, every one has a bunch of from twenty to thirty candles blazing away, and bundles are being handed up by strings into all the galleries, the place is filled with smoke, and you can well imagine you are in a burning church. It is a stupendous scene. The pilgrims believe that this fire will not hurt them, and it seems as if it is so, for you see them passing the flames of their candles all over their faces and washing their hands in it. It is said that they believe it is miraculously sent down from Heaven, but apart from this deception I think the idea is very fine—the Light of Life coming from the tomb and spreading from church to church throughout the world. When once you get accustomed to the confusion which always attends these services, you see that the underlying idea is usually very fine.'

The East may still be the unchanging East, but to eyes like Mr. Wright's it is full of life and movement.

The aim of every editor is to make his magazine readable from cover to cover. Mr. Holbrook Jackson, the editor of *To-Day*, reaches his aim. More than that, the half-yearly volume is readable from cover to cover. We have read it. It is more than the reading of a number. It means that there is both excellence and variety enough to carry the reader right on from one month's issue to another.

It is a literary magazine. And like one's familiar newspaper, all the items every month are where you expect them to be. First the emblem—always about 'to-day.' This, for June 1918, is from Julius Hare: 'Nobody has ever been able to change to-day into to-morrow—or into yesterday; and yet everybody, who has much energy of character, is trying to do one or the other.' Next the portrait. There are portraits of Sturge Moore, Blake, Cyril Scott, Herbert Trench, Siegfried Sassoon, and Rupert Brooke. Then comes the magazine with its Editor's Notes, Poetry, Articles, Maxims, Reviews, and End Papers all in order and appetising.

There is an article on Siegfried Sassoon. Do you know Sassoon and his war poems? This is his:

Good-bye, old lad! Remember me to God,
And tell Him that our Politicians swear
They won't give in till Prussian Rule's been trod
Under the heel of England. . . . Are you there? . . .

Yes . . . and the War won't end for at least two years;
But we've got stacks of men . . . I'm blind with tears,
Staring into the dark. Cheero!
I wish they'd killed you in a decent show.

To-Day is a sixpenny monthly, published at 29 Bedford Street, Strand. The volume costs 6s. 6d. net.

Dr. Henry Burton Sharman has condensed his Studies in the Life of Christ into a compact carryable volume and called it *Jesus in the Records* (New York: Association Press; 75 cents).

The story of the work of the Bible Society for 1917–1918 has been told, under the title of *For Such a Time as This* (Bible House), and a very fine story there is to tell. Take this: 'The fortunes of the Society's depot at Jerusalem read like a page of romance. Early in 1915 our representative was forced to withdraw to Egypt, and for nearly three years no certain news came from the Holy City. But an American resident, who was allowed to remain in Jerusalem, promptly stepped into the breach; he took up his quarters in our depot and slept behind the counter, and for thirty-four months held out bravely amid many hardships, living on his sales until relief arrived. A British officer writes: "When I entered Jerusalem with the first British troops in December, I was met by a quaint old man, seventy years of age, who told me he represented the Bible Society, and presented me with a beautiful copy of the Scriptures." About 30,000 volumes, in some fifty languages, were safe at the depot; and all the English editions were swiftly bought up by our British soldiers. The society hopes to commemorate the deliverance of Jerusalem by erecting there a new Bible House, which shall not be unworthy of the city, and some special gifts have already been received for this object.'

Mr. E. Williamson Mason is a conscientious objector and he has suffered for it. He does not complain that he has suffered for it; he does not even complain of the severity of his sufferings. In the book which he has written, and to which he has given the title of *Made Free in Prison* (Allen & Unwin; 2s. 6d. net), he simply sets down his experiences. He was allowed to write letters, and he wrote long letters to his friend and benefactor, the late Mr. H. Litchfield Woods. These letters form the book. They are graphic, straight, manly. Under the circumstances their complete absence of outcry is marvellous. But why was it all necessary, and why was it all so hard to bear?

It was some prominent politician—was it the Prime Minister himself?—who said that when the war is fought and won problems will face us which will tax our energies as utterly as the war itself. How are we to meet them? With a sensitive conscience. There is no other way. And it must be, not the conscience of one here and one there, but a universal or at least a European conscience. The purpose of Mr. Alexander W. Rimington, late Professor of Fine Arts in Queen's College, London, in writing his book on *The Conscience of Europe* (Allen & Unwin; 3s. 6d. net), is to tell us what such a conscience means and how we may have it. Here is a pregnant paragraph:

'Too many preachers deliver sermons upon the war in which they dwell (truly enough) upon the noble spirit of self-sacrifice shown by the nation and the devotion of its men and women; upon its great achievements, the unselfishness of its aims and its determination to go on to "the bitter end"—without any counterbalancing statement of its sins, private and public, of the evils of greed, envy, luxury, dishonesty, grasping diplomacy and national selfishness which helped to make the war possible. They too often infuse a pleasant glow of self-satisfaction into the minds of their congregations and fail to awaken that sense of responsibility towards humanity at large and towards God which comes before a narrow nationalism and which is of the essence of Christ's teaching.'

Professor Rimington agrees with Lord Hugh Cecil that we need a new conception of nationality, and he strives to give it. For (he quotes from Dr. Homes Dudden), 'what sort of triumph would it be if we were to emerge from this ghastly struggle, victorious indeed in our arms, but embittered, intolerant, arrogant, revengeful, more inclined to believe in the effectiveness of bluster and brute force, and less regardful of moral and religious considerations—if, in a word, we were to exchange the soul of England for the soul of Germany?'

How we envy the wealth and magnificence of the American Universities. And with how much reason. We have only to see some of their publications. Where is the British University that could produce great handsome volumes on Semitic Philology like those which issue at steady intervals from the University of California? The latest is an imperial octavo of four hundred and forty-four

pages, and the title of it is *Studies in Biblical Parallelism.* There are two parts. Part I. is on Parallelism in Amos, by Louis I. Newman; Part II. on Parallelism in Isaiah, chapters i.–x., by William Popper.'

It is a study in Hebrew poetry then—the most searching and significant study surely that has appeared since Lowth, and that is a long time ago. It is what we should now call a scientific study, for every part is wrought as if it were a proposition in Euclid. And the end? There are two ends in view. First, an accurate acquaintance with the laws and licences of Hebrew poetry. Next, and not less, a new apparatus for the more reliable criticism of the Old Testament literature, its authorship and relationship. Did ever editors of Old Testament books have a keener temptation offered them freely to amend the Hebrew text? These editors have not fallen before it.

The Oxford University Press has issued a *Wide Margin Bible for Students.* It is printed on a specially prepared Oxford India paper, which is not only opaque but also non-absorbent. The margin is not *very* wide, the size of the volume being a consideration, but there is writing paper at the beginning and at the end. The paper at the beginning is prepared as an Index to the Notes. The copy in our hands, beautiful and rich, costs 18s. 6d. net. There are other bindings and other prices. It is an important addition to the long series of Students' Bibles issued from Oxford.

The Schweich Lectures hold an honourable place among lectureships. The first course, delivered by Professor Driver, set a standard which every succeeding lecturer, well chosen, has striven to maintain. The latest lecturer is Leonard W. King, M.A., Litt.D., F.S.A., Assistant Keeper of Egyptian and Assyrian Antiquities in the British Museum, and Professor in the University of London. His subject is *Legends of Babylon and Egypt in relation to Hebrew Tradition* (Oxford University Press; 3s. net).

It is a handsome (though at present unbound) volume, well printed on good paper, and furnished with excellent indexes. It contains the most recent and assured results of research, set forth in a clear and even popular English style. It is crowded with matters of interest and even of necessary knowledge for the student of the Old Testament. Take this emphatic and somewhat disconcerting statement about the Flood: 'To the Sumerians who first told the story, the great Flood appeared to have destroyed mankind, for Southern Babylonia was for them the world. Later peoples who heard it have fitted the story to their own geographical horizon, and in all good faith and by a purely logical process the mountain-tops are represented as submerged, and the ship, or ark, or chest, is made to come to ground on the highest peak known to the story-teller and his hearers. But in its early Sumerian form it is just a simple tradition of some great inundation, which overwhelmed the plain of Southern Babylonia and was peculiarly disastrous in its effects. And so its memory survived in the picture of Ziusudu's solitary coracle upon the face of the waters, which, seen through the mists of the Deluge tradition, has given us the Noah's ark of our nursery days.'

The Rev. A. C. Headlam, D.D., who succeeded Canon Scott Holland as Regius Professor of Divinity in Oxford, delivered his inaugural lecture on June 18, and has now published it with the title of *The Study of Theology* (Oxford: at the Clarendon Press; 1s. 3d. net). The study of theology to-day makes four demands: (1) it must be the interpretation of a deep and simple religious experience; (2) it must be the recognition of the full stream of Christian tradition, that throughout the centuries the Christian Church has been taught by the Spirit who will lead us into all truth; (3) it must have freedom; and (4) it must be the spirit of reverent criticism. Under the last demand Professor Headlam says: 'I am inclined to think that a chief task for Oxford theology at the present time is the criticism of modern methods of literary criticism. A study of much that is written nowadays about the Old and New Testaments must reveal the absence in many of those who claim to be critics of anything approaching a scientific method, a serious incapacity to distinguish between what I may call "guess-work" and scientific proof. Let me take some illustrations. A few years ago we were all attracted by a brilliant book on the history of German Research on the Life of Christ, published under the title *Von Reimarus zu Wrede.* We admired, no doubt, the prodigious and serious intellectual effort of which it narrated the history, and marvelled, as we have often done since, at the sustained mental energy

and the equally strange mental limitations of a remarkable race. But a second thought that must have arisen in many minds was, how little progress had been the result of this century and a half of toil, and when we come to examine the cause of this we find that nowhere is there any discrimination between the brilliant hypothesis and the scientific proof. Have you ever attempted to study the German rationalistic theology of fifty years ago and discovered how unconvincing it now seems? The current philosophy, or the political situation, or the theological movement of the time created a certain mental atmosphere. In harmony with this atmosphere the Gospel narrative was reconstructed. To minds with certain presuppositions the distinction between true and false seemed easy, and our theologians did not perceive that often, if I may use the expressive language of my old master Ridding, they were trying to hoist themselves by their own belts. They built their reconstruction on their historical criticism, but the criterion of their criticism was harmony with the reconstruction. A study of the failures of the past ought to make us cautious in accepting the theories, however brilliant, of the present.'

No man in the world has done more 'exploring' than Professor W. M. Flinders Petrie, and when he writes of *Eastern Exploration Past and Future* (Constable; 2s. 6d. net), he writes of what he knows. He can write too. His story is a good one; he tells it with striking effect.

Messrs. Gowans & Gray have issued a revised and enlarged edition of *Prayers*, by the Rev. James Robertson Cameron, D.Phil. That is a sign of the times, and there is not a better.

Under the title of *The Father of the Red Triangle* (Hodder & Stoughton; 6s. net), Mr. J. E. Hodder Williams has reissued his Life of Sir George Williams, first published in 1906. It contains a large number of new portraits and other illustrations.

John Brown of Haddington deserves a capable and appreciative modern biographer. He has found him in the Rev. Robert Mackenzie, M.A. (Hodder & Stoughton; 12s. net). The volume is a crown octavo of nearly four hundred pages, and there are about twenty illustrations. To do it at all at this time of day was to do it thoroughly. For we know the leading facts and we have general impressions of John Brown and his life. What we need is such a minute loyal study as this, so that in the reading of the book one learns to love as well as know him and to desire to be like him—surely the test of the biography of a good man.

In some respects it is an astounding story. It is so in two respects at least. First in the fact that because John Brown, the hero, learned Latin and Greek and Hebrew on the hillside, he was charged with witchcraft and lay under the terrible stigma for five years—his own minister refusing even then to sign his certificate of Church membership.

The other astonishing fact is the way he learned these languages. Let us hear Mr. Mackenzie about that:

'His browsing in Latin fields led him to seek the richer pasturage of Greek, and acquaintance with the very words of the New Testament. He was too modest to ask guidance in this more exclusive region. Latin then was common property; not so Greek; and he conceived a plan to reach his goal by himself, rather ingenious and entirely original. He took his *Ovid*, an old Latin grammar, and the names of the New Testament, especially the genealogies of the first chapter of Matthew, and the third chapter of Luke. The last he divined to be transcripts of the Greek, and to suggest the key to unlock the door between the two languages. "Reason told me," he argued, "that at least an unaccidented tongue could not much change names from what they were in the Greek." With these he made a discovery of the Greek characters, as true a *discovery* as Dr. Young's of the characters of the Rosetta stone, or Rawlinson's of the cuneiform letters. He compared the names and the letters verse by verse with the English. He treated the Greek as an expert uses a cypher, and bit by bit with wonderful patience and ingenuity, he learned the sound of the letters. Though only making guesses at the meaning, yet, by comparing it with the English, he was able to read the Greek. Then, having acquired so much Greek, he pushed on to Hebrew.'

Mr. Harold Owen has an intense antipathy to pacifism and he has the literary power of expressing it. His book entitled *Disloyalty: The Blight of Pacifism* (Hurst & Blackett; 6s. net) is a terrific onslaught on the British pacifists; it can be ade-

quately compared only with Marshal Foch's onslaught upon the German armies. For you never know when or where he will strike; you know only that he will strike hard.

Mr. Owen is not greatly enamoured of a League of Nations. He does not scoff at it. Nobody does so now. But for his part he will approve of it when (some time hence) he sees it working successfully. 'Indeed,' he says, 'it is to be doubted whether the world at present possesses the statesmen who could carry through such a gigantic reconstruction of the world's polity, for assuredly it would put to the test higher qualities of constructive statesmanship than are at present revealed to our admiration in any country.' And no wonder, for 'the League of Nations, however attractive because of its ideality—just as is the Millennium itself—appals by its difficulties.' But Mr. Owen does not object to the idea of a League; what he objects to is the putting of the idea into practice. 'In one sense,' he says, 'this is indeed the most favourable time within the history of man to talk of a "League of Nations," because never was the desirability and the necessity of any plan to make war difficult of recurrence more manifest to the slow intelligence. But the slow intelligence becomes dangerously rapid when it wants to take a single leap from Armageddon to the Millennium—man does not progress by such violent jumps and recoils. And in a much deeper sense this is the most unfavourable time within the history of man for *attempting to put the idea into practice*.'

The Unitarian Faith in Unitarian Hymns is the title of an attractive small volume compiled by the Rev. W. Copeland Bowie (Lindsey Press; 1s. 6d. net). They may be Unitarian, but they are hymns that we can all sing; two of them are in all our hymnaries. A short account of its author is added to each hymn.

The Essex Hall Lecture for 1918 was delivered by Mr. Claude G. Montefiore, M.A. The subject chosen by him was *The Place of Judaism among the Religions of the World* (Lindsey Press; 1s. 6d. net). It is really the place of Liberal Judaism, for Mr. Montefiore believes in that form of Judaism only, and believes it has a future. What is its message? 'The function of Judaism among the religions of the world is, then, as I conceive it, to preserve, and, as occasion may serve, to proclaim and make known, an ethical Monotheism, historic, upon the one hand, yet independent of criticism, upon the other; already rich, yet capable of becoming richer. This Monotheism of reconciliation and balance, while subject to peculiar difficulties, is also possessed of peculiar qualities. I would not for a moment aver that the most orthodox Trinitarian cannot love God as keenly and as profoundly as the most convinced Jewish Unitarian. I would not for a moment deny that many such Trinitarians may love Him a great deal better than many such Unitarians. But I do believe that it is true to say that the full resources of the Father are only known to those for whom all that Son and Spirit may be to others are for them concentrated in Him. In other words, the God of Judaism may be—I quite admit—a thin God, a poor God; but He can be also amazingly rich. And if one is to judge the real value of a religion, one must take its God idea, not at its poorest, but at its best.'

Under the title of *Preparing the Way* (Macmillan; 5s. net), the Rev. Frank Streatfeild, B.D., has written a volume in which he describes the influence of Judaism of the Greek period on the earliest developments of Christianity. First he describes its influence on life and thought and then on language. The most frequently discussed topic at present is Apocalyptic Thought and Literature, and that aspect of his subject is clearly and accurately and yet briefly set forth by Mr. Streatfeild. But simplicity, brevity, and accuracy characterize every part of the book. Very useful will be the bibliography at the beginning, and not less valuable are the discussions at the end and the various lists and references.

What do *Baptism, Confirmation, and the Eucharist* mean to a liberal Churchman? The Rev. John Gamble, B.D., will tell you if you read his book with that title (Murray; 3s. 6d. net). The Eucharist means (1) Fraternity; (2) Thankfulness; (3) Communion; and (4) Sacrifice. On the last Mr. Gamble says: 'Even when such a theory is rejected as destroying the nature of a sacrament by effacing the outward sign and leaving only the thing symbolized, the Eucharist may still be truly described as a *sacrifice*. Our union with Christ is a union with Him in sacrifice.'

The *Tales of the Sorbonne* which Mrs. Rachel Fox has written (Methuen; 2s. 6d. net) are studies rather than tales; studies in experience. And in that lies their interest. Whatever of incident there may be is of no account, and is made nothing of; all is of aim in life, and its end, with a surprising insight into the character that aims and ends. The end is failure for the most part. Was it not bound to be?

Messrs. Morgan & Scott have issued a new edition of Dr. Grattan Guinness's *The Approaching End of the Age*, edited and revised by the Rev. E. H. Horne, M.A., Rector of Garsington, Oxford (6s. net).

The lecture which Mr. Charles H. Thompson, Curator of the Watts Picture Gallery, has published under the title of *Some Pictures by G. F. Watts, R.A., and their Message* (Newton; 1s.), is an easy and excellent introduction. Have it in your hand when you go.

In your reading on the Holy Spirit discriminate. *The Holy Spirit and the Individual*, by Canon Arthur W. Robinson (S.P.C.K.; 2s. net), is safe. It is also stimulating. If there is not much of it, it gets home every time.

Canon J. H. B. Masterman's *Studies in the Book of Revelation* (S.P.C.K.; 4s. net) are a real aid to the understanding of the Apocalypse. For the author is aware of the progress which has been made in the study of Apocalyptic and has a scientific as well as a devout mind. Lay aside for the present all the 'prophetic' books and read this book carefully. Then return to the prophets if you can.

Of that most welcome though most modest series, 'Texts for Students,' issued by the S.P.C.K., number two is *Selections from Matthew Paris*, by Miss Caroline A. J. Skeel, and number three *Selections from Giraldus Cambrensis*, also by Miss Skeel (9d. net each). We are a lazy lot; we want translations 'on the opposite page.' There is no encouragement to indolence here.

The Archbishops have determined to set their house in order. Not that they or theirs may die, but that they may live. They appointed a Committee to inquire into the way in which Christianity was taught in the Church. That Committee has issued its Report, under the title of *The Teaching Office of the Church* (S.P.C.K.; 2s. net). It is an unsparing exposure of ignorant clergy and ineffective teachers; and yet the Archbishop of Canterbury has not flinched from sending it out with a recommendation that it be read throughout the land.

The charges are three. The Committee states them as coming both from outsiders and from members of the Church. The first is a charge of intellectual failure, the second of practical failure, and the third of social failure. 'More particularly is the charge of failure directed against the clergy of the Church of England. On the one side, they are said to be often deficient in conviction and force and spiritual vitality; they fail, owing to their professional habit of mind, to understand the religious life of their people. On the other side, they are said to be out of touch with the normal intellectual life of the time. Compared with the modern standard of intellectual attainment in the country, they relatively take a much lower place than they did; for this reason amongst others their preaching is felt to be commonplace and ineffective; and they fail as teachers because, while the standard of teaching has been raised, they have taken no advantage of new methods. They are deficient in intellectual alertness and intellectual courage.'

What does the Committee say? 'We desire,' they say, 'to guard against an exaggerated view of the failure of the Church in the delivery of its message. In spite of some alarming features we recognize the wide influence, both direct and indirect, of Christian teaching and morality in this country, the spiritual power and intellectual ability of many of the clergy, and the existence of a large body of loyal laymen. Yet we feel that there is much truth in the charges. The Church has not the influence it ought to have attained in the general life of the country. There are many in every class throughout the nation who do not come under Christian influence, and would resent the guidance of the Church. There are others who are ready to listen and yet feel that they do not get what they need. The Church often fails to give its message effectively, and many of the clergy are deficient in spiritual earnestness, in intellectual capacity and outlook.'

The two volumes of the S.P.C.K.'s Greek Texts in their series of Translations of Christian Litera-

ture have been issued. One is *St. Dionysius of Alexandria: Letters and Treatises* (3s. 6d. net). The editor is the Rev. Charles Lett Feltoe, D.D. The choice of editor was almost inevitable, for Dr. Feltoe edited this Father's writings for the Cambridge Patristic Texts. Since he published that edition in 1904, Dr. Feltoe has learned more about Dionysius than he knew, and so this volume is not only a welcome selection well translated, but also a Supplement to the Cambridge edition of the Works of Dionysius.

The other volume, edited by the Rev. W. K. Lowther Clarke, B.D., is *The Lausiac History of Palladius* (5s. net). This time the Cambridge editor was not available, and Mr. Lowther Clarke had an extremely difficult task. Its difficulty was not only in mastering and translating a great book, but also in making modern and acceptable a very ancient and very peculiar product of Christian life. The Introduction is right well done, an enjoyable piece of writing and a true entrance into the book. A short paragraph may be quoted. It contains an apology for monasticism. 'If we believe in prayer as the noblest and most fruitful activity of man's nature, we shall probably be led to believe that God separates some to a life of prayer, and that the mass of mankind dwell in greater security, thanks to the protecting wall of the prayers of these separated ones. It is because the monks of Egypt put spiritual things first, albeit sometimes in an exaggerated and strained fashion, and believed in the life of prayer, that their example is of permanent value to Christendom.'

The translation, it is needless to say, is reliable. It is also readable.

Mr. Harry Emerson Fosdick has written a book on *The Meaning of Faith*. It is published in this country by the Committee of the Student Christian Movement (3s. 6d. net). Though it is a small book it has much in it. And all is admirably conceived and set forth. To suit the study circles it is divided into twelve weeks with portions for every day of each week. The relevant passages of Scripture are quoted; and prayers, taken from good sources, are interspersed throughout.

The Sunday School Union has issued its series of books for the use of teachers of the Lessons for 1919. There are three books.

First, *The International Lesson Pocket Notes* (1s. 6d. net) is written and printed and cut down to the lowest limit that eyes can see or hands can handle. The full text of the lesson is given; then follow a short Introduction, brief expository Notes, a table of Topics, and two or three illustrations. The illustrations are the weakness, the only weakness.

Next, *Notes on the Morning Lessons* (1s. 6d. net). This book is larger, the type much larger. The text of the Lesson is omitted—wisely, all teachers of the Morning Lesson possess hand Bibles. The other is a book for the pupil (through the mouth of the teacher), this is a book for the teacher. To see the manner of it, read this paragraph from the comments on 'The Story of the Good Samaritan': '"Christ's greatest teaching is surely His own example. To Him came the poor, the sick, the halt, the lame, the blind, the sinful, the lonely; and He healed and helped them all. Indeed, His presence here at all is His greatest act of compassion. 'He was rich, yet for our sakes he became poor.' In the light of His own life we must read this parable. The story needs no explanation. He means to say that wherever on life's rough road we meet with the broken, afflicted, troubled ones, then our attitude must be one of self-forgetful love; we must spend and be spent in ministering to our brothers and sisters of sorrow." (This extract is from *Religion, Morals, and Manners*, a book of Bible Teaching (3s. 6d.), which then proceeds to give several beautiful illustrations of this lesson. Teachers should get the book. In the same chapter is given *Abou Ben Adhem*, which certainly ought to be read to a class studying this parable, and Matthew Arnold's story-poem, *St. Brandan*. Indeed, it collects Bible teaching on "Our Attitude to the Distressed." Teachers should quote, also, war stories of Germans helping wounded Englishmen, and Englishmen risking their lives to save Germans. Thank God, there have been hundreds of such cases.)'

Lastly, there is the large well-bound volume entitled *Notes on the Scripture Lessons* (4s. 6d. net). It is the Pocket-book magnified and much improved. The reading is better and it is better to read. The illustrations now are modern, virile, and to the point.

General Allenby is pleasing us all with his victories. We should seize the moment to read a book called *The Riddle of Nearer Asia*, written by Mr. Basil Mathews, and published by the United

Council for Missionary Education. It is about the easiest way we know of following the armies with understanding, and it is so well written that we should read it for the mere delight of the reading. Where will you find a picture of Arab life or an estimate of Arab character more vivid or comprehensible? And you had better understand the Arab. For 'his leaders begin to-day to dream of a Pan-Arabian programme that shall somehow unify the scattered tribes that lie under French and British protectorates in Africa and in Aden, in Mesopotamia, and under ineffective yet cramping Turkish control in Syria and Cilicia. That programme is necessarily vague, but it springs from a desire for a fuller life that will more completely realize the great possibilities that lie concealed within the Arab race.'

The fullest Notes on the Sunday School Lessons are to be found in the *Methodist Sunday School Notes* (Wesleyan Methodist Sunday School Department). That much can be said at once on a comparison between this volume and the similar volume issued by the Sunday School Union. Another thing can be said. The authors of the Notes are given in the Methodist book, and those who know their work already, the work of Mr. C. F. Hunter, B.A., for example, or the work of Mrs. E. E. Whimster, will understand the advantage of that. All the lessons are annotated and illustrated in this generous volume—the Morning Lesson of the Sunday School Union List, the Afternoon Lesson of the British International List, the Standard Graded Course, and the Missionary Lesson. As for illustrations, the most difficult field to cultivate is the Missionary literature: Mrs. Whimster has a genius for it—the genius, no doubt, that consists in taking pains.

Comparative Religion—and After.

By Stanley A. Cook, M.A., Cambridge.

It is hardly necessary at this time of day to enlarge upon the nature or the value of the comparative study of religions as it is now pursued. The interest in it, and the importance attached to it, are sufficiently indicated by the numerous works devoted to the accumulation of material, the investigation of special points, the solution of particular problems and so forth. Need one do more than recall the voluminous *Golden Bough*, or refer to so symptomatic a fact as an Encyclopædia of Religion and Ethics? The study itself, and the spirit in which it is conducted, are in harmony with that aspect of 'democracy' which—to a certain extent at least—respects the existence of every religion, but also permits nothing to lie outside the scope of criticism. Both are significant also of the prevalent anxiety to find *some* satisfying answer to the perplexing and often somewhat novel questions which are raised by one's reading, by reflexion upon current events, or as a result of personal experience.

But when religions have been 'compared' and the resemblances and differences duly registered, much still remains to be done. The mere comparison of religious data, the impressions we gain, the conclusions we draw and the theories we formulate, do not bring us to the goal of our labours, if only for the reason that individuals find themselves in hopeless conflict touching their results. In fact, the study of religions soon leads to a new stage; the comparison of religions is found to involve that of religious attitudes and of attitudes to religion, and at a stroke the whole subject becomes more intimate and personal. Attitudes to religion or to religious 'data' (in the widest sense) are no less important than the data themselves. When religion is in any way involved—be it Australian Totemism, the Golden Bough, or the Angels of Mons, etc. etc.—what we feel or think, what we express by our conduct or remarks, become veritable data for a deeper study of what religion really betokens. Ancient or savage ritual and myth are not the only data on which to base a clearer conception of religion: modern conduct, attitudes and arguments—whether we consider the conscientious objector, Bolshevik atrocities, German 'hypocrisy,' or the occultism, magic and false mysticism in our midst—these, in a word, are of

the greatest significance for a view of religion which shall do justice to the facts and be helpful for the future.

Where religion is concerned, our beliefs and practices can be regarded as at least *implying* convictions, propositions, theories and the like, which concern our ideas of Reality. What *is* the Universe, if so-and-so be really true and all its implications developed? It is always easier to pass what is virtually a value-judgment from our own current point of view than to work out the implications of conduct or beliefs in a way that would fulfil the Golden Rule of Criticism, namely, of treating the ideas of others with the consideration we should desire for our own. Yet the trend of thought is such that sooner or later the more difficult and delicate problems raised by modern religious 'data' must be fought out. Just as past diplomacy tabooed certain international questions because they were too dangerous for a more than conventional discussion, so, in the realm of religion, there are problems which are speedily seen to be so personally vital that there is a natural desire to resort to compromise, and to refrain from disturbing them. Yet perchance there may be a spark—some Serajevo incident—which will bring to a head the problems the finality and overpowering importance of which are so widely recognized.

The very fact that there are questions which are felt to be so profoundly vital has this significance, that typically religious ideas (*a*) are more *personally* real to us than those which are not religious, and (*b*) when they are not felt to be ultimate realities, they are at least felt to be nearer the actual Ultimate Realities themselves than all the surest and most 'real' data of our sciences. Of all ages and lands it is true that religion characteristically involves conceptions of the greatest and most vital realities, so far as they are apprehended in the light of current thought and experience. At the same time, comparison reveals transitions of thought such that one has to recognize—bearing in mind one's own past life-history—the possibility of a further development of conceptions of reality, even though one is entirely unable at present to imagine the advance or to conjecture the form ideas will take.

Now, in the world as known by Science, wrong conceptions of the True and Real sooner or later lead to failure. There are limits: in spite of my ignorance of Science there are *certain* things I seem to achieve successfully; in spite of the laws of health, I can go to *certain* lengths in offending against them. And in general, as regards all that is effective, in the widest sense, certain things are indispensable for their success, certain things inevitably preclude success. It is frequently patent, on the one hand, that evil succeeds because the necessary effective steps have been taken, and in accordance with effective laws; whereas, on the other hand, good will fail because of something which 'in the nature of the case' must invalidate it. If we 'happen' to do or to refrain from doing what 'happens' to ensure or to preclude the effect, we must obviously expect the logical consequences. Progress essentially consists in making the 'happen' less indefinite; and in the history of thought the stress lies now on the religious and now on the non-religious side. The disputed efficacy of prayer is an illustration.

But this dichotomy is not absolute. Human consciousness, in the phase of it which we call 'religious,' testifies to a Power which is felt to be *personally* all-sufficing and all-powerful, even though men suffer what otherwise seems calculated to overthrow their convictions. The 'religious' and the 'non-religious' phases are so far at least interconnected. Moreover, when we speak of a 'religious' belief or practice, or of 'Religion' being or doing so-and-so, it is very important to realize that in the last analysis we refer to experiences, and so forth, which are a natural and integral part of the whole individual experience, and which are put in a special category in order to mark and maintain their distinctiveness or uniqueness. It can be shown inductively by the ordinary comparison of 'religious' and 'non-religious' data—what is also to be expected *a priori* on psychological grounds—that the 'religious' consciousness or the 'religious' experience which leads to the specific convictions and formulations of the Ultimate Realities cannot be regarded as finally distinct from the 'non-religious.'

While in the world of Science we all agree in recognizing the necessity of conforming to the True and the Real, on the other hand, where religion is involved, we seem to have what are different conceptions or 'theories' of Reality. And these not only tend to conflict with one another, but any of them, if felt or shown to be really true, would have the profoundest significance for our entire life and thought. There is the

'theory' that God stands aloof from mundane or secular affairs, that an Emperor or State can represent the Ultimate Power for all human purposes, that the 'religious' sphere is something quite apart from ordinary practical life. Or religion may be tolerated as a merely private affair, so long as it does not interfere with the Government (*e.g.* in Bolshevism). Again we may contrast the indefinite part religious conceptions hold in the ideal of a League of Nations with the ages and lands where religious, international, and political convictions are organically interconnected.

The fight against evil, and the faith that Might is not Right, involve or imply conceptions of the real nature of the Universe which are immensely more profound than the 'non-religious' and crude rationalistic ideas that prevail on all sides. 'Scientific' thought does not give us the Ultimate Realities in a way that answers the inmost aspirations—perhaps of the scientist himself. In fact, human behaviour always implies a 'theory' of the Ultimate Realities far more sweeping than any we can properly formulate, and there is something remarkable, in this age of crisis, in the implications logically inherent in the great activities or ideas, which we detest or accept, as the case may be, and the sporadic, incomplete and imperfect formulations of what Ultimate Reality is.

Thus, the idea of God's blessing or His help really involves a gigantic 'theory' of the Universe which should logically leave its traces throughout all religious and non-religious thought. And even if we assume that there is nothing in the Universe to justify this idea, we must still ask, What is man, what is human nature, that the idea should even prevail and be maintained? What is the Universe if the highest type of organic life claims such conceptions of the environment? What theory *then* can we find? The problem is to find a theory of the Universe and of Reality, such that we can understand both the religious and the non-religious convictions that prevail, and the best theory will be that which deals most fairly with its rivals and opponents. It can hardly be that the Ultimate Realities are inconsequential and contradictory; the essential differences must lie in the experience and life-history of the individuals who give us their 'religious' and 'non-religious' convictions which Comparative Religion can classify and co-ordinate.

The comparative study of religions leads to a comparative study of religious and non-religious thought, in order to form a conception of religion *within* the total world of thought, even as the 'religious' modes, phases and moments of the individual, *which are the source of our data for conceptions of religion*, are only a part of his total life and experience. The immediate practicable problem, and one that can be handled along scientific lines, is not the discovery of the Ultimate Realities; it is rather the treatment of them as implied or formulated by men, it is the study of the development of minds which fashion, accept, or dispute formulations of the nature of effective Reality on the basis of the tone of their experience.

The question of the significance of religion is not merely 'pietistic.' A new stage in the conditions amid which the Great War arose is at hand, and the nearer the end of the war the more do we realize that the 'psychical unrest' (if this general term may be used), which was so marked before August 1914, has not been allayed. Indeed, it is said that in Russia, at all events, there has been a worse hell under Bolshevism than even under Tzarism, while as for the ideal of a League of Nations, it can hardly be said that any present scheme touches the psychological roots of the problems in a way that would remove the infelt sense of insecurity, dissatisfaction and unrest. On the one hand, all effective life *implies* some sort of a theory of Reality; on the other hand, 'psychical unrest,' however it may manifest itself, must persist until an equilibrium has been found which shall enable one to face the future and all conceivable risks with courage and hope. Individuals may find a solution, in their faith or in their philosophy, but a harmoniously adjusted environment, whether of individuals or of nations, requires an adjustment of the various religious and non-religious conceptions of Reality which now unite and now divide.

The comparative study of religion thus leads to a further inquiry into the forceful ideas which make or mar men and peoples. We are 'up against' Reality at every moment of our lives; but who can say how much of our successful work, in peace or in war, is due to causes which belong distinctively to the realm of what we call 'religion'? Are we handicapped by any indifference on our part to the religious consciousness of what the Universe is? Are the Ultimate Realities indifferent to our conception of what they are? Or is there

truth in that conviction, which recurs in varying forms, that man can co-operate with these Realities, and the better his conception of them, the more effective and permanent the result of his activities? If the Great War may be regarded as the conflict between truer and falser conceptions of the nature of the Universe, we shall only be deceiving ourselves if we think that there are not other false conceptions. All our efforts to spread our 'culture,' to reform peoples, or in any way to further the progress of humanity, imply at bottom particular theories of the Universe and the Ultimate Realities; hence it would seem only self-evident that a consciously held view on these vital questions must be the precondition of our success.[1]

[1] For an attempt to work out the data of religion on the lines indicated above, the writer may be permitted to refer to his article 'Religion' in the new volume of the *E.R.E.*

In the Study.

THE CHRISTIAN YEAR.

For the Sundays in Advent, consider the purpose of Christ in coming into the world.

I. To fulfil the Law and the Prophets—Mt 5^{17}.
II. To give His life a Ransom—Mt 20^{28}.
III. To offer abundant Life—Jn 10^{10}.
IV. To witness for the Truth—Jn 18^{37}.

Advent Sunday.

'Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.'—Mt 5^{17}.

LITERATURE.—Phillips Brooks, *Twenty Sermons*, 1886; L. Campbell, *Some Aspects of the Christian Ideal*, 1877; J. Stuart Holden, *The Confidence of Faith*, 1916; J. Cynddylan Jones, *Studies in the Gospel according to St. Matthew*, 1888; F. G. Peabody, *Mornings in the College Chapel*, 1st Ser., 1896; W. Scott Palmer, *The Ladder of Reality*, 1915; E. F. Russell, *Father Stanton's Last Sermons in S. Alban's, Holborn*, 1915; D. Swing, *Truths for To-day*, i., 1874; W. Temple, *Church and Nation*, 1915; J. M. Wilson, *God's Progressive Revelations of Himself to Men*, 1916.

It has been well said that he who would speak to the times must speak from Eternity. The only satisfying interpretation of life is that which we get when we stand upon the hills of God, where by the side of Christ we are able to see things in their true proportion and perspective. Unaided and unelevated vision is bound to be mistaken. It is only in His light that we see light. And nothing is more needed to-day than that we should look out upon life, not as an insoluble mystery, and upon its happenings, not as a hopeless tangle, but as the expression of the everlasting nature of God. That Christ once came, declaring fully and finally the principles and the purpose of the Divine Government, makes it possible so to regard life, even in its most troublous days, without fear or panic. To attempt, however, to understand its changing experiences apart from Him is sheer folly and hopeless darkness. Christ has not only the keys of death and hell, but of Life also. He openeth, and no man can shut. He shutteth, and no man can open.

1. Christ came not to destroy, but to fulfil. A great many people still think that Jesus came to destroy. The religious life appears to them a life of giving up things. Renunciation seems the Christian motto. The religious person forsakes his passions, denies his tastes, mortifies his body, and then is holy. But Jesus always answers that He comes not to destroy, but to fill full; not to preach the renunciation of capacity, but the consecration of capacity.

(1) Here is your body, with all its vigorous life. It is a part of your religion to fill out your body. It is the temple of God, to be kept clean for His indwelling. Not the ascetic man, but the athletic man is the physical representative of the Christian life. Here is your mind, with all the intellectual pursuits which engross you. Many people suppose that the scholar's life is in antagonism to the interests of religion. But religion comes not to destroy the intellectual life. It wants not an empty mind but a full one. The perils of this age come not from scholars, but from smatterers; not from those who know much, but from those who think they 'know it all.'

(2) Under modern unbelief the life of man daily becomes narrower. The belief in a God and the attendant worship of Him, with all its trust, and hope, and virtue, has occupied a vast space in human life; and when to this we add the kindred ideas of heaven and endless existence, we have a vast world of thought and sentiment, which, when taken away from the heart, must leave life narrow indeed. But thus exactly does the criticism of to-day narrow life and transform it from a stream that widens into an ocean into a little thread which runs between some chemical action and a grave. Modern criticism seems a pursuit of the infinitely little, a

search for the microscopic atom, not only of man's body, but of his virtue and hope. Reason being just as powerful for the Christian's God as against Him, the scales should be easily turned in the Christian's favour by the weight of those positive actions, and duties, and pleasures, and hopes, with which it occupies the soul. It fills the human life to overflowing.

2. Christ came to fulfil the Old Testament. The connexion between the Old Testament and the New is not merely one of type and antitype. The real connexion between them is of a deeper kind, which is expounded in the Sermon on the Mount. The separate commandments in the old law might all be deduced from the one law of love: only they forbade, while love inspires; they prescribed actions, love is an inward principle; they were limited and subject to exception, love is infinite, universal, and eternal. Hence, when Christ proclaimed the absoluteness of the law or spirit of love, He was not destroying the essence of the Mosaic law. He gave free course to the eternal thought of which that law had been the local and temporary expression, so that the living water that was for the healing of the nations, but had been artificially confined for the supposed benefit of the chosen people, might well forth afresh and inexhaustibly, and be found enough for the supply of the whole world.

(1) The first point that will occur to every one is the stress Christ laid on motive and thought, as compared with result and action. He forbade not murder only but anger; not adultery only, but the impure thought. These are, of course, mere illustrations. It is not possible to exaggerate the importance of this complete alteration of the sphere of righteousness from actions to thought, from deeds to disposition; this discovery of a new standard by which to judge oneself. It was a revolution in morals. We may keep all the ten Commandments and a hundred more, and yet be hard, unkind, impure, jealous, mean, selfish, complacent — a Pharisee in fact—without a trace of the Christian character. Christ gave a new and far higher standard, by making the test not our action, but our real selves.

(2) The next point, perhaps, should be given as the lifting of the moral above the ceremonial. The religious Jew at the time of Christ was one who carefully observed the law and its traditional additions, as interpreted by the great Rabbis. These regulations governed conduct in curious detail. They prescribed, for example, with a degree of minuteness almost incredible, how often, and when, and precisely how, vessels and hands were to be washed; when fingers in washing were to be held with the tips up, and when to be held down; and precisely what made persons, or foods, or places unclean, and for how long, and how they were to be purified. Now Christ saw that, however great their value might have been as discipline in the past—and that no one would deny—they had now become relatively unimportant. He saw that they were now obscuring and misleading men's thoughts of God and righteousness. And He said so. Therefore the religious people thought Him irreligious and a blasphemer, and brought about His death. But from that religious world Christ, and His Apostles after Him, appealed to the revelation of the God of righteousness, even then latent in the heart of the whole world, Jew and Gentile, and He appealed not in vain. *Securus judicat orbis.* We do well to remember that the judgment of the outside world on religion, a rough-and-ready judgment it may be, but just and final, turns on one point only—they judge it by its fruits. 'Does it make men good?' Temples and priests, dignity and wealth, learning and privilege, count for little or nothing in that final court. 'Does your religion make men good? Yes or no.' And the world said of early Christian teaching that it made men good, and of Pharisaism that it did not. It is by that test that the world judges the Church to-day.

(3) One other point. Christ showed that the true service of God demands not only our abstaining from doing wrong, in the hope of saving our own souls, but actively in every way doing right. We are answerable for the good we neglect to do, as well as for the evil that we do. In this lies a broad distinction between Christ's teaching and all that went before it. The Old Testament defines duties by 'Thou shalt not.' Christ by 'Thou shalt.' We infringe Old Testament laws when we do things we ought not to have done; we infringe the law of Christ when we leave undone the things that we ought to have done; judgment, condemnation, is prefaced in the Old Testament case by the words 'inasmuch as ye did wrong'; in the New Testament by the words 'inasmuch as ye did not do right.'

This was more than the discovery of a new field for conduct, a new test of rightness. It did for morals what Copernicus and Kepler and Newton combined did for astronomy. It altered the centre, the point of view. It determined the future development of religion. It disclosed the master-principle, the ruling force that gives unity to the whole. That master-principle is that God is our loving Father, and that all we are brethren in Him; and that only by showing love like His can we be true men, true servants and children of God, worthy of the life of our Father in us, and that life is love.

3. If this is a worthy and dependable interpretation of Christ, there should be a growing approximation to Him in the lives of His people. Our influence must be directed, not toward destruction, but fulfilment. For we are here to represent Him, and to carry on His work. That there is much to be destroyed in the lives of those among whom we serve is obvious. But it can only be effected by Christ's own method. What is most needed in those around us is not the destructive word of condemnation, so much as the encouraging spirit of comradeship. The beginnings of goodness, of reverence, and of drawing to God have often been destroyed by the un-Christlikeness of those whose duty it was to mani-

fest His Spirit. On the other hand, the warm sympathy which He ever showed toward even the feeblest desires after God, and which encouraged and stimulated the most unlikely in their endeavours, has often guided and saved despairing hearts when manifested through His followers. And it is for this ministry on the part of us all that these days call. We can do more for those around us in their need, for the Church in her feebleness, and for the nation in its moral want, by our own endeavour to live Christ, than by anything else. Here is service for all who name His Name. There is no worthier aim on the part of those to whom other service is impossible than is expressed by the man who said:

Let me live in a house by the side of the road
Where the race of men go by—
Men that are good, and men that are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Nor hurl the cynic's ban;
Let me live in a house by the side of the road,
And be a friend to man.

Second Sunday in Advent.

'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'—Mt 20[28].

LITERATURE.—W. F. Anderson in *Drew Sermons*, 1910; A. Connell, *The Endless Quest*, 1914; B. Davies, *How to Complete our Lives*, 1916; W. S. Hackett, *The Land of your Sojournings*, 1911; H. P. Hughes, *Ethical Christianity*, 1892; H. P. Liddon, *Advent in St. Paul's*, 1891; J. R. Miller, *The Touch of Christ*, 1917; H. C. G. Moule, *Prayers and Promises*, 1896; W. H. Murray, *The Fruits of the Spirit*, 1879; A. Pym, *Divine Humanity*, 1917; C. J. Ridgeway, *The King and His Kingdom*, 1906; J. Wells, *Christ in the Present Age*, 1903.

'I have heard it said that that faithful servant of God, the late Professor Scholefield, of Cambridge, could never get through the Nicene Creed at his Communion Table in St. Michael's Church without an audible faltering when he said the words, 'Who for us men and our salvation came down from heaven.' Mr. Scholefield's character was the opposite of demonstrative and emotional. His manner, not his heart, was somewhat reserved and cold. But he lived near Christ, and meditated closely and deeply upon redeeming love.'[1]

This is one of the most familiar, most wonderful, most far-reaching statements of that redeeming love.

See how it is linked to the Law and the Prophets. The Psalm says, 'Lo, I come'; the Gospel says, 'I came'; the Epistle repeats the Psalm, 'Lo, I come.' What is the purpose in the foreground of the eternal thought as it is indicated in the Psalm, declared in the Gospel, and explained in the Epistle? Is it to sum up Humanity under a new Head? Is it to 'redeem by Incarnation'? The express purpose is, to do the work which '*sacrifice and offering*,' as offered under the Law, could never do. It is that the Incarnate might 'put away sins by the sacrifice of himself.' Such, if the Epistle to the Hebrews is our guide, was the ruling purpose in the divine self-consecration. The Self-Consecrator had in view above all things His death, His sacrifice, His blessed expiatory work. 'He took part of flesh and blood,' with His brethren, 'that *by means of death* he might destroy him that had the power of death.'

1. Now, first, here is both Humiliation and Exaltation.

(1) It speaks of the pain, and yet joy, of an untold Humiliation; of the Lord's being 'made in all things like unto us, that he might be a merciful and faithful high priest, to make reconciliation for the sins of his people.' It speaks of His divinely willing consent to take upon Him the sinless limitations of manhood; to experience as Man what was meant by growth; what it was to weep, and to wonder; what it was to say, 'Thy will be done,' not only in the light of the heaven of heavens, but under the olives of Gethsemane; what it was to cry to Him whose will He was eternally content to do, 'Why hast thou forsaken me?' and to commit His out-going human Spirit into His hands in death.

(2) It was because His death had in it elements of self-sacrifice and far-reaching service immeasurably greater than any of which patriots or martyrs are capable, that God has 'highly exalted him,' and given Him 'the name which is above every name; that in the name of Jesus every knee should bow.' Jesus, once the Carpenter of Nazareth, is King of kings and Lord of lords to-day because His services and His sacrifices are the greatest, that is the kingliest, of all. Even His own position at the summit of the great social hierarchy of His kingdom is not determined by caprice or by favouritism. It is His by merit.

[1] Bishop H. C. G. Moule.

It is His because He 'came not to be ministered unto, but to minister, and to give his life a ransom for many.'

That extraordinarily gifted mystic and poet, William Blake, in his book on Jerusalem has a plate of the Crucifixion. The atmosphere is sombre, save for one thin ray of sunshine that reveals Christ on the Cross, and at the foot of the Cross, not the fainting mother, not the beloved disciple, not the Centurion or Joseph of Arimathæa, but a solitary human figure of undistinguishable type, with outstretched arms, gazing upwards to the Christ. It is the very daring of genius, which in the moment of His supreme weakness sets the world with its wistful, passionate gesture of appeal in the presence of the Sufferer. And yet, perhaps, it is neither genius nor daring which accomplished so bold an utterance of sacred art, but simple understanding of our Lord's own mind.

2. Next, here is both Service and Sacrifice.

(1) 'The Son of man came not to be ministered unto, but to minister.' Yes, this is the summing up of the life this King came to live among men, and of the way in which He sought to win a Kingdom. It is His own statement of what He came to do, and how He came to do it. 'The Son of man came not to be a master, but to be a servant.' It is true not only of the first beginnings of His reign on earth, when He was the despised and rejected of men, but all through. 'As it was in the beginning, is now, and ever shall be.' It is the text which He proclaims in stable and cottage and workshop, in the homes where men live and the streets where they gather, on the Cross of shame on which the King dies and the Throne of glory at the Father's Right Hand on which He is seated, as He still ministers to His people; 'He ever liveth to make intercession for them.'

(2) All true service is sacrifice. It is even vicarious sacrifice. But this is more. Think of a noble-minded Christian mother of a wicked son. She feels his sins more than she could have felt them had they been her own, for her saintliness has given her the deepest moral insight and the keenest sensibility. We cannot gauge the intensity of her pangs of vicarious shame. At last she dies from the very same cause to which many distinguished physicians ascribe the death of Christ—the breaking of the heart under overwhelming spiritual agony. Can we venture to believe that that mother's sufferings are of the same kind as Christ's? We must remember that Scripture does not speak generally of Christ's sufferings, but specifically of His death. We must then compare the death of the mother with the death of Christ. But the mother is not a sinless sufferer; she is not a voluntary sufferer; she does not foresee and accept her sufferings; she never dreams that her death will have any redemptive virtue whatever; she suffers only for the sin of one, while Christ suffered for the sin of the world. She knows that no mother can by any means redeem her son, nor give to God a ransom for him (Ps 49^7). She would be shocked if any one were to tell her that by the vicarious merit of her death she would achieve the remission of all her son's sins, and make him a child of God and an heir of glory.

3. It is sacrifice and service both in Life and in Death.

(1) Jesus appeared on earth as One who dared all for His great mission. He dared the annoyance and alienation of relatives and friends; He dared the opposition of the religion of His day; He dared to run counter to the only hopes that seemed to keep some spark of courage alive in His own subject race. He dared to face the gathering hatred and narrowing path that led to rejection and death; He dared the most utter loneliness of spirit, the loneliness that comes when nobody understands. He could say as none else, 'I have trod the wine-press alone.'

(2) He suffered unto death, even the death of the Cross. He gave His strength and energy, every treasure of His personality. For a moment He seemed to surrender that which made all other sacrifices possible, His calm faith in His Father; for what else means the cry, 'Why hast thou forsaken me'?

If, then, He had His strange attraction and compelling power when He walked in lowly fashion as a man, and could only give hints and prophecies of His great mission, what will the result be when the sacrificial element is released and runs out into all His activities? What new meanings are to be compressed within His pity for the hungry, His compassion for the sick, His sympathy for the sinful? What new link is formed with peoples that lie outside the Jewish tradition? Calvary is the convergence and the release of the whole love of God, and we can detect the thrill of glad assurance in the final command, 'Go and preach the gospel to every creature,' for there is no problem to baffle Him, there is no need, personal, social, or racial, which He is not adequate to meet. The Father hath delivered all things into His hands; He will draw all men unto Him.

Third Sunday in Advent.

'I am come that they might have life, and that they might have it more abundantly.'—Jn 10^{10}.

LITERATURE.—N. Butler, in *University of Chicago Sermons*, 1915; J. N. Figgis, *The Fellowship of the Mystery*, 1914; T. Monod, *The Gift and the Life*, 1912; G. H. Morrison, *The Afterglow of God*, 1912; W. C. E. Newbolt, in *The Contemporary Pulpit*, 2nd Ser. iv., 1890; J. Ritson, *Life: The Most Wonderful Thing in the World*; J. K. Swinburne, *The Glory of the Life Laid Down*, 1916.

What is the most wonderful thing in the world? Ask one of the peasants of an inland village what is the most wonderful thing he has ever seen. 'A motor car,' is his reply. Then he sees a flying-machine and the motor car takes a second place. But neither a motor car nor a flying-machine is the most wonderful thing in the world. We are apt to be impressed by the big things of the world—the great mountain, the mighty river. But the humblest weed that grows in the garden is more wonderful than the greatest mountain; the tiniest animalcule that disports itself in a drop of water is more marvellous than the mighty river; it has life, and life is the most wonderful thing in the world. This wonderful thing assumes myriads of different forms, but may be seen at its highest in man. Not, however, because he possesses a wonderful physical life, or a still more wonderful intellectual life, but because he may be dowered with a higher life still—life spiritual, life kindred with the life of God. Possessed of this life his manhood is crowned.

This was the great message of the Lord Jesus Christ. Sum up His gospel in a single word, and that one word is Life. Get at the heart of all He had to teach, and life is nestling against that heart. One thought determines every other thought; one fact interprets and arranges everything, and that one fact, so dominant and regal, is the deep fact of life. Deeper than faith, for faith is but a name, unless it issue from a heart that lives; deeper than love, though God Himself be love, for without life love would be impossible. Life is the rich compendium of the gospel, and the sweet epitome of its good news, and the word that gathers into its embrace the music and the ministry of Christ. 'The words that I speak unto you,' He said, 'they are spirit, and they are life.' 'I am come that they might have life, and that they might have it more abundantly.' 'I am the way, the truth, the life.' 'I am the resurrection and the life.' All that He came to teach—all that He was—is summed and centred in that little word.

1. There are two ways in which men have endeavoured to have abundance of life and to live it. The first is by Self-realization. This method of life dominated Christendom for two hundred and fifty years, even to the middle of the nineteenth century. At first it glorified the Individual. The Perfection of the Individual, this was its goal. This was the watchword of the intellectual and political leaders of the eighteenth and early nineteenth centuries. But it took its rise in the early sixteenth century, in the movement known as the Revival of Learning. At this distance, it looks like an inevitable reaction from the Middle Ages. During that time the individual had little chance from either Church or State. It has even been said that during the Middle Ages Church and State conspired to deprive the individual of his rights. Probably that is not wholly true, if it be interpreted to mean that the leaders of the Church and State, with a perfectly clear conception of what was really due the individual, deliberately planned to defraud him of his rights. No doubt the most sagacious and influential leaders of the time saw clearly how much personal liberty might safely be entrusted to the masses of the people. Yet it seems certain that there was on the part of the leaders in Church and State a good deal of selfish and wicked exploitation of the helpless many by the powerful few. But that was sure to end. Little by little the masses of the people acquired wealth and power and privilege, and at last, after the darkness of ecclesiastical suppression, and after the darkness of political tyranny and oppression, the people threw off the authority of a blind Church leading the blind, and of a selfish nobility knowing no rights but its own desires, and asserted that no one may stand between a man and his God nor between the individual and his rights—and we have the revolution in France, rationalism in England, and in Germany the splendid humanism of Kant and of Goethe, Heine and Schiller. The glory and splendour of life were for every man and woman. This ideal expressed itself, in the realm of culture, in the term 'self-realization'; and in the realm of religion, in the expression 'the salvation of the individual soul.'

2. But this desire for self-realization has proved to be unworkable. Claiming perfect freedom for

the individual, it has landed the individual in selfishness. Not merely Christian morals, but all sense of social discipline is being overruled by the eager self-will of our day and the passion for material enjoyment among the wealthier classes. The desire to escape from the past and to live only in the moment is very imperious, and, with the decay of the sanctions of Puritanism, has become widespread. Poets do but express what is a very prevalent desire in lines such as these of Mr. Sturge-Moore :

> Of men the least bound is the roving seaman
> Who hires himself to merchantman or pirate
> For single voyages, stays where he may please,
> Lives his purse empty in a dozen ports,
> And ne'er obeys the ghost of what once was!
> His laugh chimes readily; his kiss, no symbol
> Of aught to come, but cordial, eager, hot,
> Leaves his to-morrow free. With him for comrade
> Each day shall be enough, and what is good
> Enjoyed, and what is evil borne or cursed.

Fulness of life is impossible except in obedience to the maxim, 'whosoever will lose his life shall save it.' Take the simplest lesson, universally inculcated by the common judgment of mankind, and a prime necessity of physical existence in undeveloped civilizations. Courage in bodily matters, the knightly ideal, means not merely that since pain is inevitable it must be endured, but that literally we are to try to 'grin and bear it.' 'Never,' we are all told, 'can you get the most, the best, out of life, if you will not suffer hardships and face dangers.' In primitive societies this is taught by necessity. In a highly complex civilization some may be artificially sheltered, and of these some, to their undying regret, may escape learning the lesson in youth; for all that, few will doubt that to make the best of even bodily life some use must be made of the maxim that lies at the root of all Christian discipline. Not merely is no other condition safe; it is not, in the long run, so full of joy.

The man of the world finds the joy and duty and end of life in its increase of his own resources. The Christian teaching finds that joy and duty and end, not in getting, but in giving life. 'I came,' says Jesus, not to secure more life for myself, but 'that *they* may have life.' 'He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.' 'Death worketh in us,' says the Apostle Paul, 'but life in you.' The triune formula of joy, duty, and end, according to the Christian teaching, is discovered in the communicative and self-propagating nature of spiritual power. What is the joy of life? It is the discovery of the capacity to inspire life. And what is the duty of life? It is not acquisition, but service. And what is the end of life, or, in the language of the New Testament, its crown? It is not a crown of gold, or gems, which one may wear on his own head; it is, as the Book of Revelation says, 'a crown of life,'—the increase of capacity, the enrichment of opportunity, the chance to be of use, the power to say with Jesus Christ: 'I give unto them eternal life.'

3. Now the opportunity of self-denial is found in Social Service. Still holding to the notion that one is to make the most of himself, we come to see that we do and can make the most of this world and of ourselves, not by ourselves, but only in relation to others. Our studies in psychology, history, and the science of society, as well as our practical experience of life, have taught that there is no such thing as an unrelated human being. If you could find an unrelated being, he would not be human. If you deprive a man of human relations, you destroy him. It is a scientific discovery that we live the abundant life not as individuals but in relation to others.

It is never to be forgotten that this social idea of life, so familiar to us, is the Christian idea of life. It is the direct fruit of Christianity and of Christianity alone. Others, no doubt, before Christ had caught the idea, but He alone made it vital. It has pervaded no civilization save Christian civilization. It is the spirit of Christ dominant among men that has, for us, utterly changed the position of woman, the care and education of children, the treatment of criminals, and the care of the insane; that has brought about the liberation of slaves, the modern organization and administration of charity, the reform of society. To ruin modern life, you have only to take out of it what Christ has contributed to it. The twentieth-century social ideal is the Christian ideal.

4. Thus we return to Christ the Giver of life. And we notice two things.

(1) What He came to give was His own possession. All life comes from antecedent life. Science as yet knows no such thing as spontaneous generation. The inorganic does not become organic till the organic bends down and communicates to it the germs of life. The higher must bend down and touch the lower ere it can possess the potencies of life. That is precisely what Jesus said in regard to the spiritual realm. 'Except a man be born again he cannot enter the Kingdom of God'—the Kingdom of Life. But, thank God, the Higher did condescend to the lower! 'For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life,' the highest life. Man unregenerate is spiritually dead. All we can say is

that he has the capacity for life. There must be communicated to him the mysterious energy of a new life. He, who is the Life, comes into the soul and endows it with the highest life, and the man becomes in the truest sense a living soul.

(2) This means that Christ is more than an example. The power to live must first oppose itself to those forces of death which make true life so terribly difficult. Man was wounded, humanity was stricken, his heart's blood was ebbing away through the wounds. Jesus Christ had to meet a foe who for centuries had expended his force on human nature. The combat is a long one, the chastisement is severe, He cuts long and deep. 'He restoreth my soul,' again and again by the exercise of His healing blow. But there is more than love and sacrifice here—it is the knowledge of the skilled Physician who goes deeper than the few striking symptoms, and prescribes for something more than the local affection.

Fourth Sunday in Advent.

'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.'—Jn 18^{37}.

LITERATURE.—D. G. Burrell, *The Spirit of the Age*, 1895; J. Cuckson, *Faith and Fellowship*, 1897; W. Hornby (ed.), *Teachings of Christ and the Apostles*, 1916; J. B. Johnston, *The Ministry of Reconcilation*, 1875; W. J. Knox Little, *The Witness of the Passion*, 1884; D. M. M'Intyre, *Life in His Name*, 1909; N. Porter, *Fifteen Years in the Chapel of Yale College*, 1888.

The annual return of the Festival of Christmas invites us once more to a consideration of the nature and mission of Him whose birth we celebrate. Who was Jesus Christ? The question is not one to which any intelligent man can afford to be indifferent, or to which he has no definite answer, for upon the answer we give to this question depends the quality of our discipleship. Christ is Christianity; and without clear views of His character and person, our moral and religious life must be unstable, as a house that is built upon sand.

In the text we have His own answer. He is a witness, He says. He came into the world to be a witness for the truth. But what is Truth? It is reality as opposed to fallacy or delusion. We must remember that there is a wide difference between truth and veracity: the latter implies a correspondence between our words and our thoughts, the former between thoughts and facts, realities. Veracity is said to be the virtue of the Anglo-Saxon race, and perhaps justly; but is truth? Jesus came not only to speak the truth, but to be a witness for it, that is to say, to *be* the truth. As He directly said, 'I am the way, and the truth, and the life.'

1. He is the truth about *God*. It is not without deep significance that Christ is thus characterized as the Word. As language is the medium through which we understand one another, so Christ is the articulate speech of God. He is God's Word to men. If we would wish to understand God, we must look on Jesus Christ; on Christ living, dying and triumphing over death. In Him we behold all the divine attributes, and through Him we make the acquaintance of God.

The desire to know God has been, and still is, the most passionate longing of the human race. It is an unsatisfied desire, which grows stronger the more it is fed. Civilization does not outgrow it, and barbarism cannot wholly efface it. It is one of the most urgent and universal of human desires, and in every age of the world men have appeared, who have made the better knowledge and love of God the dominating purpose of their lives. Each generation of prophets has added something higher and better to the thought of God, and with each new revelation has come a purer and loftier service. In Jesus Christ mankind received its perfect and complete unfolding of the divine character. Beyond His thought of the immanent and universal Father we cannot go. That would seem to be the absolute truth and reality of God, which succeeding ages may realize more fully and adequately, but to which they can hardly be expected to add anything. When Philip made his singular request to Jesus, 'Shew us the Father, and it sufficeth us,' the answer he received was explicit and final, 'He that hath seen me hath seen the Father.'

If we ask how He is the truth about God, the answer is:

(1) In His *Person*. Pascal affirms, with his accustomed sententiousness, that 'too much truth dazzles the mind.' The glory of the invisible God is tempered to our dim sight by the veil of flesh. We gaze with steady eyes on Jesus and behold His glory—glory as of the Only-begotten from the Father.

(2) In His *Character*. The character of the invisible and omnipresent Deity, whom no eye can fully see, and no life can adequately express, who is without an equal in wisdom and power and goodness, is focused, as it were, in the character of Jesus. And the character of Jesus, as the incomparable revealer of God, is something real, palpable,

apprehensible to us, which does not merely tell us what God is, and what man's idea of Him should be, but puts us in the spiritual presence of the Father, and makes us feel the brightness of His glory and the reality of His life and love.

(3) In His *Knowledge*. His knowledge of God was pure, perfect, immediate. It was too intimate, too direct, too constant, to be described by so tentative a term as 'belief.' He knew God, He did not merely believe in Him. His life was so completely lived in God that the ordinary rational processes, by which men seek to justify to themselves or others a truth of which they are never quite certain, were not necessary in His case. They did not even occur to Him. His life was so unquestionably and completely in accord with God that absolute dependence on His Father, resignation to the divine will, submission to the heavenly purpose, were normal and natural. He did not speculate about God, or shape His trust into definitions and logical statements, but simply revealed the Father, and men felt that His knowledge was intimate and final. His soul was so penetrated, possessed, quickened, by the consciousness of His sonship, that doubt and fear and care and pain did not disturb the calm serenity of His life in God.

2. But in the second place, Christ is the truth about *Man*. Christianity not only furnishes us with the highest and most perfect thought of God and of His providence conceivable, but it also gives us the best idea, whether attained or attainable, of the nature and duty of man. It is unique in its perfect thought of God. It is superlative in its idea of man. Neither science, nor art, nor philosophy, nor poetry, can improve in any degree upon the revelation of Jesus Christ as to the nature and destiny of man. The best history of the world for nearly two thousand years is the story of human effort to grasp that revelation and grow up into it. It is the religion of humanity in a sense in which no other cult can be regarded. Look at mankind from any standpoint that you choose, and there is no other idea that is at all comparable in clearness, fulness, and beauty with the conception of Jesus as to man in his relation to God and to his fellows. It lies at the basis of life in the individual, the family, the Church, and the nation. That God is our Father is the highest thought to which we can hope to attain; and that we are His sons, heirs and joint-heirs with Christ, is a correlative truth not to be surpassed in worth and significance. Jesus discerned in every soul, even the worst, a God-related element, on the ground of which every sinner under heaven can say, 'I will arise and go to my Father.'

3. In the third place, Christ is the truth about the *Kingdom of God*.

(1) He bore witness to the truth that it was the design of God to establish a kingdom in the hearts of men. In the Old Testament, indeed, the idea of God as a king was often presented, and the minds of the Jews were familiar with it. Accordingly, when John the Baptist appeared, he said, 'The kingdom' (that is, the reign) 'of God is at hand'; but how different was the notion, entertained by the people, regarding the kingdom, from the truth which was taught respecting it by the Saviour! When the multitude, greatly impressed by the miracles which He performed, attempted by force to make Him a King, they thought of such kings as were then, or had been before, in the world. Their notion was that of a king like Herod, or the Roman Cæsars, or—if their thoughts went back, as is not unlikely, to the illustrious times of their own history—a king like David, or Solomon, or Jehoshaphat, or Judas Maccabeus, a king who would aim at worldly conquests, and accomplish his objects by the force of arms. The idea of a spiritual kingdom—of God's reigning in the minds and hearts of men, commanding, rewarding, punishing, securing obedience without carnal weapons—seems never to have entered into their minds.

(2) He bore witness to the truth, that the foundation of this kingdom was to be laid in His own obedience unto death. For a person to die, and especially to die upon a cross, after being tried and condemned as an impostor, a blasphemer, and seditious person, seemed to be the least likely way of obtaining a kingdom, and so thought both the friends and enemies of Jesus. The hearts of the disciples sank when the thought dawned upon them of His dying in pain and infamy; and the chief priests and elders supposed that, by putting Him to death on the cross, they had for ever crushed His claims to be recognized as the Messiah. But His thoughts were not as their thoughts, and His ways were not as their ways. From the very beginning, His soul was, to some extent at least, impressed with the necessity of His dying in the room of men, and of His rising to the throne by the cross. It was at an early period of His

ministry that He spake the mysterious words, 'Destroy this temple, and in three days I will raise it up,' and it was at an early period also that, in His conversation with Nicodemus, He said, 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.'

(3) He also bore witness to the truth that faith in His obedience is the essential requisite to the enjoyment of the immunities of His kingdom. By believing a lie man fell, and by believing truth he was to be raised again; by believing Satan's false promises, and disbelieving God's true promises, ruin came upon man, and it was by believing God's true promises, and ceasing to believe Satan's false promises, that eternal life was to be obtained. The fall was by questioning and insulting, and the restoration was to be by admitting and honouring, the veracity of God. As the blessing of pardon was a thing of sovereign goodness—of free and unmerited kindness—God might have given it as He saw fit, but surely there is unspeakable wisdom shown in His giving it in this way, as it is virtually an assertion on the one part, and an acknowledgment on the other, that from the first God had been in the right and man in the wrong.

(4) And He bore witness to the truth, that the immunities of His kingdom were freely offered to men of all countries and times. The Jews were for many centuries separated from the rest of the world, and they imagined that it would always be so. Even the apostles and other early disciples stumbled when Peter preached the gospel to Cornelius, and when Paul proclaimed the breaking down of the 'middle-wall of partition.' Yet in preaching and acting as they did, Peter and Paul were but opening up the great and gracious words of the Master. Did He not say, 'Many shall come from the east and from the west, and the north and the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven'? Did He not commend the faith of the Syro-Phenician woman, and tell of the water of life to the woman of Samaria? Did He not say to His disciples, 'Go ye into all the world, and preach the gospel to every creature'—even that gospel which He Himself preached when He said, 'Come unto me all ye that labour and are heavy laden, and I will give you rest'; 'If any man thirst, let him come unto me and drink'; 'Him that cometh unto me, I will in no wise cast out'?

O Love! O Life! Our faith and sight
Thy presence maketh one:
As through transfigured clouds of white
We trace the noon-day sun.

So, to our mortal eyes subdued,
Flesh-veiled, but not concealed,
We know in Thee the Fatherhood
And heart of God revealed.

Virginibus Puerisque.

I.

Christmas 1918.

'He hath put a new song in my mouth.'—Ps 40^3.

THERE was great news at the breakfast-table the other morning. A wire had come that Charlie was coming home on leave. Katie was very proud of her soldier brother. He was big and strong, and although he kept teasing her all the time she liked it. She had missed him 'ever so much.' And she went off to school singing all the way. I cannot tell you the words of her song; but whatever they were they meant,

'Charlie's coming home; Charlie's coming home.

A new song had been put into Katie's mouth.

1. Thousands of years ago prophets saw empire ruined, and they looked on desolate places wher fine cities had been. They knew that all this had happened because the people had forgotten God. Those prophets saw but one little corner of the world. What would they have thought if they had been alive to-day? Well, they thought and prayed, and looked far into the future. 'Away on the horizon,' as we say, some of them saw a new and bright star rising. It appeared to them as a herald of peace to the whole world. They could not help feeling joyful; they could not help singing. Some of their songs are in the Bible; they are very beautiful.

2. But peace did not come so long as those prophets lived. You boys and girls think that the clock of time moves slowly, don't you? From one Christmas to another seems very long. But God's clock moves more slowly still. One of the prophets even became weary from waiting, and cried, 'O Lord, how long shall I cry, and thou wilt not hear.'

The Prince of Peace they had been looking for did come, however.

'What means that star,' the Shepherds said,
'That brightens through the rocky glen?'
And angels, answering overhead,
Sang, 'Peace on earth, good-will to men!'[1]

I believe the shepherds sang too; a new song had been put into their mouths.

3. Christmas bells are ringing once more. You are glad; we are all glad. But although all these long years Christian people have sung of peace, peace as you boys and girls understand it has never really come. There has been joy because Jesus Christ was born, but nations have hated one another, and there have been wars that have meant suffering, death, and sorrow.

'Tis nineteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him, like them of yore;
Alas, He seems so slow to come!

4. This year the Christmas joy that your fathers and mothers are feeling is a different joy from what they have ever felt before. Sadness and triumph are both in it. They are sad because they miss young faces from the family table; they rejoice because they believe that at last they are within sight of the time when there shall be no more wars or fighting, and that their brave boys—your big brothers—have had a share in bringing about the reign of peace. God has put a new song in the mouths of your fathers and mothers.

5. No one has greater reason to sing the new song than boys and girls. The world in which peace is to reign is yours. There is a legend that when Jesus was born the sun danced in the sky, the aged trees straightened themselves, put on leaves, and sent forth the fragrance of blossoms. These are but symbols of what takes place in our hearts when Christmas comes round. At an institution for the blind the children had a Christmas tree given to them. They were very happy, they shouted for joy, they danced up and down, and they crowded about and hugged each other in rapture. They felt like singing a new song indeed. And in your Christmas joy I hope you will not forget about the Prince of Peace promised so long ago. By your loving unselfishness you may play your own little part in starting the spirit that is to rule the new year.

[1] *The Poetical Works of James Russell Lowell*, 491.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet Life which is the Law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly, hand in hand,
Sing, 'Peace on earth, good-will to men!'

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel-song,
'To-day the Prince of Peace is born!'[2]

II.

Gems amid Stones.

'A bag of gems in a heap of stones.'—Pr 26[8].

That was a queer place for gems, was it not? You would expect to find them in the treasure-chamber of a king, or hidden in some safe corner in a house, or, if you lived in fairyland, you might search for them in a magic cave. But who would look for gems in a heap of stones by the roadside? And yet there they were, all safely tied up in a bag. Perhaps somebody laid them down and forgot about them, or perhaps they were hidden in a hurry, and then their owner died and the secret of their hiding-place died with him. We do not know, but there they were, and when I came upon them in the Book of Proverbs they gave me two messages for the boys and girls. Would you like to know these messages?

1. Well, first they told me not to forget to *look for the gems amid the stones.* What does that mean? Of course it doesn't mean that you are to pull down every heap of stones you meet on a country roadside and that you are to expect to find a bag of jewels among them. No, it means that you are to look for beauty among things that seem plain and ugly; that you are to look for brightness among things that seem dull or disagreeable; that you are to look for goodness amid things that seem unattractive or even worthless.

You are to *look for beauty among the things that seem ugly and plain.* Once a gentleman was walking on the shores of Westmoreland. He was accompanied by an old, old man who had lived there all his days. And as they walked along the

[2] *The Poetical Works of James Russell Lowell*, 492.

visitor complained of the blackness and ugliness of the beach at that part. But the old man only smiled. 'Have you ever stooped down, sir?' he asked. And when the stranger stooped, he saw that what had before seemed a black mass was crowded with thousands upon thousands of exquisite little shells. Have you found the shells amidst the pebbles, boys and girls? Have you looked for the gems amidst the stones? Have you used the eyes God gave you to discover all the marvels with which He has crowded this wonderful world of His? You are missing some of the best things in life if you have not.

And then you are to *look for brightness among the things that seem dull or disagreeable.* There is a story which tells how two little girls were taken to a strange garden and left there to play. Before long one of them ran to find her mother,—'The garden is a horrid place,' she grumbled, 'every rose-tree has cruel thorns upon it.' By and by the other child came,—'Mother,' she cried, 'the garden is *such* a lovely place; every thorn bush has beautiful roses growing on it.'

Boys and girls, look for the roses among the thorns. Life isn't going to be all fun. Troubles will come as well as joys. The thorns will prick and tear sometimes, and our hands will bleed. But keep a brave heart. There are roses amidst the thorns, and we owe it to ourselves and to those around us to remember the roses. And if we do that, the thorns will seem worth while and the roses will be all the sweeter because of them.

Once more, you are to *look for goodness amidst things that seem unattractive or even worthless.* There are some people we know, about whom there doesn't seem to be anything nice. They are stupid, or dull, or cross, or even unkind and spiteful. There are other people who seem to be out and out bad, and we feel we can't like them however much we try.

Well, remember that somewhere amidst the heap of stones the jewels are shining. Somewhere, perhaps, that unattractive person has a mother who loves him just as much as your mother loves you. The Prodigal Son in the parable did not seem worth much, and yet his father never left off caring for him. And God never leaves off caring for the worst of us. He sees the jewels amidst the stones, and He is able to make them sparkle and glisten in the light of His presence.

So look for the jewels amidst the stones, boys and girls. There is never a heap of stones without its gem. There is never any one so bad but has some good in him. And if you look for the gem perhaps you will be the means of helping it to shine in the glorious light of day.

2. I have only a minute left for the other message of the jewels, but I must not leave it out. For the second thing they told me was *not to throw away my gems on a heap of stones.* And what does that mean? Well, it just means that you and I are not to throw away things that are valuable on things that are worthless. We are not to waste our energies on trifles; we are not to waste our minds in reading bad books; we are not to waste our friendship on bad companions.

And, boys and girls, there is one priceless jewel you each possess. It is your life here on earth. What are you going to do with it? Are you going to cut it and polish it and make it gloriously worth while? Or are you going to throw it away on a heap of stones? Are you going to make the very best of it so that it may make the world brighter and better? Or are you going to waste it on your own selfish aims or on things that are base and unworthy? The gem is yours, boys and girls, yours to use as you will, but it is yours only once. If you want to guard it safely and use it well, then you must give it into God's keeping. He will watch over it and give it a brighter radiance every day, until at last it is fit to adorn His heavenly crown.

III.

A Good Day.

'A day of gladness and feasting, and a good day, and of sending portions one to another, and gifts to the poor.'—Est $9^{19, 22}$.

What do you call a good day? I wonder. Do you ever say to yourself as you snuggle under the blankets at night, 'Well, this has been a good day anyway'? I think I could guess what has made your day a good day. More than likely it has been a day when delightful things have happened to you. Perhaps you have got a present of something you have been longing for, perhaps you have been treated to a circus or a menagerie, perhaps you have made a fine score at cricket, perhaps you have won a prize that you have worked hard to get, perhaps—but there's no need to add more—there are hundreds of jolly

things in the world that may have made it a good day for you.

Why was it a good day for the people in our text? I can tell you. It was a good day because God had delivered them out of terrible danger, and made them victorious over their enemies. If things had gone as they had been planned not one of these people would have been alive on that good day. They would all have been dead on the day before; for that was the danger they had escaped—the danger of losing their lives.

They were Jews—these people—but not Jews living in their own land; they were living in the land of Persia. The king of that land had listened to evil tales which were not true, and had been persuaded by a man called Haman, who hated the Jews, that they were a wicked, troublesome lot, and that the sooner the king got rid of them all the better. The king, unfortunately, was rather a foolish man, who gave orders first and thought afterwards, so he immediately ordered that all the Jews should be put to death on a certain day. It was a large order, and a terrible one too.

But there was one who determined that if she could help it that order should not be carried out. She was a Jewess, and her name was Esther, and she was also the king's wife. He was very fond of her, but he was such a great king that even she dare not approach him until he sent for her. If she went to him without being sent for she risked her life. But Esther thought only of her people and that made her brave, so she went to the king and she showed him how wicked and false Haman's stories had been, and the king repented of the order he had given, and was so angry with Haman that he condemned him to death.

Now the difficulty in Persia was that once a law had been made, it could never be unmade. If the king had once said, 'Kill the Jews,' he couldn't say, 'Do not kill the Jews.' However, the king hit upon a plan. He issued an order that all the Jews should be allowed to defend themselves when attacked; and when the dreaded day arrived the Jews were ready, and instead of being slain, they slew their enemies. Then the day after they rested and feasted and were glad. They made that day a good day, a day of rejoicing, and of sending presents to one another, and of giving presents to the poor. That is how it was a good day for the Jews.

And it is still a good day for the Jews in every land, for in memory of that great deliverance the Jews still keep what they call the feast of *Purim*. It is a sort of Jewish Christmas day, for, alas! the Jews do not keep Christmas day as we do.

Now I think we might copy these old Jews in their idea of a good day. You see, God first made it a good day for them; and then they made it a good day for others. When God gives us a good day, why should we not pass on some of the goodness to others? Let us give away some of the joy that comes our way. Let us share our happiness. Instead of making us less happy it will make us even happier.

Boys and girls, it is like this. God gives us everything, and we can't show our gratitude to Him in the same way as we can show it to other people. We can't give God something in return. Of course we can give Him our love, and He wants that most of all, but I am speaking rather of some real thing, some token, and we can't give that to God. No, but we can give it to somebody else who needs it, and that is what God wishes us to do. Giving it to that somebody we are really giving it to Him. There are plenty of somebodies who have got neither happy homes, nor jolly presents, nor nice food, nor warm clothing. God loves us to remember these somebodies when the good day comes our way.

I think God would be very pleased if we were all like the little girl I read of the other day. She and her brothers and sisters were promised a monthly allowance of pocket-money. She was a very tiny tot, so her allowance was to be only a halfpenny a month. But a halfpenny seemed a huge sum to the little maid, and she was so overjoyed that she got it changed at once for two farthings. Then she ran through to her father's study, and said, 'Daddy, I'm very rich now, and I'm going to allow you a farthing a month, and here is your December farthing!'

If God gives us the halfpennies, let us try to give away the farthings. If He gives us a good and happy day, let us try to make it a good and happy day for others. If we do that we shall find that it is not only a good, but, what is better, a perfect day.

'Christ Crucified' for the Thought and Life of To-day.

By the Rev. A. E. Garvie, D.D., Principal of New College, London.

II.

From these works we may gather material of value for our own consideration of the subject; the argument as it is presented by Dr. Denney may be followed, with such references to the other books as may be helpful. (i.) The two characteristics of the Modern Spirit mentioned by Dr. Smith—the historical criticism of the Holy Scriptures, and the principle of the Solidarity of the Race with its corollary, the law of Heredity—are undoubtedly important. Of the first Dr. Smith himself does not make an altogether consistent use; if he had he would not have included the so-called *Protevangelium* of Gn 3^{15} and the passage about the prophet in Dt 18^{15} as two instances of Messianic prophecy; nor would he have given the kinds of Hebrew sacrifice in the order in which he has done. It is the merit of Mr. Mozley's book that he discusses all the Biblical questions, taking full account of all that modern scholarship has to say about them. Dr. Denney does not expressly discuss these questions, but his treatment rests on the historical criticism of the Holy Scriptures. I am not at all inclined to attach as much significance to the bearing of the modern theory of heredity on the Pauline doctrine of imputation as does Dr. Smith, and we need hardly now, except as a matter of historical interest, trouble ourselves much about the distinction between 'immediate' and 'mediate' imputation, or the federal theology. It is doubtful whether heredity in the strict sense as physical has the moral significance which is often attached to it. It is much more probable that what has been called *social heredity*—the inheritance of customs, standards, institutions—is a very much more potent factor in human development for good or evil. Ritschl's theory of a kingdom of sin opposed to the kingdom of God is a very much more useful conception. Dr. Smith's use of the law of heredity assumes a fall of the race; and he attempts to harmonize Scripture and science by showing that a fall of man, not from perfection, but from innocence, is not inconsistent with the doctrine of evolution. Dr. Denney is content to start from the present fact of man's sense of sinfulness. 'It is not necessary,' he says, 'in this connection to speculate either on the origin of evil or on a primitive state of man' (p. 189). If we must speculate as to man's moral history, it would seem to me more in accord with the facts to assume a condition morally neutral, with possibilities both of good and of evil, in which the wrong and not the right direction in development was taken, but not to the suppression of the possibilities of good in opposition to and conflict with the possibilities of evil. Dr. Denney in his discussion of the need as well as the value of reconciliation is entirely in accord with the modern spirit, as his method is psychological and ethical, in one word experimental. 'It is a commonplace of modern theology that no doctrine has any value except as it is based on experience, and before proceeding to the Christian doctrine of reconciliation, it is indispensable to look at the experience or experiences which are covered by the term' (pp. 7–8). In his first chapter he seeks also to relate the distinctive Christian experience to experience generally. 'Reconciliation is a term of wide scope and various application, and it is hardly possible to conceive a life or a religion which should dispense with it' (p. 1). But experience is not self-sufficient, it must be expressive of something. 'The *differentia* of Christian reconciliation is that it is inseparable from Christ; it is dependent on Him and mediated through Him' (p. 8). He does not, however, distinguish, as some writers do, between the Jesus of history and the Christ of faith. 'The historical Christ does not belong to the past. The living Spirit of God makes Him present and eternal' (p. 9). That this method has close affinities with the Ritschlian hardly needs pointing out, and thoroughly experimental and historical is his analysis of the reconciling action of Christ on men. While insisting on the central significance of the death, he keeps it in organic relation to the whole life.

(ii.) While for his own purpose Dr. Denney was

justified in omitting any special discussion of the Old Testament doctrine, and there is force in the reason that he gives for that omission, which has already been quoted, yet it would be a loss if his action were treated as a general precedent. The Old Testament has value in this as in other doctrines as preparatory for the New Testament. The doctrine of sacrifice, especially in the light of the comparative study of religions, while it does not explain the sacrifice, yet relates the sacrifice to a world-wide movement of the spirit of man, in which we may surely discern the guidance of the Spirit of God. It is a real *preparatio evangelica*. Dr. Smith and Mr. Mozley both devote some attention to the subject; but the treatment of the latter is more adequate. In reference to the atonement it does not seem necessary to refer to the Messianic hope as a whole, as Jesus certainly did not fulfil the prophetic predictions regarding the King of the house of David, unless in so far as the conflict between the ideals of Jesus and the popular expectations of the Messiah was the historical condition of His rejection. So unique, however, is the significance of the ideal of the Servant of Yahveh, that it should not be presented as it is by Dr. Smith as only one form of the Messianic hope. Mr. Mozley's treatment may be especially commended, as he shows how in this ideal the priestly and the prophetic types of teaching converge. There can be no doubt, as Dr. Denney recognizes, that it was this ideal which Jesus set before Himself even from His baptism. He did not simply fall back upon it when His attempt to realize another ideal of the Messiahship failed. We need not in this connexion assume any supernatural foresight, but only the moral and religious insight of the Son, leading Him to choose the one rather than the other of the two ideals presented to His consciousness, when His call came.

(iii.) Dr. Smith is not altogether just to the Patristic period when he selects as its sole solution of the problem of the Atonement *the ransom theory*. It is not as adequately representative of that period as are the *satisfaction theory* and the *forensic theory* of the Mediæval and Post-Reformation periods respectively. The characteristic doctrine of the Greek fathers is represented by Athanasius, of whose book on the Incarnation Dr. Denney gives a full account. 'The incarnation means for him that the eternal Word assumed flesh in the womb of the Virgin; in doing so, He united the human nature to the divine, and in principle the atonement, or the reconciliation of humanity to God, was accomplished.' His attitude to this theory is not sympathetic. 'Now, be the speculative fascination as great as it may, this is not a position in which a Christian mind can rest content' (p. 37). While the inadequacy of the doctrine may be fully admitted, and even the injury it did to subsequent Christian thought by diverting attention to the metaphysical from the ethical and the spiritual, yet Dr. Denney seems to me to fail to do justice to the truth which it enshrines. Man is not merely sinner, and God's relation to man is not limited to His dealing with human sin; and without regarding the Incarnation as itself the Atonement, we must not assume that it has no significance apart from the Atonement, as showing the close affinity and community between God and man. Consistently with his general position, Dr. Denney rejects the view that Atonement must not be regarded as the sole reason for the Incarnation, that even to a sinless race, the Son of God might have come. 'Attractive as it may appear to speculative minds, the idea that Christ would have come apart from this redemptive purpose—to complete creation or give humanity a Head — departs from the line of religious and especially of Christian interest. It finds the motive of the incarnation in some speculative or metaphysical fitness, and not where Scripture and experience put it, in love' (p. 59). While we may agree with him that we have to interpret the world as it is, and not imagine what it might be; yet, on the other hand, he is not just to this idea, for in it too the motive for incarnation might be love. God might love a sinless soul and seek closer fellowship with it in Himself becoming man. This is an instance of a defect which meets us again and again in this great book. The author is not always wide enough in his sympathy to appreciate modes of thought and types of experience which are not his own. The tone of the volume is very much more gracious than that in former books, and yet again and again is the author not entirely just to views he does not share, and seemingly cannot even understand as representing any moral and spiritual reality for others. It is, however, a perilous enterprise for any man, however great his personality—and Dr. Denney's was great—to make himself the measure of all truth.

(iv.) As might be anticipated, Dr. Denney does full justice to Augustine. He recognizes that Augustine's chief concern was not that of evangelical Protestant theology, as for instance Luther's. 'It was not responsibility, or the bad conscience attending on sin, which mainly troubled him; it was the bondage of the will, intensified, as he came to believe, into a corruption of the whole nature' (p. 52). Anselm also is very sympathetically handled, as he is by Dr. Smith; but both fully point out the defects of his theory. We may ask whether Dr. Denney recognizes adequately the reflex action of terminology on thought, of the intellectual environment on even a great mind in such a sentence in defence of Anselm as this: 'It is absurd to say that Anselm, or those to whom his thoughts appealed, conceived of God as a feudal baron and not as the Father of our Lord Jesus Christ' (p. 67). The significance of the application of the term *satisfactio* to the work of Christ with its close association with the penitential system of the Church is fully recognized. Of special value in Principal Franks' work is the full treatment he gives to this association in dealing with the mediæval theology. The change brought about at the Reformation is stated by Dr. Denney in one sentence. 'The satisfaction of which the theologians think is not the Anselmic one, which has no relation to punishment, nor that of the penitential system, which is only quasi-penal, but that of Roman law, which is identical with punishment' (p. 94). What measure of truth there was in the Socinian criticism of the Reformation doctrine is fully acknowledged. What now may seem only a theological subtlety—the distinction between the active and the passive obedience of Christ—is shown to be an endeavour to correct the one-sidedness of this penal theory, that 'it left no significance for salvation to anything in Jesus except His death' (p. 94). Another defect of the doctrine of reconciliation, that it had become 'too objective,' and needed to be brought into closer relation to human experience, is indicated. In Grotius' theory it is held 'there is something arbitrary in the death of Christ, something which takes us out of the region of rational and moral necessities where alone the mind can breathe' (p. 113). As regards the last century and a quarter, Dr. Denney says that 'it does no injustice to other theologians if we say that the original contributions which have been made to the subject are represented in Schleiermacher's *Der Christliche Glaube* (1821), M'Leod Campbell's *The Nature of the Atonement* (1856), and Ritschl's *Die christliche Lehre von der Rechtfertigung und Versöhnung* (1870–74)' (p. 115). The common merit he finds in these books is that as regards both Christ Himself and the believer 'personality gets the place, or something like the place, which is its due' (p. 119).

(v.) It is from this standpoint that the New Testament Doctrine is treated. While Dr. Denney's theory of the atonement rests on Paul's teaching, yet Paul is interpreted experimentally not dogmatically; and what is a special merit, and redeems the whole discussion from the one-sidedness which sometimes results from too narrow a Pauline basis, the testimony of the Gospels has full justice done to it. We approach the Cross as it ought to be approached, by the way of the earthly life, and especially Jesus' dealing with sinners. There are many beautiful and gracious passages it would be a delight to quote, did limits of space allow. But we must press on to deal with the constructive discussion. With all that Dr. Denney says about the need of reconciliation I find myself in substantial agreement. His searching analysis of sin and its consequences, of the divine reaction against sin in the moral order of the world, of the wrath of God and death as it is for moral beings as divine judgment on sin, carries conviction to my conscience no less than my reason. No theory of the atonement can be adequate which does not recognize the stern and sad realities here described with sanity of thought and sobriety of language. What alone can meet this great need is reconciliation; and 'in the last resort, nothing reconciles but love; and what the soul needs, which has been alienated from God by sin, and is suffering under the divine reaction against it, is the manifestation of a love which can assure it that neither the sin itself nor the soul's condemnation of it, nor even the divine reaction against it culminating in death, is the last reality in the universe; the last reality is rather love itself, making our sin its own in all its reality, submitting as one with us to all the divine reactions against it, and loving us to the end through it, and in spite of it. Reconciliation is achieved where such a love is manifested, and when in spite of guilt, distrust, and fear it wins the confidence of the sinful' (p. 218). There is no antithesis here between the love and the righteousness of God,

which, however effective rhetorically, is only disastrous theologically.

(vi.) While Dr. Smith insists that in view of New Testament usage we must not think of the reconciliation as mutual, since God as Father needs not to be reconciled to men, but only men to God, Dr. Denney adequately explains the New Testament usage as emphasizing God's initiative in reconciliation, and to my mind convincingly shows how the New Testament teaching on the wrath of God and the reaction of God in the moral order of the world against sin justifies us in maintaining that reconciliation is mutual. 'When we say that because God is love . . . therefore He does not need to be, and cannot be reconciled, we are imparting immutability to God in a sense which practically denies that He is the living God. . . . He has experiences in His love. To have His love wounded by sin is one, and to forgive sin is another. If to be forgiven is a real experience, so is to forgive; it makes a difference to God as well as to us' (p. 237). Dr. Smith rejects the interpretation of the term *propitiation* in what he calls the *forensic* sense. He regards it as in the Septuagint equivalent entirely to the Hebrew *Kipper*, 'wipe out' or 'purge away,' which it is used to translate, and maintains that in the apostolic writings 'the pagan idea of "propitiation" in the sense of appeasing an angry God is excluded,' and that 'the "propitiation" is never wrought by the penitent upon God; it is wrought by God upon the penitent's sin. It signifies not the sinner's placation of God, the appeasement of His anger, the satisfaction of His justice, but God's forgiveness and purgation of the sinner's guilt' (p. 163). He recognizes vicarious sacrifice as a necessity of God's Fatherhood, but insists that the satisfaction is not of justice, but of love. Nevertheless he holds that the necessity of an atoning sacrifice rests on the satisfaction of man's moral instincts. 'His sin had to be adequately dealt with. It demanded expiation; and expiation means open confession and full reparation.' 'It is primarily a human necessity. It is indeed a divine necessity also; not because God's justice demands satisfaction or because His wrath must be appeased, but because Love is vicarious and the sin of His children lays a burden of sorrow on the Father's heart' (p. 178). When a theologian uses such a phrase as 'moral instincts,' I become at once suspicious that he has not thought out his problem, and does not know how to make his view intelligible. There may be moral intentions, but these are not moral instincts: the term is quite inappropriate. Again, we are back to all the vain antitheses between justice and wrath on the one hand, and love on the other, for love can and must be just, and love can and must be angry with what threatens to sever the bonds of fellowship. But if God and man have moral affinity and community, man's moral intuitions will not be other than what the moral character of God Himself is. I entirely agree with Dr. Denney's statement: 'What pursues man in his sin and appeals to him is not love which is thinking of nothing but man, and is ready to ignore and to defy everything for his sake; it is a love which in Christ before everything does homage to that in God which sin has defied. No other love, and no love acting otherwise, can reconcile the sinner to a God whose inexorable repulsion of sin is witnessed to in conscience and in the whole reaction of the world's order against evil. We cannot dispense with the ideas of propitiation, ἑλασμός, ἱλαστήριον; we cannot dispense with a work of reconciliation which is as objective as Christ Himself, and has its independent objective value to God, let our estimate of it be what it will' (p. 236). It is possible to think of the holy love of God as propitiated, morally satisfied by the sacrifice of Christ without introducing any false pagan notions of an angry God appeased.

Contributions and Comments.

Leaven.

How did the Israelites renew their leaven after each Passover, when it had all been destroyed more than a week before (Ex 12^{15} 13^{7}, etc.)? Some commentators tell us much about the care for its complete destruction shown by modern Jews. There was no 'brewer's yeast'—and 'must' from the new vintage would not be available for some time—old dough (unbaked) was, of course, destroyed.

Perhaps some student of the Talmud, or some theologian who is also a chemist, may throw light on the problem. Even if new dough developed the bacteria after a while, it would take time, and undesirable bacterial and chemical changes would be as likely to take place. GEORGE FARMER.

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John vi. 29.

'Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.'

IT is interesting and instructive to compare these words with the statement in Gn 2^{15}.

In the far-off days of prehistoric times, before Man had discovered how to record his thoughts, in those days when folk-lore sought to convey spiritual and moral truths in picture stories of metaphor, allegory, and simile, the fathers told the children that the first Man—the first Adam—was given work to do, when he was placed in the paradise (Persian for 'park') of the Eden, or plain, of the Tigris-Euphrates valley. Man was not to be idle. He was to 'dress and to keep' that creation which God had given over to him for his use and his enjoyment: manual work, or the use and exercise of the powers of the body.

As Man realized a relationship with his Creator, or the obligation of some 'attitude' towards Him, his *work* began to include religious ceremonies, thought to be pleasing to the Most High. We find these developed and applied to many departments of life in that which, amongst the Jews—a nation of religious geniuses—came to be termed The Law. It was an advance: because Man had come to realize that his activities were not to minister to the needs of Man only; but also to minister to the glory of his Creator.

Christ made the highest appeal possible to Man. He was to ally himself definitely with God by the exercise of his spiritual power—faith. St. Paul has aptly explained this by remarking that we are (called to be) 'fellow-workers with God.' Christ said of *Himself*, 'I do the works of him that sent me.' No thoughtful Christian confuses the virtue (or spiritual power) called faith—for the exercise of which Christ appealed—with a formula of intellectual assent: yet agnostics and sceptics delight in gibing Christians with professing a faith which is nothing more than a belief in fanciful statements about events which never occurred. And, in controversy, the Romanists never tire of asserting that the reformed churches are new churches, because they have changed their 'belief.' It is deplorable that, in arguing the point, the letter should be allowed to obscure the spirit. We need some great teacher who shall call Christendom to consider afresh the statement of Jn 6^{29}. *Christians are those who respond to the call to do that greatest of all works—to exercise the spiritual power of faith, the power of ranging themselves on God's side, implicitly trusting Him and persistently seeking the guidance of His Holy Spirit.* This is done by acknowledging Christ, accepting Him as the Word Incarnate, and spiritually assimilating Him.

The early Christians realized the importance of this 'work of God,' and St. Paul, in writing to the Romans and to the Galatians, argues the necessity of (the work of) faith, as distinct from works of The Law, or ordinary 'good' works, not performed 'by the finger of God.' St. James steps in to prevent that misconception of faith which would confuse it with spiritual idleness—a life of contemplation apart from the world in which we live. He shows that faith, being an active power, or a spiritual work, must show results: the results are inseparable from the exercise of the power. His Epistle is anything but 'an epistle of straw.'

In the life of Christ upon Earth, it is noticeable that, in His works of healing, He demanded the co-operation of faith. The person could not be a beneficiary unless he, or she, became 'a fellow-worker with God' by the exercise of the virtue of faith. Where the exercise of this virtue was not to be found, He could do no works of power. And, in one striking instance, *the sufferer realized that his faith was ineffectual without the co-operation of Christ*: 'If thou wilt, thou canst make me clean.' To this appeal Christ responded.

That this power of faith—or co-operation with God—has unlimited possibilities is shown by Christ's simple assertion that the exercise of the power could remove a mountain—because the power is that power by which the mountain was brought into existence. To take the remark as hyperbole is, surely, to rob faith of its power.

WALTER G. WHITE.

Georgetown, British Guiana.

Entre Nous.

WHAT THEY SAY.

NOTHING touches people so nearly as reality, and there is nothing about which opinions are more confidently bandied than about the nature of what is real.[1]

'You,' Bismarck said to the Poles, 'will never realise your ambitions except as the result of a war, disastrous to Germany, when Prussia has been smashed to pieces.'[2]

Bismarck might be satisfied with his power to convert. He, too, now opened his Bible and read Ps 9^{8-5}, which greatly comforted him. Yet he also wrote with perfect sincerity: 'We have good confidence, but we must not forget that Almighty God is very capricious (*sehr launenhaft*).'[3]

Bismarck undertook the apparently impossible task of convincing his sovereign and countrymen that in 1864, 1866, and in 1870 they were fighting, not an aggressive, but a defensive, war. Neither Moltke nor he himself believed that—quite the contrary. But it was essential that the King and Prussia—the professors, the lawyers, the bourgeois at his desk and the peasant in the fields—should believe it. And they did—in the end.[4]

I believe we all really admit in our hearts that a great part of the best practical Christianity of our country is to be found among the Nonconformists, and that there is no word which requires more careful and charitable application than the word 'schism.'[5]

The religious situation, then, is something of this kind. The 'shaking' of established institutions and established ideas which the world-wide convulsion of the war has brought about has generated and produced into the light not only a great deal of criticism, shallow and profound, of existing religious institutions and creeds, but also a widespread positive aspiration, which is vocal and intelligible, towards the restoration into prominent emphasis of the two most fundamental and original elements of the Christian Creed—the Lordship of Jesus and the Mission of the Spirit to constitute the visible Christian Church His Spirit-bearing body—His organ and instrument for self-expression and action in the world.[6]

The story of the elder brother has often been treated as if it were for all practical purposes a new parable. Surely this is to misread it. The younger son has had his gay time in the far country; and when times change for the worse all he has to do is to make for home, where he will be received with open arms and every mark of distinction, with never a word of the shameful past. We do not find it so in life. The conversation between the father and the elder brother is not a superfluous addition to the story, but a second and integral chapter. The elder brother wants to know, as we all want to know, whether after all the younger son has had the best of it. And the father says 'No.' The prodigal returns indeed, but he does not return as he went. His share of the parental estate, youth, health, reputation, purity, all are gone; and he has a new inheritance of a load of bitter memories. Long weary years of patient uphill work will not bring him back to a position quite like that which he destroyed in a few reckless months.[7]

CERTAIN TOPICS.

The Paradise of the Apocalypses.

Over against these pictures of vengeance, we find in the Apocalypses a presentation of the joys that await the righteous. This side of their message contains many beautiful and tender sayings, and is almost as vivid as the other, as lavish in imagery, as fertile in fancy. The pictures of future blessedness are as emphatic and unrelieved as the pictures of perdition. As the wicked have no light in their darkness, so the righteous have no shadows in their light. They are perfectly victorious, happy and strong; they dwell in a new world with God and His Anointed; are clothed with light as with a garment and walk in eternal goodness and truth. They are satisfied with the likeness of the Lord, and reap in perpetual harvest the fruits of all their sorrow.

[1] A. McDowall, *Realism*, 2.
[2] C. G. Robertson, *Bismarck*, 389.
[3] *Ibid.* 204.
[4] *Ibid.* 170.
[5] Bishop Gore, *Dominant Ideas*, 35.
[6] *Ibid.* 114.
[7] Professor J. E. McFadyen in *Jesus and Life*, 34.

'On the heights of that world shall they dwell,
And they shall be made like unto the angels,
And be made equal to the stars;
And they shall be changed into every form they desire,
From beauty into loveliness,
And from light into the splendour of glory.'[1]

A Revival.

When I left London for America in 1904 there was a religious revival at work in Wales which was unlike any other movement of the kind, both in its method and its quality. It was not organized, it had no outstanding preacher, it was scarcely directed; it was in the strict sense of the word a movement, a mysterious stirring of the depths, a spreading wave, a swelling and rush of spiritual tides that swept through the entire Principality. I remember an agnostic journalist telling me that no sooner did he reach Wales than there fell on him a curious awe. He had intended to write a cynical article for his newspaper—all his articles were cynical—but he was overwhelmed by the sense of a spiritual power which he could not comprehend. He came back to London with his article unwritten. 'I feel,' he said, 'as though I had seen God.'[2]

Blood and Iron.

On 29th September 1863, Bismarck gave expression in debate to the famous sentence: 'Germany has its eyes not on Prussia's Liberalism, but on its might. . . . Prussia must reserve its strength for the favourable moment, which has already more than once been missed. The great questions of the day will not be decided by speeches and resolutions of majorities—that was the blunder of 1848 and 1849—but by blood and iron.' Spoken with calm conviction, that phrase burst like a shell in a powder magazine. It roused a hurricane of indignation through Germany. No such language had been heard from a Prussian Minister since 1815, and if men needed convincing that the Landtag was confronted with the Junker of 1849, the proof was surely there from the Minister-President's own lips.[3]

A Nation's Conscience.

The Polish rebellion of January 1863 precipitated a European crisis. The sympathy of Western and Central Europe, alike in the governments and their people, with the Polish effort to secure national unity and administrative autonomy—freedom as a race from Russian tyranny—is very remarkable and profoundly significant of the grip of Liberal and Nationalist ideals on the temper of the age. In London, Paris, Turin, and Vienna, the Polish cause was acclaimed with enthusiasm. The Poles were fighting for the inalienable right of a nation to work out its salvation and establish its civilization as a self-governing unit in the fraternity of European National-States. The disintegrated Germany of the Federal Bund and denationalized Austria were no whit behind the new Italy, France, and Great Britain in their Polish sympathies. The contrast, indeed, is striking between the manifestation in 1863 of public opinion in Prussia and non-Prussian Germany, in support of the Poles, and in sincere reprobation of the terrible severity with which the defeated rising was crushed by the Russian autocracy, and the cold-blooded equanimity with which Germany and the Magyarized Dual Empire of 1876 and 1896 condoned, when they did not positively approve, the more terrible treatment of the Balkan Slavs and the Armenians by the Ottoman autocracy. Only by such a contrast can we realize the strength of the Liberal movement and of the moral forces behind it, with which Bismarck wrestled in 1863, and register in 1896 the atrophy of a nation's conscience and the withering of its ideals, when for two generations it has been drugged by the doctrine that the great questions of the day can be decided only by blood and iron.[4]

The Demand of Religion.

Out of the mighty struggle of life there has developed in man, among other things, a tremendous capacity for endurance, heroism and courage—all the qualities which go to make up the fighting capabilities of man. But of late years, at any rate, religion has made little, if any, demand upon these qualities. Instead of offering men a challenge that will thrill every drop of blood within them, it has sought to commend itself to them as an almost certain road to prosperity and happiness, its aim apparently being to make its appeal as easy and attractive as possible.[5]

[1] J. H. Leckie, *The World to Come and Final Destiny*, 11.
[2] W. J. Dawson, *The Father of a Soldier*, 112.
[3] C. G. Robertson, *Bismarck*, 122.
[4] *Ibid.* 137.
[5] E. H. Reeman, *Do We Need a New Idea of God?* 117.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

One of the least obtrusive but most significant features of our life since the War began is the number of new poets who have appeared. They have been especially numerous at the Universities. From Oxford and Cambridge alone there have passed through the reviewers' hands some fifty or sixty volumes within the present year.

They are the work, sometimes of men, sometimes of women, and there is much variety of treatment. But with all the variety two things are characteristic—reality and unconventionality. That is to say, there is a determination on the part of all these new poets to see with their own eyes, and then to express what they see in their own language. As one of them puts it:

I have been reading books
For about twenty years;
I have laughed with other men's laughter,
Wept with their tears.

Life has been a cliché
All these years.

I would find a gesture of my own.

Listen to one of these poems. It has been published in Oxford by Mr. Blackwell in a volume entitled *Catholic Tales and Christian Songs* (3s. net). The author is Dorothy Leigh Sayers. It is startlingly unconventional; but hear it to the end. Three verses will be enough:

Go, bitter Christ, grim Christ! haul if Thou wilt
Thy bloody cross to Thine own bleak Calvary!
When did I bid Thee suffer for my guilt
To bind intolerable claims on me?
I loathe Thy sacrifice; I am sick of Thee,

. . . . . .

I am battered and broken and weary and out of heart,
I will not listen to talk of heroic things,
But be content to play some simple part,
Freed from preposterous, wild imaginings . . .
Men were not made to walk as priests and kings.

. . . . . .

O King, O Captain, wasted, wan with scourging,
Strong beyond speech and wonderful with woe,
Whither, relentless, wilt Thou still be urging
Thy maimed and halt that have not strength to go? . . .
Peace, peace, I follow. Why must we love Thee so?

Here is a confession of the fascination of Christ. The subject is not so often introduced to our attention as it might be. What is it? What is that gift or grace which some persons possess and

which we call attraction, fascination, charm? It is most frequently possessed by women; but we have noticed it attributed in their biographies to the following men, and the number could no doubt be increased—Stevenson, Rossetti (they are given in no order), Stanley, Francis, Gordon, Garibaldi, Newman, Drummond. We cannot tell what it is. Charm is as indefinable as poetry or personality. But we can name some of the elements that enter into it. There are three elements—Courage, Sympathy, and Selflessness—and Christ possessed them all.

First, *Courage*. We distinguish physical from moral courage, but Christ had both. It was physical courage that made Him resolve to return to the neighbourhood of Jerusalem when Lazarus died, although the Jews had threatened to stone Him. And it was physical courage that put into His hands the whip of small cords with which He drove the buyers and sellers out of the Temple.

But moral courage is better. In his new book on *The Father of a Soldier*, Dr. W. J. Dawson, the Evangelist, says: 'I went to a theatre one night to hear Harry Lauder. His son, on whom all his hopes were set, had been killed in action a week or two earlier. He was absent from the stage for two nights; on the third he resumed his part, saying that he believed his son would have wished him to go on doing his bit. The part that he had to perform was the cruellest test of courage that could be imagined. The scene was set at the Horse Guards; a company of men in khaki marched past to the gay lilt of martial music; Lauder sang a song about the boys coming home. Conceive the situation: his own son lay dead, and he had to sing of the boys coming home! It seemed as if the management should have cut this song; every canon of decency demanded it. But the song was the best thing in the performance; to have omitted it would have deprived the public of a pleasure, and Lauder himself would not have agreed to its deletion, for it would not have been "doing his bit." He sang it with every nerve drawn tense. His stern set face deeply lined, his trembling lips and stiff attitude, witnessed to the strain he suffered. But he sang it to the end without faltering, and left the stage amid the sympathetic silence of his audience. That silence was their tribute to one of the rarest acts of courage that the stage had ever witnessed.'

Christ had moral courage, greater than this. It was moral courage that enabled Him to set His face steadfastly and go up to Jerusalem for the last time, knowing what awaited Him. It was moral courage that made it possible for Him to say in the depth of the Agony in the Garden, 'Nevertheless, not my will but thine be done.'

The next element is *Sympathy*. Now sympathy is made up of two things—love and suffering. There must be love. Matthew Arnold has a poem on Heine. There is praise in it for this and that; but—

> But it was thou—I think
> Surely it was!—that bard
> Unnamed, who, Goethe said,
> Had every other gift, but wanted love;
> Love, without which the tongue
> Even of angels sounds amiss?
>
> Charm is the glory which makes
> Song of the poet divine,
> Love is the fountain of charm.

Yes, love is the fountain of charm. But there must be suffering also. The man who fascinates us and makes us his followers must be one who suffers with us and for us. It was this that drew men to Garibaldi. It is this that still draws men to Christ. 'Wan with scourging,' says our Oxford poet, 'wonderful with woe.' One of the apostles expresses it once for all: 'Who loved me, and gave himself for me'—a marvellous sentence, simple, comprehensive, conclusive.

But there is another element. It is *Selflessness*. This is perhaps the most striking thing about our soldiers. They have not considered themselves. We have called them heroes; they have never thought themselves heroic. 'It is all in the day's work,' they have said. We have already heard Dr. DAWSON, let us hear him again: 'A friend has just left my house whose boy has been home on his last leave before going overseas. He is only eighteen, and young for his age. He has been trying to enlist ever since his seventeenth birthday. He succeeded at last, and joined by choice a branch of the service which is generally regarded as the most dangerous. Speaking of him, his father said, "Of course he expects to die. They all do." The words were uttered calmly, as though they expressed a commonplace!' We do not often think of Christ in this connexion. But there is nothing that is more characteristic of Him than His selflessness. Listen to one strong statement of a follower: 'Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.'

These three elements then—Courage, Sympathy, Selflessness—are found in the fascination of Christ. They do not explain it entirely, but they help us to understand why men and women have felt it and have not been able to resist it.

But this Oxford poet resisted it. Why? Because she wanted to live an easy, quiet, unambitious life; and she knew that if she yielded to the fascination of Christ that would be impossible:

I am battered and broken and weary and out of heart,
I will not listen to talk of heroic things,
But be content to play some simple part,
Freed from preposterous, wild imaginings . . .
Men were not made to walk as priests and kings.

It is not that Christ demands restless energy from all His followers. On the contrary, He promises rest to those that are already restless and weary. But He does demand the pursuit of high aims and such self-sacrifice as may come in our way towards their attainment. 'If any man will come after me, let him deny himself.' 'Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.' 'Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.'

And was He not wise in making this demand? 'A conversation took place between a great English statesman and Cavour. The Englishman said, "Why do you aim at anything so great as the unity of Italy? You can never reach it. Why not concentrate on something practicable, such as the reform of the Kingdom of Naples?" Cavour answered, "I cannot get the reform of Naples, because no one is ready to die for it; I can get the unity of Italy, because thousands of Italians are ready to die for it."'

We have been amazed at the way in which the men we know heard the call and went to unspeakable hardships and even death. We did not know it was in them. Why not? Because we had never tested them by the offer of a great cause. Some of them went for the sake of their king, some for the love of their country, and some for the welfare of the world.

Proudly they gathered, rank on rank, to war,
As who had heard God's message from afar.
All they had hoped for, all they had, they gave,
To save mankind; themselves they scorned to save.

This woman resisted the fascination of Christ. But she could not resist it always. She came too near to withstand it longer. You know Sir Isaac Newton's law of attraction. The force of attraction, he says, is in proportion to the greatness of

the power that attracts and its nearness to that which it is attracting. The power of Christ was too great for her. 'Strong beyond speech,' she calls Him. And she came too near.

What brought her near? No doubt it was her determination to reach reality. Seizing St. Mark's Gospel she would go aside, resolved to see for herself. 'What does the Gospel tell us that He actually did when He was on earth? What is the impression that He actually made upon those who lived with Him?'

If she was engaged in war work, in helping or in healing, that would bring her near. For He was Himself a healer and a helper. As soon as His ministry began He went straight to those who needed His help. St. Mark has not finished his first chapter before he has Him involved in Red Cross work from morning to night. And He encouraged others. St. Mark begins his second chapter with the story of the four men who carried the paralytic into His presence. How can any one who has ever had to do with suffering escape His fascination? He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. 'Peace, peace, I follow. Why must we love Thee so?'

The value of what is here called the Fascination of Christ has been brought out vividly by one of the most successful, and deservedly successful, religious teachers of our day, Mr. E. A. Burroughs.

Mr. Burroughs has published a book with the title of *The Faith of Friends* (Nisbet; 2s. net). He has discovered a contradiction in the lives of the men who have been at the front and are now coming home from it. 'There has been a strange disintegration of the individual. Part of him has consciously, visibly, grown and been glorified; other parts have fallen into a sort of decay. In the soldier, especially, those sides of himself which the religion of Active Service has penetrated, have developed almost unbelievably, and produced a growth of romantic old-world heroism in the second decade of this century which none of us would have believed possible in the first. The reign of discipline has, within the region covered by it, produced a revelation which has staggered even those in whom it appears. The none too steady driver of a rural steam-roller before the war, who, when a live bomb slipped and fell in his dug-out, stripped off his tunic, threw it over the bomb, and sat down on it, thereby winning ghastly wounds and the V.C., when asked by his friends at home what made him do it, could only answer that "he must have forgotten himself"—a saying far profounder than he knew.'

'But side by side with the revelation of latent good there has been the great outcrop of latent evil—sometimes in the same individual on the same day. The man who has saved a comrade's life in the morning, will, on occasion, steal his supper or blanket the same night; the officer who showed all the splendour of self-effacing leadership in the trenches yesterday may be among the unabashed frequenters of the house of vice in Béthune or Armentières to-day. And very likely neither he nor his friends nor his commanding officer regard the two things as inconsistent. The latter will, quite possibly, come down upon him heavily for minor neglect of his men's bodily comfort, and later encourage him to have "a good time"—at the expense of some woman's soul.'

How are we to account for this astounding contradiction? It is not difficult to account for it. The men are taken possession of by a cause which is great enough to make them render up their lives for it, but not religious enough to make them reverence their bodies and souls. They have fought for something which seemed to them worth fighting for. But it has been a secular thing. They have been fascinated by a world in which their own country shall be supremely great. Some-

times its expression has been 'Rule Britannia!' and sometimes something more. It has not, in these cases of divided personality, been a religious thing. The fascination has not been the fascination of Christ.

'What is needed,' says Mr. BURROUGHS, 'is to find and propagate a faith that will cover with its claim a man's whole life—one which, in its working, will resemble the Army religion, but, in its efficacy, will pervade and penetrate his inner as well as his official self.'

To the foregoing postcript add another.

In the book just referred to Mr. BURROUGHS has a good example, as we have seen, of what is meant by selflessness. The soldier who sat down on the bomb said he must have forgotten himself.

It is a good example. But it differs from the selflessness of Christ. He never forgot Himself. Of all those who have been seen on earth He alone was perfectly selfless. But, if we may use the phrase, He had always all His wits about Him. He knew what He did when He made Himself of no reputation. When He submitted unto death He knew that there were more than twelve legions of angels eager to snatch Him from it.

That is how it came to pass that selflessness in Christ coincided with the most unbounded assertion of self. For selflessness is not denial of one's personality, it is the offering of the personality for others' good. And the greater the personality the grander the offering.

Mr. BURROUGHS has not come to it in the way that we have come, but what he says is in harmony. 'God,' he says, 'is, in effect, Personality without "Self"—the only completely and naturally selfless Being in the universe. That is what we mean by saying that "God is Love." And yet He is also Personality at its fullest and best—Personality so far surpassing the range of our own that we cannot speak of Him as "a Person," but only as "Three Persons in One God." And the greatness of His Personality is not in spite of, but because of, His selflessness. All of which is, of course, but a mysterious tangle of words, till we look at it in the light of our own experience of love; and then we seem at least to begin to understand both God and ourselves. "Love is from God, and every one that loveth is born of God and knoweth God."'

'Jacob kissed Rachel, and lifted up his voice, and wept.' And ever since then the world has wondered, not why the young man kissed the maiden, but why he lifted up his voice and wept. It has been reserved for Sir J. G. FRAZER to furnish the explanation.

Sir J. G. FRAZER, the author of *The Golden Bough*, has just published three massive volumes on *Folk-lore in the Old Testament* (Macmillan; 37s. 6d. net). There was a time when the book would have been condemned to the flames, and the author would have been lucky to escape following it. We are men of milder manners. Perhaps also of easier consciences. For in nearly every prominent institution in the Old Testament, and in nearly every religious custom, Sir J. G. FRAZER finds traces of what he calls Folk-lore. And Folk-lore is just the survival into civilization of superstition and savagery.

But it is well for us, as it is well for Sir J. G. FRAZER, that we are living under better laws. Otherwise we might have missed the testimony which this strict inquisitor of tradition has to say about the higher side of the Old Testament. 'The annals of savagery and superstition,' he says, 'unhappily compose a large part of human literature; but in what other volume shall we find, side by side with that melancholy record, psalmists who poured forth their sweet and solemn strains of meditative piety in the solitude of the hills or in green pastures and beside still waters; prophets who lit up their beatific visions of a blissful future

with the glow of an impassioned imagination; historians who bequeathed to distant ages the scenes of a remote past embalmed for ever in the amber of a pellucid style? These are the true glories of the Old Testament and of Israel; these, we trust and believe, will live to delight and inspire mankind, when the crudities recorded alike in sacred and profane literature shall have been purged away in a nobler humanity of the future.'

There is something more in the Old Testament than even all that. But we come to the weeping of Jacob when he kissed Rachel. It belongs, says Sir J. G. FRAZER, to the lower side of ancient Hebrew life. It is a survival of savagery and superstition.

It is found in savage countries still, and over a large part of the earth. It is found, after kissing, or along with it, in New Zealand, in the Andaman Islands, in North and in South America. And wherever it is found it is a matter not of emotion, but of custom and convention.

That does not mean that it is a matter of no account. 'In New Zealand (Sir James FRAZER quotes from W. Yate, *An Account of New Zealand*, 1835), should a friend be going a short voyage to Port Jackson, or Van Dieman's Land, a great display of outward feeling is made: it commences with a kind of ogling glance, then a whimper, and an affectionate exclamation; then a tear begins to glisten in the eye; a wry face is drawn; then they will shuffle nearer to the individual, and at length cling round his neck. They then begin to cry outright, and to use the flint about the face and arms; and, at last, to roar most outrageously, and almost to smother with kisses, tears, and blood, the poor fellow who is anxious to escape all this.'

But it is not the expression of grief. The same writer says: 'There is much of the cant of affection in all this; for they can keep within a short distance of the person over whom they know they must weep, till they have prepared themselves by thinking, and have worked themselves up to the proper pitch; when, with a rush of pretended eagerness, they grasp their victim (for that is the best term to use), and commence at once to operate upon their own bodies, and upon his patience.' 'I spoke to them,' he says, 'about their hypocrisy, when they knew they did not care, so much as the value of a potato, whether they should ever see those persons again, over whom they had been crying. The answer I received was, "Ha! A New Zealander's love is all outside: it is in his eyes, and his mouth."'

Has it any meaning? Sir J. G. FRAZER believes that it has. That is why he brings it into his book. After he has spoken of various results to the person over whom the weeping takes place, results which may here be left unrecorded, he says: 'Disgusting as such forms of salutation may seem to us, it is not impossible that the application of all these exudations to the person of the stranger was not a mere accident, the effect of uncontrollable emotion, but that it may have been seriously intended to form a corporeal as well as a spiritual union with him by joining parts of their body to his.' If that is so, then Jacob—not so much in kissing Rachel as in weeping over her—made what would now be called a proposal of marriage. There is just one slight weakness in the argument.

Sir James FRAZER almost acknowledges it. It is the unfortunate fact that in all the other examples in the Old Testament, the person weeping is clearly overcome with emotion. It is not the survival of a superstition but a genuine outburst of grief. The cases are Joseph's weeping over Benjamin and afterwards over his father, the weeping of David and Jonathan 'till David exceeded,' and in the Book of Tobit the weeping of Raguel when he discovered that Tobias who had come to his house as a stranger was a near kinsman.

Fourteen years ago a book was published with the title of *The Diary of a Church-goer*. It was published anonymously, and no one that we have

ever heard of guessed the author. A new edition has been issued (Macmillan; 5s. net). The author's name is on the title-page. It is the late Lord COURTNEY of Penwith.

When Lord COURTNEY wrote the book he was a considerable heretic. And he withheld his name because he did not want his friends, his more orthodox friends, to feel constrained in his presence. One of the matters on which he was, or thought he was, heretical was the preference of Esau to Jacob.

If that is heresy there are many heretics in our midst. We are told that it is one of the common objections to the Bible expressed by the British soldier. That the wily and milksop Jacob should be preferred to the honest and athletic Esau is more than the soldier can understand. The soldier prefers Esau. But who does not?

Lord COURTNEY says that the Church does not. Almost every one who preaches about Jacob and Esau 'twists and warps his mind with the feeling that Jacob must be justified, and that a belief in the validity of a promise stolen against the mind of the giver was simply an illustration of supreme piety. I heard one the other day admit that every schoolboy liked Esau better than Jacob, and we were left to understand that he agreed with the schoolboy; but he got rid of Esau by remembering that St. Paul had called him a profane person, and so went on his way.'

What troubles Lord COURTNEY most is the idea that, once Isaac had blessed Jacob, though as the result of a trick, he could not recall the blessing. We wish Sir J. G. FRAZER had dealt with that. He does deal with the trick by which Jacob obtained the blessing. He believes that it is the reminiscence of a legal ceremony once observed for the purpose of substituting a younger for an elder brother. And no doubt if that is true it meets Lord COURTNEY's difficulty, though in a more drastic way than would be readily accepted even by him. It is, however, too uncertain to be depended on. But Sir J. G. FRAZER deals also with the more serious and much more popular difficulty that Jacob seems to be preferred to Esau.

It is a case of ultimogeniture. Now ultimogeniture—which is the law or custom that gives the inheritance to the youngest son of the family instead of to the eldest—is found in many places, and it is undoubtedly found in the Old Testament. Isaac inherited while Ishmael did not. Joseph was preferred by Jacob to his other sons, and when he was lost and another son was born, Benjamin became the favourite. And not only the favourite, for the name Benjamin means 'the son of the right hand,' 'and that this title marks him out as the lawful heir appears to be indicated by the remarkable account of the way in which Jacob, in blessing his two grandsons, the sons of Joseph, deliberately preferred the younger to the elder by laying his right hand on the head of the younger (Ephraim) and his left hand on the head of the elder (Manasseh), in spite of the protest of their father Joseph, who had placed his sons before their grandfather in such a position that he would naturally lay his right hand on the elder and his left hand on the younger; so that the old man was obliged to cross his hands over his breast in order to reach the head of the younger with his right hand, and the head of the elder with his left.'

There are other examples in the Bible. David cannot be forgotten, nor the fact that David left the kingdom to 'one of his younger sons, Solomon, deliberately setting aside one of his elder sons, Adonijah, who claimed the crown.' But the custom has been found elsewhere. It has been found in England. It is found in England to this day. The title under which it goes in this country is Borough English. For there were at one time, in Nottingham for example, two tenures of land, one called Borough French, by which the tenements descended to the eldest son as at common law; the other called Borough English, by which the tenements descended to the youngest son.

Well, the argument is that in seizing the birthright and the blessing Jacob was within his right. It was Esau that was the usurper.

The Rev. John Adams, B.D., is an acute observer of the times, and an unwearying student of the Old Testament. In the Old Testament there is a certain doctrine which is called vicarious suffering. It had been slipping out of sight before the War, all things being so well with us. Mr. Adams sees, what the war has shown to all the world, that it is the most sublime fact of life. He has accordingly written a book on *The Suffering of the Best* (T. & T. Clark; 3s. 6d. net).

The suffering of the *best*—for the revelation is not that one can suffer for another, the heart of it is that the best must suffer for all the rest. When the war began it was our very best that joined up at once and perished. We grudged their sacrifice. It seemed to be so great a loss to the race as well as to us. But they did not grudge it. They gave themselves willingly. If they were indeed the best—physically, mentally, morally—that was just the reason, they answered, why they should go first. And they were right.

We see now that they were right. We are not thinking of what they themselves gained by losing their lives, we are thinking of the gain to the world. We see that it is better for the world that a man should give his life for it, than that he should live to be an example to it. The impression is deeper. It means more to the world. Above all, it means more to God.

And it is how things appear to God that makes the difference. Mr. Adams, we have said, is an Old Testament student. He seems to be especially a student of Isaiah. Now Isaiah had this gift that he could see things as God sees them. The world of Isaiah's day did not see things so. The nations round Israel saw a contemptible little people lying in the dust at their feet. They were ready to drive their war chariots over it and make an end of it. Isaiah also saw Israel in its agony. But he saw that the suffering and the shame, so ruthlessly inflicted by the world around, was borne for the sake of the very world that inflicted it. Then he put his vision into the mouth of the nations themselves, as if they had seen it with him. 'Surely he hath borne our griefs, and carried our sorrows: he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.'

So the contemptible Israelite is the chosen of God for the regeneration—what is our word? reconstruction—of the world. And as God's choice is always the choice of the willing, it is the choice of the best of all the inhabitants of the world. We cannot understand Israel otherwise. God is no respecter of persons or of nations. They willingly offered themselves, they alone, and so His choice fell on them—to suffer vicariously for the sin of the whole world.

You prefer to say that He chose One—an Israelite indeed, the only Israelite in whom there was no guile. You do well. For it must always be the very best available. Isaiah saw Israel suffer vicariously for the world; it was the highest height of the vision that was granted him, and it was very high. But (thanks be unto God for His unspeakable gift) we see beyond Isaiah. We see God not sparing His own Son but giving Him up for us all.

The Foolishness of Preaching.

By the Rev. P. T. Forsyth, D.D., Principal of Hackney Theological College, London, and Dean of the Faculty of Theology in the University of London.

Let me magnify the office of the Christian prophet. And let me do it in connexion with one of the issues most warm to-day, the idea of miracle. And let it be done by an attempt to rescue the gospel from either the speech on the one hand, or the sermon on the other. It is the sermon that people are tired of rather than the gospel.

The gospel of God's holy love in the form of forgiving grace is the greatest miracle in the world. It is the most wonderful, inexplicable, and supernatural thing in the world that the holy should forgive the unholy, the anti-holy. And it is the most supernatural of acts to believe it. Nothing less than a miracle is needed to make a man a thorough Christian—or shall I put it more safely, and say to make mankind thoroughly Christian? Forgiveness is, in the same act, regeneration, which is the monopoly of God. 'Ye must be born again.' We need not wait to grasp the psychology of the new birth before we own the reality and necessity of it. The most essential thing, as the war shows, is a change of heart beyond human power. Miracle of some kind is more essential to religion, and is more at home in it, the more religious and the more inward it grows. Real preaching is more than persuasive, more than kindling, far more than interesting. It is at bottom regenerative. And in conseqence it is 'folly.' It is miracle. If not irrational, it is superrational. In conversion it expects a miracle. And he who would preach a miracle miraculously must live one.

In all true and effective preaching of the gospel there is a miracle of a moral kind far more searching for the conscience than the most imaginative impressionism from the miracle of the Mass. That is very great. And were our object but impression we should have to come back there; we should return to the Mass, which is more impressive than most sermons. But real conversion is a greater miracle than transubstantiation. And the gospel which produces it is so impressive because it is more than impressive—it is creative. Conversion is not (as James puts it) the eruption of the subliminal, it is the miracle of the new creation.

When this gospel of moral redemption is duly preached the case is quite different from the delivery of a speech or an address; and many succeed in the one who fail in the other. The speech is an expression, as profound or passionate as you will, of human judgment on a situation or an idea. But the gospel is both uttered and owned, with whatever aid from human genius, as the one action and the one judgment of God on the world which is required by its moral case; it is an utterance and agency of God; it is the action of His judgment-grace. The one, the speech, makes convictions, the other, the gospel, makes souls. The one moves us to take a step, the other to the great action of worship and the life obedience which is faith. The preacher may persuade, but God in him creates. It is God who speaks in the apostle's message, though not in every view or statement ventured in the course of the message. The burthen of that message is God's judgment passed on the world. It is God's estimate of what was called for by our crisis. In the Cross God's act of holy judgment has as much to do with the saving of the world as love's act of sacrifice. Christ is not just the divine symbol of sacrifice but our propitiation, our sin-bearer. God's reaction, His retaliation on human sin, His judgment on the world, was Christ. If we might put it so, we struck God with sin and He retaliated with—Christ: with Christ made more than flesh for us, made sin. Christ shows both God's opinion of man and His sentence on him. God dooms us in Christ—to the greatness of the new creation and Eternal Life. Such is His judgment passed on us—His saving Cross and expiation in Christ. And our response is the judgment we pass on God's—not an opinion, but a verdict, a choice, a life decision, and one of the like wondrous kind. It is an act of committal, and not only a sentiment of appreciation. It is not a matter of disposition, but of self-disposal. It is an act and judgment of faith which feels and treats grace as the moral miracle. And such faith holds of the miraculous itself.

Hence when we treat the gospel not as a speech for God but as the Word from God, when we so

confess and preach it, that is an act miraculous in its nature. The Holy Ghost takes a hand. Miracle answers miracle, deep calls to deep. Psychology has not subdued that experience to its province—yet. It cannot. That would reduce religion to science. But evangelical faith is an ultimate paradox. It makes the evangelical pulpit as miraculous as the Roman altar. I put it that, in the psychology of the matter, it is a miraculous act we do when we answer Christ's gospel by living faith, however we may treat sermons—when we answer it as the intervention and rescue of us by a present God—when we treat it not as the view or surmise of man, not even as Christ's view of God (for that might be mistaken), but as God in Christ, God acting in the miracle that chiefly makes the Incarnation miraculous. That is the miracle not of Christ's birth but of Christ crucified and risen as the creative *reality* inside His impressive *value*. How we pass from the impression on us by Christ to the reality of God's action there is one of the most vivid interests of theology, and I have discussed it elsewhere (most recently in the *Hibbert Journal*, July 1918) as landing us in the deepest miracle in our faith and its chief authority. It is a miraculous thing when we thus abolish time and recognize God speaking and acting to-day by the same real presence of Christ as two thousand years ago walked the earth. It is the miracle in the Sacrament that the old historic Redeemer should stand in our midst, making nothing of time, and stand there *quâ* Redeemer and not merely as a benign presence; that His one eternal act should function ever anew within the Church's act and rite (the Church not living, but He living and doing in it); that He should be giving in detail there what He gave in the gross in the upper room, and making over to us repeatedly what He did with God on the Cross compendiously, perfectly, finally, eternally; that He should keep giving to men by a rite what He gave once for all to God in His death; that He should act, within the Church's act, in a way that transcends and abolishes the years, and makes time run back to find its reality in a superlative person and an incredible, eternal act, which no time can exclude, wither, or stale in its infinite variety. It is a miracle of the moral kind that the crucified should be bodily (*i.e.* personally) here, so that time and place fade and make no barrier between then and now, but that we partake of His flesh and blood as He partook and partakes of ours. All that is one form of the vital miracle at the centre of the Christian life. It is the standing miracle of an incarnation more moral than metaphysical, more redemptive than even adorable, of a holy Eternity in Time, of God acting in Christ, of Christ moving in each day and year, of the far future *goal* and finality of things working by anticipation as their immanent and self-evolving *ground* always.

> The bird of dawning singeth all night long.
> *Hamlet*, I. i.[1]

It is the miracle of Eternity as simultaneous succession. It is the moral paradox of Christ made sin for us and not merely made flesh.

Such is the philosophic, the mystic miracle, as we might call it, in the gospel's action. But it involves also the psychological miracle of the new creation in us, far deeper and diviner than any reinforced amendment or subsidized improvement of ours, even if the help is God's. And at the height and heart of it all is the moral miracle of grace, that the absolutely holy should so much as touch the unholy, to say nothing of His touching to heal, redeem, and save into His Kingdom.

It is a current demand (and a valuable) that more should be done in the way of psychologizing religion, of using for its intimacy some of the skill in winding ourselves into the recesses of the soul which is shown, for instance, in the modern novel with so much power and with varying effect. But it is still more necessary that religion should be moralized, that its ethic should be adjusted anew to the moral miracle of our forgiven freedom. We should come to feel that where religion is most deep, in Christian or Pagan, so much the more at home it is in the region of moral miracle, however critical it may be of miracles in particular and detail. For religion is mystical *action*, it is not brooding on mystery, nor absorption in it. It is not spiritual imagination or elevation alone. The greatest miracle in the world and the least imitable is the love of enemies. It is Christ's chief miracle, and it takes another miracle to reproduce it. To those who believe Christ is thus precious. If they cannot do a miracle they *are* one, and one of His. They are more than conquerors, they are redeemed.

[1] By the way, is this not one of the most liquid and musical lines in English poetry?

In the Study.

THE CHRISTIAN YEAR.

Epiphany.

'The glory of the Lord is risen upon thee.'—Is 60[1].

1. THERE is no great word of which we have lost the use so entirely as this word 'glory.' We never employ it in conversation, we seem to have no occasion to employ it. We never come across it in our reading, unless it be in a rare poetical phrase, such as 'the glory of the sunset.' We do not hear it even from the pulpit except in the quotation of some text of the Bible.

And yet it is a very great word. In the Bible it is used with remarkable frequency and apparently in a vast variety of meanings. 'Nevertheless,' as the author of the article in the DICTIONARY OF CHRIST AND THE GOSPELS says, 'the underlying thought is simpler than would appear.' And he adds, 'The glory of God is His essential and unchanging Godhead as revealed to man.'

2. Mark the words 'as revealed.' The glory of God is His nature *when it is seen*. Our Lord speaks of 'the Son of man coming on the clouds of heaven with power and great glory' (Mt 24[30]). When He was upon the earth His essential nature was not known. He greatly desired that it should be known, for in that lay all the hope for men. And so He prayed the Father, and said, 'Glorify thou me with thine own self with the glory which I had with thee before the world was.' And He knew that the day was coming when it would be known—when, as He said, He would come on the clouds with power and great glory.

3. What is the 'essential nature' of God? It is goodness. We must not hesitate to use that word. We have not altogether lost the use of it yet, as we have lost the use of 'glory.' And we must not lose it. It is the very word that God Himself used when He spoke to Moses. Moses said, 'Shew me, I pray thee, thy glory.' And God answered, 'I will make all my goodness pass before thee' (Ex 33[18. 19]). His goodness is His essential nature, and when His goodness is *seen*, that is His glory.

4. We may see His goodness in many ways. We may see it in the earth, if we have eyes to see. When Isaiah had his vision of God's holiness, he was told that it does not require a supernatural event to see the holiness, which is another name for the goodness, of God. The Seraphim sang their song of adoration, and said, 'Holy, holy, holy is the Lord of hosts; the fulness of the whole earth is his glory.' Our English versions translate the words of the Seraphim, 'The whole earth is full of his glory,' which is quite true, but not an accurate translation. And the accurate translation is better: 'The fulness of the whole earth is his glory.' For this earth of ours is a world on which He has lavished the riches of His nature. It is a full earth. At the return of every season we scatter a few seeds on the soil of it, and it brings forth 'some an hundred fold.' Test its inexhaustibleness, He seems to say. It is full of the goodness of God. And when you see how full it is, you see the glory of God. Its fulness is His glory.

(1) Do you remember the very first occasion on which the glory of the Lord is spoken of in the Bible? It is when the Israelites, on their way through that great and terrible wilderness, complained that they had not food enough. 'And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord' (Ex 16[6]). Well, what happened in the morning? In the morning the people rose betimes, and looked out, and behold upon the face of the wilderness lay a small round thing, small as the hoar frost on the ground. It was the manna.

Where had it come from? Some say it came from a small creeping plant that maintains a precarious existence in that very wilderness, or did so once, and that there was no miracle about it. But what do they mean by a miracle? If it was 'an edible lichen,' and if the same edible lichen is found in Arabia to this day, what then? The fulness of the whole earth is His glory. On that morning, and not before, the Israelites saw how possible it was for God, and how easy, to say to the earth, Give forth some of thy fulness that they may see how good I am. And the earth gave forth of its fulness in the form of 'a small edible lichen,' till all the Israelites ate and were filled.

(2) One day a great company of the descendants of those Israelites were gathered in another desert place, listening to the wonderful words of the Son of God. The day wore away as they listened and wondered. When evening was at hand His disciples would have sent them away that they might go into the villages and buy themselves bread, 'for we are here in a desert place.' But He said, 'Give ye them to eat.' And very soon they were all satisfying themselves with bread, five hundred of them, besides women and children, as they sat in batches, like beds of flowers, among the green grass. Where had the bread come from? It came from 'the fulness of the earth.' The five loaves which they had were capable in His hands of being turned into as many loaves as were needed, to the great joy and satisfaction of that astonished

multitude, just as the 'precious seed' which the sower goes forth with in the spring-time becomes in the autumn great sheaves of joy and thankfulness. And they who had eyes to see said afterwards, 'We beheld his glory, glory as of the only begotten from the Father.'

5. But the fulness of the whole earth covers other things besides loaves of bread. When God promised to make all His goodness pass before Moses, and thus show him His glory, He added, 'And I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.' Grace and mercy belong to God's goodness, and when we come upon Him in the exercise of them we see His glory.

Now we come upon God in the exercise of grace and mercy best of all in the Cross of Jesus Christ. For that Cross is His mercy and His grace in active evident exercise. Or, to take mercy and grace and express them in one word, we find in the Cross of Christ the activity of God's self-sacrificing love. We do not reach the height of the glory of God till we have reached the love of God. Is not this His nature? 'God is love.' Let us not drop goodness, but let us see to it that goodness takes exercise to keep itself warm. Let us say that the goodness of God is the love of God; and when we find the loving goodness of God going forth to men in the Cross of Christ, let us say, with the joyful surprise of the early disciples, 'We beheld his glory.'

First Sunday after Epiphany.

'And Jesus advanced in wisdom and stature, and in favour with God and man.'—Lk 2^{52}.

From the time when Jesus at the age of twelve visited Jerusalem with His parents, there is an interval of eighteen years until the date of His baptism, during which we know next to nothing of His life. Our text informs us that He returned to Nazareth from the holy city, and was subject to His parents; from another place, where He is called 'the carpenter,' we learn that He followed that employment; from another still, we learn that His manner was on the Sabbath day to read the Scriptures in the synagogue. These are all the particulars left on record for us belonging to this period of a life more glorious, more eventful, than any other since the world began.

But Archbishop Trench has observed that the reserve, the sacred silence of the Word is richer, fuller of meaning, more teaching than the narrative of ordinary history. In the spirit of that remark let us inquire, as far as can be done, what was the use of the early life of our Lord, and how it bore upon the later periods of His public ministry? Can we not make it strongly probable that a divine wisdom presided over this silent interval, laid up in it treasures of thought and character for His future years, and fitted Him in the stillness and lowliness of the Galilean village for the highest office that man ever filled?

Are there any who do not believe in the normal human development of the Lord Jesus? To such persons He is a simple miracle of existence; one who knew, when a child, whatever He knew when a man; one in whom there was no growth nor advance; always and equally full of God; and by consequence hiding His knowledge from the first, until the occasion came for making use of it. But this is a very false and unscriptural view. It is inconsistent with our text, which tells us that Jesus *increased* in *wisdom* and *in favour with God*. It would, in fact, make the man Jesus a mere appearance, a vehicle for concealing omniscience. It thus presents Him to us, no longer as growing and rising according to the law of incorrupt manhood, but as a prodigy, having nothing in common with man in the movements of His intellect, and therefore incapable of exercising the feelings of a human finite soul. That thus in fact the human in Christ must be destroyed is apparent. Such a view of Him gets no support from the gospel, nor from ancient faith.[1]

Yet when we say that our Saviour's childhood and youth were a growth or progress from lower to higher degrees of knowledge and wisdom, we do not therefore impute to Him error; for whilst simple ignorance is no sin in any child or man—unless it be of those things which all men are bound to know—error is more than this—it is a deliberate fault of judgment, and therefore sin; and in Him was no sin. On the other hand, growth in wisdom and knowledge is a kind of perfection; it is the perfection of the creature to increase in the knowledge of the Creator, to be changed from glory to glory, to advance more and more to the likeness of the unchangeable goodness.[2]

What, then, were the influences under which He grew in wisdom and was prepared for His ministry?

1. First and foremost let us place the mother and the home. These are the paramount forces in the training of a child. The mother, and not the schoolmistress, is by nature itself made the teacher of the human race. From our mothers—or from those who act a mother's part—we learn, each of us, to speak, and to walk, and to love. By her

[1] T. D. Woolsey, *The Religion of the Present and the Future*, 11.

[2] W. R. Churton, *Theological Papers and Sermons*, 179.

the first and lasting lessons are taught of obedience, of punctuality, of patience, and of trust. And, therefore, when God sent forth His Son into the world, to be born of woman, one woman was predestined for that unique honour who was pre-eminent in every feature of the saintly character. So much at least we may say, after reading what Scripture tells us of the sayings and doings of the Blessed Virgin Mary. Of the foster-father, Joseph, Scripture tells us less; we are left to infer that he was early removed by death. But in one emphatic word we are plainly told that Joseph, the husband, was a *righteous* man. The home, therefore, where our Saviour was born and nurtured was a home of simple piety towards God and man, a household where pure and gentle thoughts, honest words and deeds, generous and holy feelings lent their natural fragrance to the daily life.

2. But, again, 'Jesus increased in wisdom,' through intercourse with Nature. His eyes were continually open to the glories of nature round Him, and His mind was peculiarly sensitive to the truths that nature taught. The wholesome air of the hills and fields of Galilee breathes ever in His utterance. Nor shall we wonder at it when we recall the fact that most of the life of Jesus was passed amid scenes of beauty. Nazareth itself, no doubt, was a mean enough place—a cluster of flat-roofed dwellings, steep streets, and crooked cross-ways, huddled together in an amphitheatre of chalky hills. Yet spreading all round were lands of such rich fertility that an old-time traveller likened them to Paradise. Here were green gardens and luxuriant cornfields. Here was abundance of olives and fig-trees and vines. Here, too, were streams, and variegated flowers, and herbs of sweet perfume. Above and behind the town there rose a hill, which Jesus in His youth must many a time have climbed. And from its summit one might gaze on a magnificent panorama of plain and vine-clad valley, of mountain-peak and river gorge, and the blue of a distant sea. For thirty years it was the prospect of our Lord. Upon that hill, swept by refreshing breezes—the grass beneath, the azure heights above—the Saviour felt His soul expand in sympathy with nature, in which He saw reflected—oh, so clearly—the loving-kindness of His Father's heart.

3. The silent years at Nazareth enabled Him to meditate long and deeply on the Scriptures. A striking characteristic of our Lord, from the first moment of His public ministry onward, is His reverence for and familiarity with the Scriptures. In the wilderness the tempter is rebuked by sentences from the divine word. At the Last Supper, the words which institute the rite, take their colouring from certain most important passages in the prophets. His words of agony on the cross are in the language of the 22nd Psalm. And when the risen Lord appeared to His disciples, He 'opened their understanding, that they might understand the Scriptures.'

4. Jesus, no doubt, attended regularly the ordinary worship of the synagogue, as we see Him in this day's Gospel beginning at the first opportunity to attend the great festivals in Jerusalem. The synagogue and its influences were, no doubt, closely connected with His growth in wisdom. Week by week for more than twenty years He heard the Old Testament explained during the service of God. All the tender and softening associations which belong to our memories of the religious worship of our youth belonged also to Jesus. We carry these memories with us through manhood. They tell insensibly upon our life. Great is their power to warn us in temptation, to guard us from the first approach of ill, to remind us of innocence, to keep before us an ideal of goodness, to prevent us from being wholly enslaved by the world, the flesh, and the devil.

5. Once more, 'Jesus increased in wisdom' through intercourse with men and women. Our Lord was not denied such means of self-education as companionship affords. He never was a solitary. He loved, indeed, the quietness of the deserts and the hills, but He also loved the breathing crowds, the eager populations of the villages and towns, the busy life of the streets. At fountain and in market-place He mingled with the people, and with searching, questioning gaze He studied them. The farmer, the slave, the officer of justice, the dealer in pearls on the sea, the long-robed Pharisee and the anxious housewife, the labourer waiting to be hired and the criminal dragging along his heavy cross—all the types He knew. And was it not fitting that He who became pre-eminently the Friend of man should first Himself have gained experience of man?

6. Lastly, He wrought with His hands. 'Is not this the carpenter?' The hands that made the heavens made ploughs and household furniture. The hands that were nailed to the cross themselves

wrought in wood. The hands that hold the sceptre of universal power plied the implements of the carpenter's trade. He worked. If you had taken Christ's hand in yours you would have found it rough with labour; and He has been depicted as a young stalwart carpenter, raising Himself for a moment from His exhausting toil at the bench; and while His feet stand deep in shavings, His figure casts behind Him the shadow of a cross. The first Adam worked upon the hard soil to till it; the second Adam laboured to keep His mother when the good Joseph died. Every morning awoke Him to toil.

It is often thought to add to a man's power among men, if he is born in a high place, and commands the respect of mankind as well by his ancestry and station, as by what he is. But the power to act upon men, so far as it depends on feeling with them, and being felt with by them, is generally abridged by position above the major part of mankind: at least, however high a man rises above his fellows, there should be a chord of common feeling, never forgotten and never extinguished sympathies between him and them, which early life on their level had kindled or strengthened. Hence it is that those monarchs who have risen from the people can know them better, and come closer to their admiration and their hearts, than such as have inherited the throne.[1]

Second Sunday after Epiphany.

'Rejoice with them that do rejoice, and weep with them that weep.'—Ro 12^{15}.

1. The power of sympathy, the genuine fellow-feeling with others is a mighty power in the world. It is the most attractive, the most truly winning of all the gifts that man can have. Regarded merely as an accomplishment, it would rank very highly, and many who would scorn to cultivate the real virtue think it incumbent on themselves as gentlemen and men of the world to learn at least to assume its appearance in society.

How many of us can look back to some times of our life when a cheering word has helped us through clouds of difficulties, when a kindly look has made the world seem brighter; surely when we think what we have gained at times from the sympathy of another, we have cause to wonder that so small a gift is ever withheld, that our fellow-men are ever left without that cup of cold water, which it costs the giver such little trouble to bring.[2]

2. But is it needful for the apostle to write in this wise to professed Christians? Surely the very fact that they are Christians implies that their sympathies are rich and ample, stretching across the whole field of man's complex life! And yet it is true to-day, as in the days of the apostle, that there are many Christians whose sympathies are poverty-stricken and scanty. No mourner would ever dream of going to them for sympathetic tears; no child would ever leap toward them for sympathetic joy.

There is a type of piety which is hard, and dry, and severe; it has no gracious tears, it never breaks into winning smiles; it neither laughs nor cries; it is unresponsive. And this type of piety is always in peril of growing harder with the years. It shrinks and becomes more and more exclusive, more and more self-centred, more and more self-contained. The few feelers which it originally possessed are drawn in one by one, or they become benumbed and atrophied; and in later years the entire life is lived in most unbeautiful detachment.[3]

3. Yet the duty of sympathy is bound up with the whole Christian conception of life. It does not depend on the authority of this or that 'text'; it springs directly from our intimate relation to mankind revealed to us in Christ. A Christian without sympathy is like fire without light and heat, a moral impossibility. We say nothing of the *measure* of sympathy of which each individual is capable; that often depends upon the constitution of the individual. Some are deficient in power of imagination; it is difficult for them to realize the experiences, whether joyful or sorrowful, of others; but such persons find the same difficulty in recalling and realizing anew their own experiences in the past. Some, again, feel less acutely than others, are less excitable, and are consequently less easily moved, either by their own joys and sorrows or by those of others. Perhaps the standard of capacity is here in our hand. Do we share the joys and sorrows of others, not perhaps as vividly and intensely as we should feel them were they our own, but as vividly and intensely as a recent similar experience of our own would affect us? But if we have *no* sympathy at all with others, then we are falling short of our duty, we are deficient in the marks of a healthy spiritual life. 'Bear ye one another's burdens,' said the apostle, 'and so fulfil the law of Christ.' 'He that loveth God,' says another apostle, 'let him love his brother also.'

We must learn from experience—our own experience and the experience of other men—how much God trusts to the ministry of human sympathy for the restoration and healing

[1] T. D. Woolsey, *The Religion of the Present and the Future*, 15.

[2] M. Creighton, *The Claims of the Common Life*, 21.

[3] J. H. Jowett, in *The British Congregationalist*, Feb. 21, 1907, p. 180.

of broken, wounded souls. Every miracle of repair that sympathy works is His call to us to suffer with them that suffer, to weep with them that weep. 'When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the Valley of the Shadow of Death, I will fear none ill, for thou art with me." Then was he glad, because he gathered from thence that some who feared God were in this valley as well as himself.' That is what sympathy can do for suffering; it is a light in the dark throat of the pass, the voice of a friend in the solitude that wasteth at noonday.[1]

4. The word sympathy is too commonly used only for feeling with the grief of others, as though that were the only occasion to call out our hearts. No, here as in all parts of human nature there must be no one-sided development, he who would do real good to his fellows must not be content with serving only the hospitals of human souls, he must not reserve his tenderness only for woe, or part with his kindliness only to tears. Does thy brother need thy help on the bed of sickness or in the moments when his heart is wrung by agony, more than he does when the laugh is loud around him and high spirits are rising higher, and excitement is beginning to affect his moral balance? Surely then, too, the kindly look of a true friend, the gentle warning of a trusted companion, is as much needed as in any other emergency of his life.

Joy sympathy is of finer substance than sorrow sympathy. There are many who are touched by another's sorrows who are quite unmoved by his joys. They can 'cloud over' at the story of his grief; they do not shine at the recital of his triumphs. They can play at funerals; they have no taste for weddings. They can moan, but they cannot sing. Their joy-bell is very rusty and creaky, while their passing-bell is in excellent order. All this means that the joy in human life is enormously impoverished. We do not go out of ourselves; we stay too much at home. We have no splendid correspondences with our fellows, and we do not warm ourselves at their fires. We just dig down into our own hearts for our joy, or we cultivate a little garden patch of our own affairs, and we don't seek our delight in a wider public good. Our quest is confined to self, and does not cover our brother. And so our joy is not 'full.'[2]

Third Sunday after Epiphany.

'And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear.'—Is 65^{24}.

That is God's promise in regard to prayer. Is it our experience? Have we found that we had scarcely uttered our request when it was granted? We have not. And the reason lies, not in God, and not always in the kind of request that we make. It nearly always lies in ourselves. Not what we ask but what we are—that determines God's silence.

Look at Christ on earth. Three times He had requests made to Him, and each time He refused to answer. The men were His judges—Caiaphas, Pilate, Herod. Why did He not answer them?

1. Take Pilate first. Pilate was an irreligious man. Once when some disturbance took place among certain Galileans in the Temple, Pilate sent soldiers right into the Temple, who slew some of the men there, and their blood mingled with their sacrifices. Only an irreligious man could have done that.

But he was superstitious, as all irreligious men are. It is the way human nature takes its revenge. For we are made for God, and if we refuse to worship Him we are sure to worship some of His creatures. One day, while Pilate was examining Jesus, a message came from his wife: 'Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.' Think of a judge sitting on the bench influenced in his judgment by a message like that! But Pilate's wife knew Pilate. A little later the Jews warned Pilate that Jesus called Himself a King. Pilate smiled. But when they said that He made Himself the Son of God, Pilate 'was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art thou? *But Jesus gave him no answer.*'

2. Take Caiaphas next. Unlike Pilate, Caiaphas was a religious man. He was the religious Head of the most religious people that the world has ever seen. As High Priest he entered into the Holy of Holies, with the blood of sprinkling, which he sprinkled on the mercy-seat, for his own sins and for the sins of the people. As he returned the people waited for him and he blessed them in the name of Jehovah.

But Caiaphas was a hypocrite. That is to say, his religion had no influence on his life. It was all on the outside: it never affected his will. He was selfish, and all the show of religiousness which he had to go through did not make him one whit less selfish.

One day news was brought to him that a man had been raised from the dead by Jesus a few miles

[1] G. Jackson, *Memoranda Paulina*, 171.

[2] J. H. Jowett, in *The British Congregationalist*, Feb. 21, 1907, p. 180.

from Jerusalem. Caiaphas called together the Council. As they debated what was to be done—for there was some danger that the people would take Jesus and make Him their King, and then the Romans would hold Caiaphas and the Council responsible for the rebellion—Caiaphas rose and said, 'Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die.' And from that time they watched until they got their opportunity.

When Jesus was brought before Caiaphas, he had already resolved to condemn Him to death, and his witnesses were at hand. But they did not agree well, and Caiaphas took the matter into his own hands. He 'stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? *But he held his peace, and answered nothing.*'

3. Take Herod last. Unlike Pilate, Herod was a religious man, and unlike Caiaphas he was really a religious man. All the Herods had an interest in religion. It is doubtful if they would have been able to keep their thrones but for that, for they were not Jews at all, but Edomites. This Herod, called Antipas, had clearly a genuine interest in religion, though no doubt it was a religion that we should not much appreciate. He heard that a great preacher was in his neighbourhood, John the Baptist. He invited him to his palace and gave him a chapel to preach in. He went often himself to hear him, and we are told that 'he did many things' which John bade him do—a good test of a hearer's sincerity.

There was one thing, however, which he would not do. He was guilty of a sin, and he would not give it up. He was living with his brother Philip's wife. And because he would not give up that sin Herod lost his interest in religion and all the joy of doing things for God. It was a gross sin, but it does not take a gross sin to destroy a man's religious life. A little sin will do it if he persists in it. The day was not far off when Herod had to give an order to the executioner to take off the head of the preacher whom he had often heard with so much pleasure.

By and by Herod went up to Jerusalem to the Passover. It was the Passover to which Jesus had gone up to die. As He was being tried by Pilate some one remarked that he belonged to Galilee, of which Herod was king. Pilate jumped at the relief. He sent Him across to Herod for trial. Herod was glad when he heard that Jesus was coming. He had been anxious for a long time to see Him. When he first heard of Him, he had said a very strange thing. He said, 'It is John, whom I beheaded: he is risen from the dead.' No doubt he often regretted [illegible]ish speech; but a man's conscience is sure, sooner or later, to make a fool of him, if he outrages it.

But now Jesus was coming to him. Herod hoped to hear Him speak. Perhaps he might again thrill under His words as he had done under the preaching of John the Baptist. 'And he questioned him in many words; *but he answered him nothing.*'

Virginibus Puerisque.

I.

NEW YEAR 1919.

Cared for.

'And I will bring the blind by a way that they knew not.'—Is 42^{16}.

There were quite a number of young folks in the night train from London on the first Friday of August. They seemed to be nearly all asleep. One little girl woke up with a start about six o'clock in the morning. She could see nothing but what seemed to her great hills all round about. 'Oh, mother,' she cried, 'how have we come here? Was the driver awake all the time? And the guard? And the man who punches the tickets? Everything is so different. Those hills look as if people could build a whole new, big city like London upon them. You could climb up to heaven by them; couldn't you, Mummie?' While the little girl had been sleeping, quite a company of people—the driver, the guard, and the stoker—had been awake and working, so that she and all the other children might have a safe journey. Mothers too had been on the watch most of the time. Even if they did go to sleep for a few minutes, they often woke up to tuck in the wraps about their little ones.

The passing of these years from 1914 till now has been for you boys and girls just like a long night journey. Although for the greater part of the time you felt quite comfortable, now and then there came ugly jolts which you did not like; they brought you unpleasant nightmares. But somehow you always managed to fall asleep again. Now, on this New Year's Sunday of 1919, you are wide awake. Are you not? 'How changed things

are,' you said that week in early November: 'The nights are no longer dark, boys send up fireworks and nobody finds fault with them. Will it always be so?'

1. God has indeed been very good to you boys and girls of this country in letting you dream away what have been years of sorrow and anxiety to many. Think of it; all the time there were dear ones fighting, even giving their lives that you might be led into the light and peace of this New Year. It was not possible for the Belgian children, and many of the boys and girls of France, to forget things as it was for you. They were frightened always. But to-day they welcome 1919 with you. You can scarcely grasp what peace means to them. They are amazed as they strain their eyes and look first to one side and then to another. It is as if they looked out on a great tract of country where not only new cities but a new world might be built.

There is a novel by a writer called Mark Rutherford. It is called *The Revolution in Tanner's Lane.* He tells of how the boys of a certain tiny hamlet would, on a holiday, trudge the three dusty miles down the lane from the village to the coach road and back again just for the delight of reading the wondrous words 'To LONDON,' 'To YORK,' on the finger-post at the end of the lane. It was a glance into something great beyond speech to the boys of Cowfold, just as it was to the little girl when she saw the Scottish hills from the railway train. Or, better still, one is reminded of the historic occasion described by Keats in one of his Sonnets. Some of you must have read it at school. He is writing of what he felt when he first looked into the translation of Homer made by an English poet called Chapman:

Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He star'd at the Pacific—and all his men
Look'd at each other with a wild surmise—
Silent, upon a peak in Darien.

2. But neither you nor the little French and Belgian children must remain standing silent in wonder. To-day, you are hand in hand not only with them but with your sisters and brothers of Serbia, Italy, America, our own Canada, Australia, and other countries. It is for you to make up your minds to get ready to do your share in the making of the new world in which we trust peace is at last to reign. It is a big prospect. You each have a part to play. And God will help you to do it aright if you ask Him. Standing on the threshold of the wonderful New Year 1919 resolve that with God's help you will live to carry out what your fathers and brothers have fought and given their lives for. Thinking of how you were protected during those sad years brought to my mind part of a little poem I read not long ago. Remember the soldiers as you listen.

I build a strong tower for the Children, the Children,
With moat and portcullis I keep it still,
The foe clangs without, but within it the Children
Sleep soundly and sweetly till cock crow shrill.

I wage a holy war for the Children, the Children,
My hand against the world that they may live,
I am cunning and crafty as the fox for her children,
Wise as the serpent lest the Children grieve.

Unless the Lord build it, the house for the Children,
Unless He be with me my labour's vain,
He has thought it, and planned it, the fold for the Children,
Where the lambs are folded without fear or stain.

I fight the holy fight for the Children, the Children,
The Sons of God, glorious, sit down at my board,
Though foes hem us in, shall I fear for the Children,
Fighting the strong fight in the Name of the Lord?

'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' It was God Himself who led on the soldier boys, and took care of *them.*

II.

The Banner of Victory.

'In the name of our God we will set up our banners.'—Ps 20^5.

On the day the Armistice was signed by Germany, I walked down the streets of one of our

big cities, and what do you think I saw?—Well, just what you might have seen in any of the cities or towns of England that day—crowds of boys and girls shouting and singing and waving flags. Most of the people I met were smiling, but the boys and girls were the happiest of all as they waved their banners of victory. It was the greatest day in their lives.

Now, boys and girls, what you did that day I want you to do always. I want you always to carry a Banner of Victory, and the other name of that Banner is the Banner of Righteousness.

The Psalm from which our text is taken might be called the National Anthem of Israel. It used to be sung before the Israelites went out to battle. Now the Israelites were God's chosen people. When they fought they felt that it was God's battles they were fighting. So when they went forth to battle it was in His name they set up their banners, and then they felt sure of victory.

Now the Banner of Righteousness has God's name on it, and that means two things. It means first that *we are fighting for Him*, and second that *He is fighting for us*.

1. It means that *we are fighting for Him*. All those who fight for right within and without are fighting for God. But why should we fight for right? I want to give you three reasons.

(1) The first is that any one who is not to be on the side of right is to be quite out of it. It is going to be the fashion, as it never was before, to champion right and justice. But that is a poor reason. I will give you a better.

(2) And that is that *we owe it to the men who laid down their lives for us*. They died for us and for the cause of righteousness, but they left their work unfinished. I don't suppose there is a boy here who hasn't regretted that he wasn't old enough to go and fight. But boys, there is something for you to do too. You can live for the cause they died for. You can take up the task they laid down. You can fill the blank—you and you alone. Will you do it? Will you stand for all that is brave, and true, and honourable, and pure?

(3) That brings me to the third reason—*because the country, the world, is looking to the boys and girls to build it up again*. And you can never have a good world without good people in it.

Boys and girls, have you realized how tremendous it is to be alive to-day, how stupendous it is just to be a boy or a girl? I would give a gold mine to be a boy or a girl just now. You are standing not only at the beginning of a New Year, but at the beginning of a new era, and what sort of era it is going to be depends largely upon you. What kind of world are you going to make, boys and girls? We are waiting to see?

2. But there is one thing we must not forget, for if we forget it our Banner of Victory may turn into a Banner of Defeat. If God's name is on our banner then it means that *He is fighting for us*. He is fighting for us when we are fighting for Him, and that means that we are under His protection and can suffer no harm.

Once during a time of martial law in Havana there was a street row and a man was shot. Every one ran away except one Englishman who had nothing to do with the row. As he was on the spot he was arrested. Somebody was found to swear that he was guilty, and he was sentenced to be shot the following morning. Now news of what had happened came to the ears of the British Consul, and the next day he went to the place of execution and claimed the man as a British subject. The officer in command of the firing party showed his orders and said he could not release his prisoner. Then the Consul asked permission to shake hands with the condemned man before he was shot. This the officer granted, and the Consul walked up, drew a Union Jack out of his pocket and threw it round the Englishman. 'Now,' he said, 'shoot if you dare!' The officer could not shoot through the flag without insulting the British nation, so he applied for instructions to the Governor, and the prisoner's innocence was soon proved.

There is a verse in the Song of Songs which contains these words, 'His banner over me was love.' If God's love is all round us and over us then no enemy can really harm us. We may bear the scars of many a tough fight, but we shall win through in the end.

III.

'The onyx stone.'—Gn 2^{12}.

How many precious stones do you know? Count and see. I expect all of you know a diamond and a ruby, an emerald and a sapphire, an amethyst and a turquoise. That makes six. How many precious stones do you think the Bible knows? Nineteen! And if we add what we may call 'the precious stones of the sea,' the

pearl and the coral, that makes the list total twenty-one.

You will find most of these precious stones in three great lists. The first list is in the twenty-eighth chapter of the Book of Exodus, and it is repeated in the thirty-ninth chapter. That list is a description of the twelve jewels which Aaron the first Jewish high priest wore on his breastplate. There were four rows of stones, three in each row, and each stone had the name of a tribe engraved on it. When Aaron went into the Holy Place to intercede with God for the people he put on this wonderful breastplate. He carried, as it were, the names of the tribes on his heart when he entered the presence of God. And as the light of the Holy Place fell on the twelve jewels they flashed and glowed as if they were living.

The second list you will find in the twenty-eighth chapter of Ezekiel; the stones mentioned there are those worn by the king of Tyre. There are nine of them, and you will notice that they are all stones that were mentioned in the first list, though the order is different. Between the time of the first list and the second, nine hundred years had passed. Seven hundred years after the second list a third list appeared. You will find it in the twenty-first chapter of Revelation. The stones spoken of there are the twelve foundation-stones of the New Jerusalem, the City of God which is to be, and which John the Apostle saw in a vision. If you read over that list you will notice that eight of the stones we have already met, and four are strangers. The four new stones have names which look hard to spell and difficult to pronounce. Try them. Chalcedony, Sardonyx, Chrysolite, Chrysoprase.

Besides these three lists you will find the names of jewels scattered through many pages of the Bible. You see the Jews were an Eastern people, and Eastern nations set greater store by gems than we do. You have only to look at the picture of an Indian Prince with his magnificent strings of pearls and his jewelled sword and his turban clasped with an enormous emerald—you have only to look at him to see how much jewels mean to those in the East. An Eastern counts them his most cherished possession. Instead of putting his money in the bank he buys jewels. He thinks of them as living. He believes that they bring to their wearer health, wealth, happiness, strength, long life, and fame. He fondly hopes that they will keep away from him evil and misfortune. He even imagines they will wash away sin.

We don't go so far as our Eastern brothers, but still we too love jewels. We admire their wonderful colour and their fascinating sparkle, and we like to hear the many stories that are told of them. Let us see if they have any special message to give to us.

We are not going to take any of the lists we have mentioned, but we are going to make up a list of our own — a stone for each month. Perhaps you may have heard people talking about their birth-stone. They were going back to an idea which the old Romans had that every month of the year had its own precious stone. The Romans said that if you were born in a certain month you should wear the stone belonging to that month. It would bring you good luck. They also wore a talisman made of the stones of the month set in their proper order. Of course we are too sensible to think that merely wearing certain stones will bring us good fortune, but let us see if we cannot make a talisman of our own out of twelve of the Bible stones.

Our stone for January will not be the garnet, which is the stone the Romans chose for it, but the very first precious stone mentioned in the Bible. Look up the second chapter of Genesis. In the last three words of the twelfth verse you will find our text—'the onyx stone.'

How many of you know an onyx stone when you see it? And how many of you can tell me why it was called an onyx? Some of the bigger boys and girls who are learning Greek will be able to help here. They will tell us that the onyx stone is named after the finger-nail. There is a whitish half-moon at the base of your finger-nail, then there is a broad bank of pink, and then there is, or should be, another narrow strip of white. The onyx is a banded stone, and the Greeks thought the markings on it resembled those on the human nail, so they called it the 'finger-nail' stone. The best known onyx is formed of layers of black and white, but there are onyxes of other shades besides. Many of them have a layer of red, and these are known as sardonyxes.

You must have seen an onyx many a time though you may not have recognized it. Perhaps Granny has a brooch with a beautiful head carved in white against a black background. You have

often looked at it and wondered if the jeweller glued the white carving on to the black foundation. Well, no jeweller ever glued the one to the other, the two are just one stone, and it was God who made them one ages and ages ago. That stone was once a round lump in the hollow of a volcanic rock, and somebody found it and took it to the jeweller, and he cut it, oh so carefully; and then he carved out of the white layer that tiny delicate head; and the result was Granny's brooch, which she calls her 'cameo.' That is the name given to the figure cut on the stone.

Nowadays we do not admire the onyx so tremendously. Other jewels are more fashionable. But in olden times and in Bible days the onyx was highly prized. It was found in large pieces, so large that even cups have been cut out of a single block. It was tough, yet not too hard, and so lent itself to the engraver's tools. Its coloured layers allowed him to get a striking effect.

I wonder what the onyx stone has got to say to us? If it could speak I think it would like to tell us to be sure to get ourselves well engraved. It would say: 'Boys and girls, try to be beautiful like me. You are like the lump of stone when it comes from the rock. You can be made into almost anything. It all depends on how you are cut. Are you going to let yourself be spoiled by bad cutting? Are you going to let time and chance have their way and engrave on you images faulty, or distorted, or hideous? Or do you wish to be a beautiful gem, fit for a king's wear? Then go to Christ, the best Engraver, and ask Him to take you in hand. Ask Him to do the cutting and the polishing. Ask Him to take you and make of you what He will.'

Shall I tell you the result? Christ will grave on you His own pure image, and He will make of you a gem worthy to be worn in His own crown.

Assyro-Babylonian Astrologers and their Lore.

By Theophilus G. Pinches, LL.D., London.

Though astrology in the Old Testament has no special name, astrologers are nevertheless referred to. As examples take Dn 1^{20} 4^{4} (in the R.V. 4^{7}), etc.; but this is merely a provisional translation, the R.V. rendering of *ashshāph* (Bab. *ašippu* = *ashiffu*) being 'magician,' a much more correct translation. In all probability, therefore, it is the word *Chaldae* (also in Dn 4^{4}) which best expresses the idea of a student of the heavens, that being a speciality of the Chaldeans, either in the restricted tribal sense or with the wider meaning of the learned Babylonian class, skilled in predictions based upon the movements of the heavenly bodies. All the classes of scribes in Babylonia, however, must have had some knowledge of star-lore, whether for astronomical purposes or for foretelling coming events—or simply so as to communicate to their clients the interpretations of the astrological experts of the land.

As distinguished from astronomy, astrology owed its origin to the desire of people of old time to foretell the future. For the Babylonians, the heavenly bodies were not merely 'for signs, and for seasons, and for days and years,' they were also, and especially, tokens—messages even—of the gods to men. This was doubtless more strikingly the case when comets appeared and shooting stars were seen, for these were rare events, such as would attract the attention of primitive folk like the Babylonians at the beginning of their national career. The more orderly courses of the planets ultimately became the groundwork for forecasts of the events of everyday life and mundane history, based upon the assumption that what had already happened when the sun, moon, and planets occupied certain relative positions, might be expected again under like astral conditions.

A considerable time probably elapsed before the Assyro-Babylonians realized the need of records of their observations as data for foretelling events. If astrology had its origin, as is probable, before the development of the art of writing, that art had naturally to attain sufficient perfection to enable the details to be duly set out. The date of this development may be estimated at four or five thousand years before Christ, but the earliest

astrologers probably trusted to their memory—indeed, it is doubtful whether any systematic records of celestial happenings were made many centuries before the time of Sargon of Agadé (about 2800 B.C.), whose lunar omens and similar records are especially interesting.

It would therefore seem probable, that as chemistry is the offspring of alchemy, so astronomy is the child of astrology. Those who made the records for the purposes of deriving forecasts therefrom naturally came to know a great deal about the heavenly bodies, and a scientific study of their movements must have been the result. This naturally conflicts with the generally received opinion, that real astronomical observations were not made until the Persian period in Babylonia—an opinion due to the fact that the most systematic records of a really astronomical nature belong to that age. Their non-existence at an earlier date, however, is not provable, and is negatived by the details of the early forecasts. That the later records may have been much more detailed and exact than the earlier ones may, however, be assumed.

The results of the earlier observations, as recorded on the tablets, show that the Babylonians had recognized and given names to the planets, divided the heavens into constellations, traced the course of the sun through the signs of the Zodiac, and determined certain periods in connexion with the sun, moon, and the wandering stars. This, in the Semitic Creation-story, is attributed to Merodach:

'He built firmly the stations of the great gods—
Stars their likeness—he set up the *Lumaši*,
He designated the year, he outlined the constellations.
He set for the 12 months three stars each.
From the day when the year begins, for signs.
He founded the station of Nibiru (Jupiter) to make known their limits,
That none might err, nor go astray.
The stations of Enlila and Êa he placed with himself.
. . . . . .
Nannaru (the moon) he caused to shine, he delivered (to him) the night.
He set him then as the adornment of the night to make known the days.
Monthly, without failing, he endowed him with a tiara.
At the beginning of the month then, to lighten the land (?),
The crescent shineth constantly forth to announce 6 (?) days,
On the seventh day the tiara [perfect]ing.
The [Sa]bbath doth it then encounter, half-monthly.'

(The remaining extant lines, which are imperfect, deal with the sun and his path in the heavens.)

The British Museum tablet 81-7-27, 22 (discovered by Hormuzd Rassam), gives the following details:—

> Three months of the year, Nisan, Ab, and Chisleu, belonged to Akkad in the astrological tablets; three others, Iyyar, Elul, and Tebet, to Elam; a third three, Sivan, Tisri, and Sebat, to Amurrû, the West-land; and finally Tammuz, Marcheswan, and Adar, to Subartu and Gutiu (Assyria and Media).

The night-time was divided into three watches, the first being that of the evening, which, in the event of an eclipse, referred to Akkad, the second was the middle-watch, which referred to Amurrû, the West-land, whilst the third was the morning-watch, indicating that the omen affected Elam.

The cardinal points were the south, the north, the east, and the west; the first pointing, in the case of an eclipse, to Elam, the second to Akkad, the third to Subartu and Gutiu, and the fourth to Amurrû.

After this the tablet speaks of the countries affected by the portions of the moon eclipsed. The right of the moon meant Akkad, the left Elam, the top of the moon Amurrû, and the back (bottom) of the moon Subartu and Gutiu.

Certain numbers come next, 13 standing for Akkad, 14 for Elam, 15 for Amurrû, and 16 for Subartu and Gutiu.

The next paragraph informs us that an eclipse of the evening indicated Akkad, the midnight-eclipse Subartu and Gutiu, and the morning eclipse Elam.

Such was the system of the Babylonian (and Assyrian) astrologers for determining the bearings of eclipses on the nations with whom they came into contact, and all other astrological indications may be regarded as having rested upon the same arbitrary basis.

Many tablets exist duplicating and confirming

these indications, one of the most important being the rather extensive series known to the earlier assyriologists as 'the illumination of Bel,' but which ought really to be called, from its opening words, 'When Anu-Enlilla.' This was a very complete series of illustrations of the way in which the recognized rules and explanations of the movements of the heavenly bodies, and the eclipses of the sun and the moon, with their oppositions and conjunctions, in every conceivable combination, were to be applied and interpreted; and the numerous reports of the astrologers of Assyria (and probably of Babylonia as well) show how constantly they were studied, committed to memory, and consulted. The following is a rough rendering of some of the instructions addressed to Babylonian astrologers:—

> 'Thou shalt acquire (a knowledge of) the 12 months of the year—the 360 days which is the amount from the New Year festival (to its end); the requirement for the estimating of daylight, for the observation of the stars, (and) for their mass (full number); the agreement of the beginning of the year with the star Dilgan (otherwise 'Babylon's water-channel'); the appearance of the moon and the sun for the month Adar and the month Elul. Thou shalt announce, thou shalt then send, the shining and the appearance (variant: shinings and appearances) of the moon monthly; the balancing of the stars and the moon thou shalt co-ordinate, and let it bring thee (reveal to thee) then the months of the year (and) the days of the month—send then whatever thou doest. . . . To determine the disappearance and the reappearance of the moon, lord of the month, and the year (Defective),[1] the 12 months thou shalt hold in thine hand; to determine the days . . . the balancing of the stars and the moon thou shalt hold in thine hand.' . . .

These directions are preceded by the titles of works (14 and 11, total 25) with which the student aspiring for the position of Astrologer in ancient Babylonia had to make himself acquainted.

This tablet afterwards gives the names of the months of the Babylonian year, with indications as to which of them are lucky or unlucky for the soldiers' entry into camp, starting on a military expedition, or for the defence of a city or country. Then come the watches of the night, the first or evening-watch being unlucky, the middle watch lucky, and the third or morning watch unlucky, for speeding an army upon an expedition; and the first lucky, the second unlucky, and the third lucky for the capture of the city, the capture of a city and its army; and 'to plan an expedition the corresponding (times of) the day' were lucky.

Such were the first elements of his science which a prospective Babylonian astrologer had to master.

But in addition to the above, the astrologers of Babylonia and Assyria had to know the name-changes of the various heavenly bodies—a complication of their forecasts, for the great gods were identified with a different stellar deity in every month of the year. This, at least, is what we find indicated for Jupiter and Venus, and it is probable—indeed, almost certain—that the sun-god, the moon-god, Mars, Saturn, and Mercury changed their names in the same way.

As to the astronomical knowledge which was needed, he had to distinguish the seven *tikpi*, the seven *lumaši*, the seven *mâšu* or 'twin stars' (the Great Twins, the Little Twins, the Twins which stand before Sibzina, the stars Nin-šar and Ura-gal, otherwise Nergal and Aḫbitu^{m}, the stars Nabû and Lugal (Regulus), Šar-ur and Šargas, and, finally, Zibanna, otherwise Zibanitu^{m}, the Scales.

After this come the seven *Lu-bat-meš*, otherwise *Udusamune*, or planets, which may be repeated here on account of the order in which they occur, which is as follows:—

> 'Sin and Šamaš (the moon and the sun), Dun-sig-êâ (Jupiter), Delebat (Venus), Udu-sumun-mul-Sag-uš (Saturn), Udu-sumun-gu-utu (Mercury), Muštabarrû-mûtânu (Mars), Seven planets.'

As the moon was regarded as existing before the sun, the name of Sin, the moon-god, comes first.

The tablet which identifies Merodach (Jupiter) and Ištar (Venus) with a different star or constellation for every month of the year, is the text, well known to assyriologists, which attributes to Venus not only a female, but also a male character

[1] A note by the scribe indicating that his original was damaged.

(*Western Asia Inscriptions*, vol. iii. pl. 58, 30 and 31b). The lines in question read as follows:—

'A star in the female stands (the goddess) Delebat at sunset;
A star in the male stands (the goddess) Delebat at sunrise.'

Though we have to read the phrases as Semitic, the wording is Sumerian (*sala-ta*, 'in the female'; *nitaḫa-ta*, 'in the male'); but the scribe has been so good as to translate these expressions for the reader—the first by *sinnišat* and the second by *zikarat*. That this double sexuality should have been always the case at sunset and sunrise seems strange, but it may refer to the influence which the planet Venus was regarded as having over births. Apart from the fact, however, that the power of controlling births was attributed to the moon, the planet Venus was regarded at some point of her course as developing a beard (*ziqnu zaqnat*)—a circumstance which suggests her identity with Tammuz, who, with the Babylonians, would seem not to have been like the beardless effeminate Adonis of the Greeks, but full-bearded, like the men of Babylonia.

The moon's influence with regard to births is shown by the following, taken from an astrological report:—

> 'If a halo surround the moon, and Regulus stand in the midst thereof, pregnant women will that year bear male children (*êrâti zakkâre âlada*).'

The following refers to Ištar or Venus being bearded:—

> 'If Delebat in the month Nisan develop a beard (*ziqnu zaqnat*), the people of the land will bear males. In the middle of that year tariff will be low. The growing beard (means) the beard to be bright (*ziqnu nabâṭu*), she grows brilliant (*ba'lat*), she beams (*nibât*). Stars at sunset before her or by her side then stand.'

Here we seem to have a very clear explanation of what 'bearding a beard' means—it is when the brightness of Venus seems to be enhanced and she is accompanied by other stars. The succeeding lines have the omens for the remaining months of the year in the same conditions, except that the stars accompanying Venus are in certain cases the other planets.

The study of astrology (or astronomy) gave the Assyro-Babylonians quite a number of words for 'to shine,' and kindred ideas. Naturally Delebat or Venus was admired on account of her brightness, and many of the words expressing the idea explain the group which forms her name. These are furnished by the Constantinople tablet S. 82, which is one of those excavated by Professor Scheil. The words are *namâru*, 'to shine,' *niptu*, 'brilliance,' *šaruru*, 'glory,' *nadû*, 'to throw down' (beams), *maqâtu*, 'to fall' (of beams), and *nipṭa ûbilu* (?), 'it brought brilliance,' this last being apparently an explanation of the two immediately preceding.

That the planets and other heavenly bodies bear names in Sumerian and Akkadian corresponding with those in use at the present time shows that modern astronomy owes much to the ancient Babylonians as pioneers in that science. In addition to these, however, we are almost entirely indebted to them for the names of the signs of the Zodiac and certain other constellations of the northern hemisphere. In this connexion may be mentioned here a little tablet inscribed with 12 lines of writing—8 on the obverse and 4 on the reverse—each of which has the simple ideograph standing for the successive months of the Babylonian year, followed by the character *te* and the name of a group of stars. This use of *te* as a determinative prefix is due to the fact that when it has the value *gal*, 'evil spirit,' it is a homophone of *gal*, 'star' or 'constellation,' which is generally represented by the cuneiform hieroglyph composed of three stars, best known under its dialectic form, *mul*, also pronounced *wul*, and still further weakened to *ul*.

The following is the text of this interesting list:—

1. Nisan	The hired man	The Ram.
2. Iyyar	The Luminary and the Bull of Heaven	The Bull.
3. Sivan	The eternal heavenly Herdsman and the Great Twins	The Twins.
4. Tammuz	*Allul*	The Crab.
5. Ab	The great Dog (*i.e.* the Lion)	The Lion.
6. Elul	The Ear of Corn	The Virgin (Spica).
7. Tisri	The Scales	The Scales.
8. Marcheswan	The Scorpion	The Scorpion.
9. Chisleu	*Pa-pil-sag*	The Archer.
10. Tebet	The Goat-fish	The Goat.
11. Sebat	The Watering-Machine	The Amphora.
12. Adar	The Watering-Channel and the Tails	The Fishes.

In the inscriptions of late date, all these are abbreviated, and reduced to a single character. The first Zodiac constellation, therefore, has not to be identified, as has been hitherto done, with 'the *kusarikku*-fish,' but is the *âg(i)ru*, 'hired man,' or *zikaru*, 'man,' of the bilingual lists. As the month Nisan is for *nig-sang*, 'that which is first,' the question naturally arises whether the first sign of the Zodiac stands also for the same idea. If that be the case, 'the man' or (agricultural) 'workman' was in all probability the first man created, namely, Adam, as a type of the earliest occupation of the human race. It was not until later that the wonderful amphibious creatures came forth from the Persian Gulf to teach the Babylonians letters and the arts belonging to the domain of higher civilization.

It will be noticed that some of the Zodiac constellations have two component parts (see the second and third on the list), and in these cases it is the latter of the two whose name has survived in modern astronomical lore. In the case of the twelfth, there is no suggestion of 'fishes' unless it be in the former half, *îku*, 'the water-channel.' It is not impossible, however, that the character for 'tail,' *gun*, may have expressed some special kind of fish. A kind called *gun-zi*, provided with the prefix for 'fish,' occurs in Thureau-Dangin's *Recueil de Tablettes Chaldéennes*, Nos. 213 and 214.

With regard to the other signs, *Allul* should mean 'crab,' as in the Zodiacal names still in use. *Šittu*^{m}, which is the only Semitic pronunciation for *Allul* known, is regarded as meaning 'misery,' 'distress,' 'sin,' etc. The crab may have been looked upon as a causer of misery—a tormentor—but it is hardly likely that this was his name.

Another problematic but interesting name is that of Pa-pil-sag, corresponding with the Archer. With the determinative prefix for 'god,' this celestial personage was worshipped, with other stellar deities, in the temple of Gula, goddess of healing, at Aššur. His name also occurs, in the same line with Nebo, in a list of 16 deities, likewise worshipped at Aššur, and described as the companions of Aššur, the patron god of that city. The first character of the name, *pa*, is one of the ideographs for Nebo, and raises the question whether Pa-pil-sag may not have been identified with that deity. Or is his name a fuller form of Pa-saga, otherwise I-šum, 'the glorious sacrificer,' the gods' great guardian angel, who watched over the sick? In any case, Pa-pil-sag was the spouse of Gula, the goddess of healing. He was identified with En-urta, who, like Hadad-Rimson, was a storm deity, and we may have here an explanation of his name: 'the man or god (*pa*) fiery (*pil*) of head (*sag*)'—'he of the thunderbolt.' Among the gods of the city of Aššur associated with the god of the same name, we see *Adad*, *Birqu*, 'Hadad Lightning,' on the same line, and again, lower down, *Gibil birqu*, 'Firegod-lightning.' Identified with En-urta, he became also equivalent to the god Mermer, indicated as the four divine winds rushing towards each other—an additional proof that Pa-pil-sag was the god of the storm, and, as such, the 'archer' of the sky, god of the thunderbolt.

Earlier texts give other details, showing noteworthy and interesting changes, but these need special treatment. The number of the tablets, however, whether early or late, shows that the astrologers of Babylonia and Assyria were well provided with material for their special study. The reverence with which the Assyrians regarded the heavenly bodies is shown, among other texts, by the tablet giving the gods of the temples of the city of Aššur, referred to above. The last section of this important inscription speaks of the stars as well as of the gods before whom the king made sacrifices. Also, 'Ištar of the stars' was one of the deities of the temple of Gula in that city.

Literature.

MRS. HUMPHRY WARD.

'Do we all become garrulous and confidential as we approach the gates of old age? Is it that we instinctively feel, and cannot help asserting our one advantage over the younger generation, which has so many over us?—the one advantage of *time*!'

Thus Mrs. Humphry Ward begins her autobiography, *A Writer's Recollections* (Collins; 12s. 6d. net). It is a risky beginning, so many persons 'with the one advantage of time' do become

garrulous and foolishly confidential. But she is not one of them. There is surprisingly little of the ego; there are many amiable and ever memorable estimates of other men and women. Do we grow more appreciative as we grow older? There is just one, of all the women Mrs. Humphry Ward introduces, for whom a little acidity remains; it is Charlotte Brontë. And there is just one man for whom no admiration has yet been evoked; it is Mr. H. G. Wells.

The first surprise of appreciation is Mark Pattison. Mrs. Humphry Ward will not for a moment allow that he is the original of Casaubon in *Middlemarch*. 'The Rector himself (that is Pattison) was an endless study to me—he and his frequent companion Ingram Bywater, afterwards the distinguished Greek Professor. To listen to these two friends as they talked of foreign scholars in Paris, or Germany, of Renan, or Ranke, or Curtius; as they poured scorn on Oxford scholarship, or the lack of it, and on the ideals of Balliol, which aimed at turning out public officials, as compared with the researching ideals of the German universities, which seemed to the Rector the only ideas worth calling academic; or as they flung gibes at Christ Church whence Pusey and Liddon still directed the powerful Church party of the University:—was to watch the doors of new worlds gradually opening before a girl's questioning intelligence. The Rector would walk up and down, occasionally taking a book from his crowded shelves, while Mr. Bywater and Mrs. Pattison smoked, with the after-luncheon coffee—and in those days a woman with a cigarette was a rarity in England—and sometimes at a caustic *mot* of the former's there would break out the Rector's cackling laugh, which was ugly no doubt, but when he was amused and at ease, extraordinarily full of mirth.'

Then follows Walter Pater—Walter Pater and his astonishing sisters. 'Clara Pater, whose grave and noble beauty in youth has been preserved in a drawing by Mr. Wirgman, was indeed a "rare and dedicated spirit." When I first knew her, she was four or five and twenty, intelligent, alive, sympathetic, with a delightful humour, and a strong judgment, but without much positive acquirement. Then after some years, she began to learn Latin and Greek with a view to teaching; and after we left Oxford she became Vice-President of the new Somerville College for Women.' Several generations of girl-students must still preserve the tenderest and most grateful memories of all that she was there, as woman, teacher, and friend. Her point of view, her opinion had always the crispness, the savour that goes with perfect sincerity. She feared no one, and she loved many, as they loved her. She loved animals too, as all the household did. How well I remember the devoted nursing given by the brother and sisters to a poor little paralytic cat, whose life they tried to save—in vain! When, later, I came across in *Marius* the account of Marcus Aurelius carrying away the dead child Annius Verus—"pressed closely to his bosom, as if yearning just then for one thing only, to be united, to be absolutely one with it, in its obscure distress"—I remembered the absorption of the writer of those lines, and of his sisters, in the suffering of that poor little creature, long years before. I feel tolerably certain that in writing the words Walter Pater had that past experience in mind.'

But who can mention in a review half the appreciation of this book?—Matthew Arnold, Swinburne, Lord Acton, Jowett, Stanley, Lord Dufferin, Goldwin Smith, Henry James, Duchesne, Laura Lyttelton, George Eliot, Lady Wemyss. And every one is individual, outstanding, a portrait recognizable at once and to be kept in possession. Of her own great success as a writer all that is said, and it is not too much, is said in excellent taste. The whole impression is of a strenuous happy life. And there is just a touch of regret that it had sometimes been aggressively agnostic. The return of Walter Pater to faith is recorded with a wistful sympathy that is significant. We do not see quite clearly what the influences were that told on her early religious attitude, but she was the niece of Matthew Arnold.

CHRISTIAN ETHICS.

Professor Percy Gardner has written a volume on *Evolution in Christian Ethics* (Williams & Norgate; 5s. net) as a companion to his volume on *Evolution in Christian Doctrine*. His purpose is to show 'that a modernisation and expansion of Christian ethics is as necessary as a modernisation of Christian doctrine; and that the two expansions must take place on the same lines.' It does not seem to be possible to write a history of the evolution of Christian ethics in the same sense as

one can write a history of the evolution of Christian theology. The reason is that Christ was not an ethical teacher. He was a teacher of religion pure and simple. Religion must issue in ethics, that is to say, in conduct. But He left the conduct to shape itself according to circumstances. We wish Professor Gardner had recognized that at the beginning of his book. He does touch it once, but it is when the book is nearly ended. 'Our Founder,' he says, 'did not in this case, as in most other cases he did not, give us a definite rule, but he gave the principle on which rules may be founded.' Did He give definite rules in any case of conduct? He did not.

That fact, taken firmly into account, does two things. It throws the mind on personal religion as that alone with which our Lord concerned Himself; and it leaves us free to apply His religious principles to every problem as it arises, without having first to prove that He was a social reformer, an anti-slavery advocate, a pacifist, and all the rest of it.

This is the only sense in which there is an evolution in Christian Ethics. The principles of religion as stated and exemplified by Christ are of permanent and unvarying validity, but their application varies with the time and circumstances in which His followers live. At the present moment Professor Gardner indicates three directions in which we have to alter the application. We must recognize, first, law and order in the ethical and spiritual just as in the physical world, next, the social and corporate nature of virtue, and then, the 'predominance of active over mere passive or abstentional goodness.'

ETHEL GEORGINA ROMANES.

We have seen so many biographies of young people within those four years that this biography of one who died in early womanhood is no surprise. But it was not the war that developed the character of Miss Romanes or gave her the opportunity of expressing herself. The character is certainly strong, unmistakably strong, courageous and original; but it was first the Home and then the Religious Community that gave it impetus and occasion.

It was a religious home; those who have read the *Life of George John Romanes* will know. It was a home with a 'High' atmosphere. Rex, the pug, 'was brought up in good ways: "died" for Lord Halifax and barked for Kensit at the word of command.' There was intellectual interest enough. And Ethel soon discovered the power of turning round and laughing at herself, and even at her circle. 'The Retreat was very nice, but not the addresses; at least I did not care much for them. Mr. —— is an ultra-Catholic and very controversial—*e.g.* he talked of "Christians and Protestants." I don't like that much in Retreat; it may have its place elsewhere.'

She soon discovered also an interest in theology, an interest beyond all other interests. And she discovered that she could write. There is a long letter, all about three great Christian doctrines—Prophecy, the Incarnation, and the Resurrection—which even the professional teacher may read with pleasure. Of the Incarnation she says: 'He did not come to teach us science or medicine. He came that He might be one with us: that He might have our experience. There is no limit to the humility and love of God. I forget whether it is Bishop Gore in his *Bamptons* who likens this self-limitation of God the Son to our experience of human sympathy. A very intellectual and learned man when trying to understand his little child for the purposes either of teaching him or playing with him or comforting him, becomes in proportion to his powers of sympathy *like* his child—he speaks in its own language, he may even be said to think with a child's thoughts—for the time being. So will a very holy and spiritual person always be the most successful in winning sinners to Christ: though he is so different his power of sympathy is so great that for the time he can stoop and bring himself on a level with the sinner, can see with the sinner's eyes.'

Miss Romanes entered an Anglican Community and was henceforth known as Sister Etheldred. The order to go to India was accepted obediently (by her mother most reluctantly); she came home to die. The biography is written by Mrs. Romanes. The title is *The Story of an English Sister* (Longmans; 10s. 6d. net).

SOCIAL PHILOSOPHY.

Professor J. S. Mackenzie's great gift is simplicity, and there are few greater gifts, whether for a preacher or for a philosopher. His new book he calls *Outlines of Social Philosophy* (Allen & Unwin; 10s. 6d. net). It is an introduction to that ill-

defined science, and all that an introduction ought to be.

Ill-defined science. But Dr. Mackenzie defines it. 'It is to be distinguished from what is commonly understood by sociology; or, if the latter is interpreted in a wide sense, social philosophy is to be taken as a definite part of it.' It is also to be distinguished from ethics. 'Social philosophy might, indeed, be said to be a part of ethics or ethics might be said to be a part of it. On the whole, however, it is convenient to distinguish the two subjects. The one is concerned primarily with the conduct of individuals; though of course we have always to bear in mind that they are individuals living within a community. The other is primarily concerned with communities; though again we must always remember that these communities are composed of individuals, and that the ultimate ends pursued by the individuals and by the communities are essentially the same. But there is enough material relating to the two sides to form separate studies. The relations between them are somewhat similar to those between individual and social psychology.'

So it is the life of men, not of man (which would now be called anthropology). What is the good of it? 'It must be confessed that social philosophy, like philosophy in general, has no directly practical results. It "bakes no bread"; it cannot tell us, in any detailed way, what course it is best to pursue. But to admit this is not to say that it has no practical value. It does help us to see what are the guiding principles by which our course has to be directed. It is well to emphasize this, because some philosophical writers appear to be disposed to deny it. The fact that ordinary scientific study is concerned simply with the effort to ascertain what is, has led some to assume that the study of human life is similar. Such a view may be said to be the converse of that which held that human life is not capable of being an object of scientific study at all, because it is variable. It *is* variable; but it is variable mainly on account of the presence of an ideal to which it constantly looks and tends.'

We are not surprised therefore to find that the most interesting chapter of the book is occupied with the discussion of Social Ideals. What are they? It will be enough to give their names. They are the Aristocratic Ideal, the Democratic Ideal, Fraternity, Equality, Liberty, Personal Development, and Efficiency. This closing paragraph has present application: 'A genuine ideal must contain elements of both aristocracy and democracy; and in what proportion they are to be combined must depend largely on circumstances of time and place. In general, it is probably true to say that, the less fully a people is educated and united, the more necessary is it that it should be guided from above by the best and fittest who can by any means be discovered and brought forward. When the people becomes more of a real unity, when it has well-established traditions and widely diffused knowledge, it becomes more possible to give the democratic elements in its constitution a continually increasing prominence.'

A MODERN MYSTIC.

That undoubted though difficult poet who goes by the name of 'AE' has written a volume of mysticism. He has written it in prose. And his prose is not less finished than his poetry. The title is *The Candle of Vision* (Macmillan; 6s. net).

Mr. George Russell (for that is his name) is a seer of visions and a dreamer of dreams. He gives us to understand that his life is a continuation of visions and a succession of dreams. And the visions and the dreams are very remarkable. Let us quote one of the earliest that he records, in order that we may see where we are.

'Once, suddenly, I found myself on some remote plain or steppe, and heard unearthly chimes pealing passionately from I know not what far steeples. The earth-breath streamed from the furrows to the glowing heavens. Overhead the birds flew round and round crying their incomprehensible cries, as if they were maddened, and knew not where to nestle, and had dreams of some more enraptured rest in a diviner home. I could see a ploughman lifting himself from his obscure toil and stand with lit eyes as if he too had been fire-smitten and was caught into heaven as I was, and knew for that moment he was a god. And then I would lapse out of vision and ecstasy, and hear the voices, and see again through the quivering of the hot air the feverish faces, and seem to myself to be cast out of the spirit.'

Now Mr. Russell is an artist and a poet. Is this more than the working of a powerful imagination? He will not have it. 'In all I have related hitherto imagination was not present but only

vision. These are too often referred to as identical, and in what I have written I have tried to make clear the distinction. If beyond my window I see amid the manifolded hills a river winding ablaze with light, nobody speaks of what is seen as a thing imagined, and if I look out of a window of the soul and see more marvels of shining and shadow, neither is this an act of imagination, which is indeed a higher thing than vision, and a much rarer thing, for in the act of imagination that which is hidden in being, as the Son in the bosom of the Father, is made manifest and a transfiguration takes place like that we imagine in the Spirit when it willed, "Let there be light."'

He does not claim any credit for his seeing. And that, not because it is the gift of God: it is not a gift, he says, but an act of the will—the result rather of a series of acts of self-control. And any one may see visions as he does. 'The only justification for speech from me, rather than from others whose knowledge is more profound, is that the matching of words to thoughts is an art I have practised more. What I say may convey more of truth, as the skilled artist, painting a scene which he views for the first time, may yet suggest more beauty and enchantment than the habitual dweller, unskilled in art, who may yet know the valley he loves so intimately that he could walk blindfold from end to end.'

THE RELIGIOUS TEACHING OF THE OLD TESTAMENT.

Dr. Albert C. Knudson is a Professor in Boston University School of Theology. Some time ago he published a volume on Prophecy which was well received. He has surpassed that achievement with a large and promising volume on the whole of *The Religious Teaching of the Old Testament* (Abingdon Press; $2.50 net).

He begins with the difficult subject of the Development of Old Testament Religion. It involves a decision on the dates of the books. In that he has followed Kautzsch's article in the Extra Volume of the DICTIONARY OF THE BIBLE. His sketch is clear and convincing. That chapter is introductory. Thereafter the book is divided into two parts. One part deals with God and Angels, the other with Man and Redemption.

We are glad to see a chapter on the Power of God, a subject of far greater importance and even prominence in the Old Testament than is usually recognized. It is true—as true as generalization can ever be—to say that the Power of God is the revelation of the Old Testament, while the Love of God is the revelation of the New. Then the Seer of the Apocalypse saw the two conceptions combined when, in the New Song, he heard the mingled strains of the Song of Moses and the Song of the Lamb.

Coming to the Atonement, Professor Knudson distinguishes the prophetic from the ritualistic teaching. He says: 'The root-meaning of the Hebrew word for "atone" (*kipper*) was either "to cover" or "wipe out." The word, however, is not used in the Old Testament in its original literal and physical meaning. It always has a metaphorical sense. As applied to sin, it means that sin has been "covered" or "wiped out" in such a way that it no longer arouses the divine wrath. When Yahweh is spoken or thought of as "covering" or "wiping out" sin, *kipper* is virtually synonymous in meaning with "forgive." It is in this sense that the word is commonly used in the prophetic and extra-ritual literature. In the ritual literature it is usually the priest who is represented as doing the "covering" or "wiping out," and in this case *kipper* has about the force of "appease," "propitiate," or "atone." The priest appeases the divine wrath by the offering of a sacrifice.'

KEELING.

Messrs. Allen & Unwin have published a book which contains *Keeling Letters and Recollections* (12s. 6d. net). Keeling—his name was Frederic Hillersdon Keeling, but he was known as Ben Keeling; for Mr. H. G. Wells, who introduces the book, tells us that 'his proper baptismal name, "Frederic," suited him about as well as a silk hat and white linen spatterdashes would have done, and there was not a trace of "Freddiness" in him from top to toe; while as for the "Hillersdon," it floats up in the formal opening of this memoir and passes immediately out of the attention of the reader, incredibly unsuitable; it is like a nervous West End wedding guest drifting into and as rapidly as possible out of a strike meeting in a back street of Leeds.' 'Ben,' he was called at Cambridge, but in the army 'Siberian Joe'; and 'Siberian Joe,' says Mr. Wells, 'gives you his voice, his effect of clumsy strength and energy, his little

busy head that could hold so much and worked so restlessly, his round, red, warmly flushed, rather astonished face, and his very soft and engaging brown eyes.'

Keeling, then, was a Cambridge student who took a first in the History tripos and had hopes of a Trinity fellowship. But at Cambridge as everywhere else he did entirely, and said solely, that which was right in his own eyes. He chose to be a Fabian and chose to give it up. He worked at the Labour Exchange Bureau in Leeds. He did really have an interest in the welfare of the working man, the one interest which went with him through all his stormy short life. He chose a wife also, and without the slightest reason, except his own whimsical and never-denied will, left her after three months. He visited her thereafter and wrote incredible letters to her mother (who was his great friend and is his biographer) telling her how pleased he was with the way his wife was bringing up her children.

But at last the war came and made something of him. It was not that it gave him his opportunity, for he could always make his own opportunities. But it kept him within bounds and yet offered scope for his energies, which were almost phenomenal, both physically and mentally. He died, as he had lived, fighting.

In sermons as in other things, it is the unexpected that arrests us. We go to sleep if the preacher gives out 'God so loved the world,' but if he takes as his text 'The manifold wisdom of God' (Eph 3^{10}) and announces his subject as 'Colour in Religion' we sit up. We want to know 'what we will make of it.' And we are disappointed. But not always. Dr. W. E. Orchard makes a most instructive and searching sermon on that text and topic. You will find it in his volume on *The True Patriotism* (Allen & Unwin; 4s. 6d. net).

First he notes that the Greek word translated 'manifold' means 'many-coloured.' Hence his title. Then he tells us that it takes Colour to express life. This is shown in Nature—first in light and next in joy. The notion of Colour is also essential to Religion. For you cannot picture the mind of God without using colour; its very presence in this world is a revelation that the mind of God is stored with infinite variety and joy. It is the work of the Church to make known this many-coloured wisdom of God. Its Worship and its Life must be in beauty and variety. 'For God is neither smoke nor fog, but glorious colour; and when, at last, His light shines unclouded upon you, it will break into a thousand happy colours, and you will begin that beatific life which is endless joy and inexhaustible pleasure because it is fed from the many-coloured wisdom of the infinite Mind.'

George Meredith has found another expositor. His name is J. H. E. Crees, M.A., D.Lit. He is an admirer—out and out and enthusiastic. He will not admit even obscurity of style. 'The style has been called obscure. Obscure it is no doubt to those who have been nourished on the potato bread of inferior journalism, but it is for those who have no disrelish of the brain, and take pains to sharpen their intelligence.'

But he confesses that Meredith adopted 'elaborate or even laboured methods of expression.' Then he says: 'Meredithian obscurity proceeds from high-strained intellectual activity, not from laziness or incompetence. It is the clever man conversing with his auditors and assuming that they have the same intuition of theological nexus that he has; it is a desire to progress quickly which leads him to skip some of the necessary steps in the demonstration.'

All this signifies that we have to know Meredith as Dr. Crees knows him. Then we also may be ready to say, 'It is the greatest style which has ever been devoted to the writing of the novel.'

The title of the book is *George Meredith: A Study of his Works and Personality* (Blackwell; 6s. net).

The fourth volume of Harvard Theological Studies gives us a description and collation of *The Gospel Manuscripts of the General Theological Seminary*, by Professor C. C. Edmunds, D.D., and Professor W. H. P. Hatch, Ph.D., D.D. (Milford; 5s. 6d. net). The volume contains nine double-page collotype facsimiles.

Professor Theodore Brown Hewitt of Williams College presented to the Faculty of the Graduate School of Yale University in candidacy for the degree of Doctor of Philosophy a thesis on *Paul*

Gerhardt as a Hymn Writer and his Influence on English Hymnody, and he received the degree, as surely he deserved to do. The thesis is now published (Milford; 6s. 6d. net).

That sort of literary labour which used to be characteristic of German workers only is now becoming common in the United States. This is an example. The subject is limited, the work done on it is exhaustive. Paul Gerhardt has had many English translators. For one of the hymns Dr. Hewitt has found eighteen translations, the first being by John Wesley, and the last by John Cairns. It is the hymn which in our hymnaries is usually represented by Wesley's rendering, 'Commit thou all thy griefs.' Of Wesley's version our author says: 'A very free but spirited rendering, omitting stanzas V, IX–XI, by J. Wesley in his *Hymns and Sacred Poems*, 1739 (P. Works, 1869–72, vol. i. p. 125), in 8 stanzas of 8 lines. Wesley has here caught, far more successfully than any other, the real ring and spirit of Gerhardt. His translation has been included in many hymn books and collections, and has come into very extended use, but generally abridged.'

The little book by the Rev. James Burns, M.A., on *The Graves of the Fallen* (James Clarke; 1s. 6d. net) will be read with interest. It is the story of a visit which Mr. Burns made to one of the newly made cemeteries in France—small dark wooden crosses, with the names of British lads on them.

The volumes of 'The Humanism of the Bible' series are coming out steadily. Professor James Stalker, D.D., has made his contribution on *The Beauty of the Bible* (James Clarke; 6s. net). It is a study of the Poets of the Bible and their Poetry. It is a popular study, deliberately popular. For the technicalities of parallelism and the like the curious are referred to other books. Dr. Stalker's desire is to bring his readers into fellowship with those godly and gracious men who wrote the Psalms, Lamentations, Proverbs, Ecclesiastes, Ruth, Job, and the Song of Songs, and into appreciation of their poetry and their music. And all this he accomplishes with that delicate touch he has, at once literary and religious, which never fails of its attractiveness. There is a chapter on Music. And at the end there are expositions of three great Old Testament passages — Ps 2, Ec 12^{1-7}, and Job $33^{29.\ 30}$.

Principal E. Griffith-Jones is not compelled to occupy the same pulpit Sunday after Sunday, year in and year out, yet the most notable circumstance about his sermons is the steady level of excellence which they maintain. In the volume entitled *The Unspeakable Gift* (James Clarke; 6s. net) there is not a weak sermon; we can even say that there is not a weak sentence, for we have read the book right through—and that is itself a testimony.

We have marked as most likely to be remembered the short sermon, right in the middle of the volume, on the 'Two Incarnations.' The text is Gal 4^{4-6}, 'There was first the "sending forth" of God's Son in Jesus of Nazareth, "made of a woman, made under the law," limited, that is, by the narrow bounds of our humanity, and by the narrower bounds of time and place and particular circumstance. There was, secondly, the sending forth of the "Spirit of God's Son" into the hearts of His people—a reincarnation on a wider and ampler scale of His power and life, still within the boundaries of humanity, but not limited to one particular manifestation in time and place; on the other hand, a vital spiritual force capable of manifesting itself everywhere and through all time.'

Are we going to receive a new translation of the whole Bible from the United Free Church College in Glasgow? Professor Moffatt has given us the New Testament. Professor J. E. McFadyen has made a good beginning with the Old. Here is *Isaiah in Modern Speech* (James Clarke; 6s. net). How are we to test it? Take a verse or two of the 40th chapter:

'Comfort ye, comfort My people,'
Declareth your God:
'Speak home to the heart of Jerusalem,
Cry unto her
That her time of sore service is over,
Her guilt is discharged;
For her sins she hath doubly atoned
At the hand of Jehovah.'

Hark! Saith a voice, 'In the wilderness
Clear ye a way for Jehovah;
Make ye straight in the desert
A highway for our God.

Let every valley be raised,
Every mountain and hill brought low;
Let the steep rugged ground become level,
The rough rocky ridges a plain.
Then Jehovah shall show forth His glory,
And all flesh shall see it together:
The mouth of Jehovah hath spoken it.'

Very hesitating have been the attempts made hitherto in pulpit or in press to declare the attitude of Christ and His apostles to the problem of Patriotism. There was a lack of literature, especially of easily reached and easily read literature. That lack is now supplied, and so well supplied that we may look for many sermons on Patriotism in the near future. The book is quite a small one, but everything is in it. Its title is *National Sentiment and Patriotism in the New Testament* (Cambridge: Deighton Bell & Co.; 2s. net). The author is Georgina G. Buckler.

At the Faith Press there is published a book on *The Bible and the Dead* (2s. 6d.) in striking and appropriate binding. The author is the Rev. Ralph Clayton, M.A. In determining what the state of the departed is Mr. Clayton takes account of the Bible and that only. And he is careful to use the Bible scientifically, not taking a 'proof-text' here and a 'proof-text' there, but ascertaining the gist of Scripture teaching, and *what is implied* as well as what is stated.

What are the results? The results are that there is a particular judgment (the judgment of each individual) immediately after death, and a general judgment (of nations or races) at the Last Day. As regards the particular judgment: Immediate entrance into Heaven demands three things—purity, holiness, and perfection. Those who do not satisfy these three demands at death but have repented of their sins remain between Heaven and Hell. Those who have not even repented go to Hell. And Hell is everlasting.

Leave Heaven and Hell for a moment. Think of those who remain in an intermediate state. They have repented, but they are not pure, holy, and perfect. What of the Penitent Thief? Mr. Clayton answers: the Penitent Thief entered Heaven at once (for Paradise, he says, is Heaven) because of his perfect repentance. Then why not any one at death? It was the vision of the Crucified One that brought him to repentance; will the vision of the Ascended One be less puissant?

The Rev. M. Cunningham Wilson, B.D., Minister of Hillside, near Montrose, had to address Sunday by Sunday the Training Reserve Battalion stationed there under the command of Lieut.-Col. Guthrie. He has now published the addresses, and has added to them a number of excellent photographs. The title is *Soldiers' Fare* (Paisley: Gardner; 4s. 6d. net). The addresses are short, soldierly and simple. There is little theology and much ethics, and the language is very modern.

The Rev. George Henderson, B.D., has written *The Experiences of a Hut Leader at the Front* (Paisley: Gardner; 3s. 6d. net). In ordinary times the experiences would be considered exciting; in these times they are all in the order of the day. And Mr. Henderson makes no frantic struggle to be thrilling. He is composed and comfortable throughout, even when the 'Swish and Whizz of shells passing over us' made his guide glad to get him safe back. He speaks frankly. 'The concert party were a bit of a trial, at times almost a bit of a nuisance. They loosened the board of our platform by constant dancing and jumping on it: their clever pianist, with constant and vigorous playing, silenced two notes of our small portable piano; they used to knock our chairs about a good deal, and raise a good deal of dust.' He is most interested in the religious life of the men. He had a Bible Class, and at the closing meeting invited questions. 'Some were propounded that were not easy to answer, *e.g.*, "What is meant by our Lord's preaching to the spirits in prison?" "Did the Saints rise from the grave at the time of the earthquake before our Lord's resurrection or after it?" "Why was our Lord spoken of as a Nazarene if born at Bethlehem?" "What is Faith?"'

'On the last question, "What is Faith?" the conversation became personal, and thrilling in interest. In that small room with its canvas walls, dividing it from the writing room, and its open window, we felt almost as if Another were present, like the disciples of old, when they said, "Did not our hearts burn within us while he talked

by the way, and while he opened to us the Scriptures?"

Messrs. Hutchinson have issued another edition of *God and Tommy Atkins*, by Dr. Alexander Irvine. It is lively enough to carry on longer yet. Perhaps you get as near the actual Tommy here as in any book written by a padre.

Mr. F. W. Boreham calls his new book *The Silver Shadow* (Kelly; 5s. net). It brings his books up to the perfect number, a wonderful achievement for a man in this line of things. For in reality they are sermons, the papers in each volume, and yet they are also literary essays; and whether sermons or essays, it is a form of literature that demands quite exceptional felicity of expression to carry a writer beyond a volume or two. The variety of topic is very great, and to that no doubt, which is itself a gift, is due in some measure the success of the series. Here we have the game of dominoes—the English lawn—the parson who delivered popular lectures in the towns all around and neglected his own people—that woman Jezebel of the city of Thyatira—'on gwine back to Dixie'—the eternal springing hope—the comradeship of the stars. And these are all in the first of three parts into which the book is divided. It is characteristic of the man and his work that the least sensational is the most impressive of his sketches. It is called 'Lonesome Gate.'

To the Liverpool Diocesan Board of Divinity Publications have been added: (1) *Spiritualism and the Christian Faith*, by the Rev. E. W. Barnes, Sc.D., F.R.S., Master of the Temple (Longmans; 2s. net); and (2) *Johannine Writings*, by the Rev. A. Nairne, D.D., Canon of Chester (2s. 6d. net). The latter contains three lectures, one on the Gospel, one on the Epistles, and one on the Apocalypse.

The Rev. E. Shillito has been accustomed to contribute to *The Westminster Gazette* of Saturday a little meditation to be read on the Sunday morning. In this way he has gone the round of the Christian Year. The papers are now issued in a small volume with this title: *The Christian Year in War Time* (Longmans; 2s. 6d. net). They certainly deserve preservation. Simple as they seem, there is sound and original thinking in them, and the expression fits the thought unobtrusively.

The Bishop of Durham says that in the reading of Canon A. B. G. Lillingston's *Thoughts on Evangelism* (Longmans; 2s. 6d. net) many a page has penetrated his conscience and heart deeply. We are not surprised. In some ways it is not much of a book. But it is like the sermon of which Mr. A. C. Benson tells us. He went to Church with a friend, and coming away asked what *that* had accomplished. His friend answered that it had made him miserable. This is an evangelist's demand for *results*. It is spoken with authority, searchingly, but kindly.

Intercession is the most urgent of all matters at the present time, and has been felt to be so by many since the beginning of the war. Wise words about it are to be found in a small volume of which the whole title is *Intercession: The Sharing of the Cross* (Macmillan). They are written by Charles Gardner (the author of *Vision and Vesture*), Muriel G. E. Harris, Eleanor McDougall, Michael Wood, and Annie H. Small. It is a book to be taken into our very life. In every sentence there is spiritual sustenance.

Every man ought to have his own way of preparing his candidates for Confirmation, and every man's way ought to be useful to every other man. For the personality of the teacher is essential, but human nature and the facts of the Gospel are always the same. The Rev. F. G. Goddard, M.A., B.D., Vicar of All Saints', Stoneycroft, Liverpool, has his own method, which he has published for the benefit of others. The title is *The Three Kingdoms* (Macmillan; 3s. 6d. net). The three kingdoms are those of the body, the mind, and the spirit; and an exposition of them forms the first chapter. The book ends with a series of chapters on the Means of Grace—Prayer, Worship, Bible Reading, and Holy Communion, the last having four chapters of simple sincere counsel to itself.

What more can be said about the Beatitudes? Nothing. Everything. Nothing, for the world has been talking about them for two thousand years, and has left nothing more to say. Everything, for every new generation must have it all

said over again in its own tongue. The question remains, Can one man say it all? We cannot think of anything that has been forgotten by the Rev. Minos Devine, M.A. He seems certainly to limit his scope by calling his book *The Religion of the Beatitudes* (Macmillan; 4s. 6d. net). But there is no limit. You may take it that this is the book of the Beatitudes for our day. It is literary, ethical, theological, religious.

Can we point to any definite gains in theology which have come to us through the War? The Rev. H. J. Wotherspoon, D.D., believes that we can. In *Some Spiritual Issues of the War* (Scott; 2s. net), he brings out several aspects of religious life which have been affected. And then at one place he gives a list of 'facts of vast importance which have received new illustration and are forced upon attention to a degree which permits that we speak of them as, in a limited sense, "revelations."' What are these revelations? They are (1) of the greatness of the soul of man, (2) of our own capacity for adaptation to new conditions and for submission to new demands in the common interest, (3) of the joy of brotherhood, (4) of the methods of God, (5) of the reality of human free will, (6) of Christ as the Saviour of the world, as well as of the soul—and the only Saviour of the world, (7) of the 'anima naturaliter Christiana,' (8) of new conditions which demand new obedience to God in Christ, (9) of a new offer of the Gospel, and (10) of Christianity. 'For what does Christianity stand? It "stands for the absoluteness of Christ."'

Dr. F. W. Bussell has written a book on *The National Church and the Social Crisis* (Scott; 2s. 6d.). He is exercised about the social movements of our time and their relation to the Church of England. He sees that much that has been held sacred must be let go, but he writes, not to give them a push, rather to 'strengthen the things which remain,' lest more be lost than is right. His intense love of the Church (he knows its history) gives every word weight, for he is no blindfolded advocate of the things that are. He speaks out when it is necessary to speak out. 'I have before my eyes the significant attitude of a certain bishop who delights to pose as an advocate of Labour, a true friend of democracy, and indeed half a socialist: but in the single case in which he came under my notice, he put every obstacle in the way of selling a confessedly large and impracticable house and insisted that his excellent but impecunious nominee should live in this rectory.' 'Again, another prelate, well known for his noble lineage, high principles and advanced views, urges the retention of the University degree as a *sine qua non*, and, as it would seem, discourages the advent of mere piety and earnestness from any class. It seems to my humble judgment another (quite involuntary) instance of the "snobbism" which honeycombs our social life, that the Church should be thus bound up with a particular University degree in her ministers, with a certain and stipulated number of bedrooms and reception-rooms in its manses!'

Into a mere pamphlet—*The Meaning and Reality of Prayer* (S.P.C.K.; 4d. net)—the Rev. Arnold R. Whately, D.D., has crammed all the vital facts about Prayer and kept himself clear and readable.

It is a great boon that Dr. Oesterley and Canon Box are conferring upon us in furnishing new translations of Hellenistic-Jewish Texts, made and edited by experts. Mr. C. W. Emmet has done *The Third and Fourth Books of Maccabees* (S.P.C.K.; 3s. 6d. net); and Mr. E. W. Brooks has done the story of *Joseph and Asenath* (S.P.C.K.; 2s. 6d. net).

In addressing children the problem is how to arrest the attention. If it is not caught at once he is a clever man who will catch it afterwards. The secret is directness. The Rev. G. R. Oakley, M.A., B.D., can address children. He is direct. His subjects are not catchy,—'Sin,' 'Jesus our Example,' 'In the Company of Jesus,' and the like—they do not need to be. The title is *In the King's Service* (S.P.C.K.; 2s. net).

A Study of Silent Minds (S.C.M.; 2s. 6d.) is a fine title for the bookseller to blunder over. It is a plea, by the Rev. Kenneth E. Kirk (Lecturer and Tutor of Keble College, and formerly London Secretary of the Student Christian Movement), for reform in education. The business of education is 'to guide and inspire the mind to the best forms of self-expression.' This will be secured by 'appealing to the one strong point in the English mind—its overwhelming interest in character.'

There is originality here, it is evident; and there is courage. Mr. Kirk approves of the method of a certain vicar, 'by no means a shallow or careless thinker,' who handed each of his confirmation candidates to a communicant, '"Go to Joe," he would say (if Joe was the chosen sponsor's name), "he'll tell you the rest better than I can."'

Although Mr. Joseph McCabe is not an expert—by which we mean that he has not studied any department of knowledge sufficiently to be accepted as an authority upon it—yet he has an idea of the right books to rely upon, and he writes at least plausibly if not always persuasively on every one of the numerous subjects which he turns his attention to. It is true, he does not always use his books well, nor even quote their titles correctly. In this his latest volume on *The Growth of Religion* (Watts; 6s. net) he calls the ENCYCLOPÆDIA OF RELIGION AND ETHICS first the 'Dictionary of Religion and Ethics,' and afterwards the 'Dictionary of Ethics and Religion.'

He is a clever writer. But he has one serious disadvantage. He never writes scientifically; he always writes apologetically. He has a side to defend. He defends it with a skilful use of his materials and of the English language. But the apologetic interest is so manifest that it is not likely that he makes many converts. In this book his object is to discredit Christianity. We doubt if one single person will think less of Christianity after reading it. He goes a long way round before he reaches his aim. And when at last he reaches it, he uses arguments which simply show the poverty of his case. He says: 'In my *Sources of the Morality of the Gospels* (1914) I have exhaustively analysed, line by line, the moral sentiments which the Gospel writers have put into the mouth of Christ, and I have shown the vainness of this contention. Not only is there evidence that some of the most admired of those sentiments were never uttered by Christ, but I have given a parallel to each sentiment from Hebrew, Greek, and Roman moralists.' Now if he had read a recent book by Mr. Claude G. Montefiore, he would have dropped that argument. Mr. Montefiore's words were quoted in THE EXPOSITORY TIMES for September last and need not be repeated now. But this is an example of what we have said: Mr. McCabe has read, but he has not read enough.

There is evidence that Christian unity, even the reunion of the Free Churches of England, is a great subject. There is evidence in the fact that it is producing great books. One of the greatest is called *The Churches at the Cross-Roads* (Williams & Norgate; 7s. 6d. net). Its author is the Rev. J. H. Shakespeare, M.A.

There is no man who knows the subject better, or has done more for it. This book proves his knowledge and makes another long step in service done. But the tone is better than the knowledge and the work. Surely he will win, and the cause with him. The world has never been able to resist such sweet reasonableness so undauntedly persisted in.

Besides, the War has set it all in a new focus. The soldier has demanded reunion. He has demanded it from the trenches. He will demand it on his return. Listen to this from the trenches: 'Ralph Moulton was one of those finer souls fired with splendid dreams and ideals from which many who had followed his career hoped much. He came of a family distinguished in Wesleyan Methodism, and which has played a great part in law, scholarship, and religion. We still mourn the loss of the fine and cultured spirit of his father, Professor Hope Moulton. The son, Ralph, in August 1914, was awarded the scholarship at Cambridge in International Law, and on the same day received his commission in His Majesty's Army. There were few letters home from the fields of France in which he did not ask as to the progress of the scheme for Free Church union. He said repeatedly that there was nothing that so inspired his enthusiasm and faith or would so command his labour. On August 5, 1916, he fell, giving up his life for his country. He is one of a great multitude of the living and the dead, whose young voices reach us from earth and sky, calling us to fresh courage and persistency.'

Mr. Shakespeare advocates federation. He would prefer corporate union, but does not dare to ask for it—at least not yet. He seems to think that half a loaf is better than no bread.

'Christ Crucified' for the Thought and Life of To-day.

By the Rev. A. E. Garvie, D.D., Principal of New College, London.

III.

Passing over what Dr. Denney has to say as to the reconciling work of Christ in the treatment of sinners, not because it is not of extreme value, but because it will command universal assent, we must consider how he interprets the Cross of Christ. (i.) He asserts as true the substance of the theory of M'Leod Campbell. 'Christ saw what sin was to God as we because of our sin itself could not see it; He felt what it was to God as we for the same reason could not feel it; He owned the justice of God in condemning it and repelling it inexorably, even while He yearned over His sinful children, and longed for their reconciliation.' He adds, however, that 'it was unhappy, to say the least of it, to call this repentance, or vicarious repentance' (p. 259). He rightly recognizes that it is no less morally confusing to speak of the repentance than of the punishment of the sinless. He does not maintain that Christ was punished for us (p. 262); but, insisting that there is a real relation between death and sin, as the consummation of the divine reaction against sin in the moral order of the world, and that the Scriptures insist on something dreadful and mysterious in the death of Christ, he puts his conclusion in the form of a question. 'Can we say anything else than this: That while the agony and the Passion were not penal in the sense of coming upon Jesus through a bad conscience, or making Him the personal object of divine wrath, they were penal in the sense that in that dark hour He had to realize to the full the divine reaction against sin in the race in which He was incorporated, and that without doing so to the uttermost He could not have been the Redeemer of that race from sin, or the Reconciler of sinful men to God?' (p. 273). The *crux* of the problem lies just here; is this inexorable reaction of God against sin in death a necessity of the very perfection of God; is it so inexorable that in bringing to men the forgiveness of God, the Son of God could not, and would not even if He could, escape that reaction; was it a necessity for love itself to share with as well as for man that reaction to its very consummation in death, and death apprehended as divine judgment? It is impossible here to offer any logical demonstration; all one can do is to confess an ultimate moral intuition which it would be as perilous to challenge as the authority of conscience itself. For my part, I must confess my entire consent to the statement just quoted. It can easily be caricatured into a false antagonism of love and righteousness in God: it can only be understood as it is seen in the light of the searching scrutiny of the experience of man and the history of Christ which justifies it.

(ii.) The new theological standpoint is shown by the fact that Dr. Denney bestows almost as much space on showing *reconciliation as realized in human life* as on proving *reconciliation as achieved by Christ*. 'It is through faith,' that 'the reconciliation achieved by Christ avails and becomes effective for sinful men' (p. 287). I am in entire accord with all Dr. Denney affirms about the efficacy and sufficiency of faith as not only 'the right reaction to the new reality' in Christ, but as the only adequate one morally and religiously. 'Nothing can by any possibility go beyond faith, and the whole promise and potency of Christianity are present in it. The sinner who through faith is right with God is certainly not made perfect in holiness, but the power which alone can make him perfect is already really and vitally operative in him. And it is operative in him only in and through his faith' (p. 292). While agreeing entirely with Dr. Denney in his estimate of the efficacy and sufficiency of faith, I cannot but regret that he is not more sympathetic to those who cannot understand faith just as he does. He recognizes that Paul's doctrine of justification by faith was misunderstood even in the apostle's lifetime; and how often has it been misunderstood since, if not openly 'as if it meant a privilege to continue in sin' (p. 292), yet, in fact, as a wakening of the urgency of moral endeavour. If Paul himself felt it necessary to add Romans 6, 7, and 8 to Romans 3, 4, and 5 to forestall such misunder-

standing, interpreters who lay stress on these chapters, and insist that the latter need to be supplemented and explained by the former, are not to be misrepresented as they undoubtedly are in the following sentence. 'The "forensic" gospel of justification is for them replaced or eked out by the "ethical" gospel of mystical union with Christ in His death and resurrection; but it is a real case of replacement or eking out; there is no vital or necessary connexion between the two things' (pp. 292–293). I offer no defence of these to whom this description may justly apply. All I insist on is that we must give to faith the moral and religious content Paul gives to it in these later chapters if we are to assert its efficacy and sufficiency. Dr. Denney is entirely right in insisting that the assurance of the Christian life depends on contemplation of Christ, the object of faith, and not on self-scrutiny, and yet surely the Christ as presented in Romans 6–8 is a more adequate and satisfying object of faith than the Christ of Romans 3–5. When we realize what Christ is doing in us, it will not lessen or lower our sense of what Christ has done for us. It is certainly true that 'there is no religious assurance contemplated by the apostle which is not *ipso facto* a new moral power' (p. 297), but the apostle's statement about justification has so often been perverted that we are entitled to lay stress on what he has to add about sanctification. In one thing I am entirely agreed, that the confidence we have should be measured not by what even in Christ we have as yet become, but by what Christ Himself is as the promise and potency of all that He will yet make us.

(iii.) I must apply a similar criticism to the discussion that follows of 'the Christian experiences' to which Dr. Denney holds that faith 'is often set in some kind of contrast,' while they 'are really dependent upon it' (p. 302). Wherever and whenever such a contrast is made, all Dr. Denney's criticism is entirely valid. But need such a contrast always be intended? May it not rather be that an inadequate conception of faith, for which Protestant evangelicalism must regretfully accept some responsibility, has led believers for whom religion was something wider and deeper than belief in a plan of salvation or a theory of the atonement to look elsewhere than to such inadequate representations even of the object of faith for adequacy and satisfaction in their inner life? Union with Christ, either as our union with Him or His with us, Life in the Spirit, the fellowship of the Church, and the blessings of its sacraments are not apart from the life of faith in Christ; but we should recognize that for many minds these representations do give fuller content to the life of faith than an abstract statement that faith itself is adequate and sufficient would. There are different types of experience, and we must not insist on one as though it alone were legitimate. Evangelical Protestants need to make an effort to appreciate more fully what may be called the Catholic type. The Church and the sacraments cannot take the place of faith, but may be means of grace for fuller faith than for some souls would otherwise be possible. Union with Christ gives a personal content to faith which in some representations of the atonement of Christ—though assuredly not in Dr. Denney's—had been lacking. To me, however, the treatment given to the doctrine of the Holy Spirit is most surprising and disappointing, and seems to fall far short of what the teaching of the New Testament requires. The doctrine of the Trinity virtually disappears from Dr. Denney's theology; and the Spirit is nothing more and else than the presence and operation of Christ spiritually. But it does seem to me important to recognize the difference between the objective revelation of God in Christ and the subjective realization of God in His Spirit, while recognizing what Dr. Denney insists on, the constant and complete dependence of the one on the other. God immanent in history and in experience may be distinguished. If we are to maintain the difference, while recognizing the dependence of the grace of the Lord Jesus Christ and the love of God, may we not also still distinguish the fellowship of the Spirit and the grace of the Lord Jesus Christ? The subject cannot, however, be pursued any further here. I cannot but feel that the last chapter of this work is not as satisfying for my mind at least as the other chapters, and that what still needs to be done is to relate more satisfactorily than has been done the central truth of evangelical Protestantism to other tendencies of thought and types of life in the Christian Church; but in closing this inadequate appreciation of this great book it is only the highest admiration and the deepest gratitude which I desire to place on record.

4. A few sentences may be added to indicate in what ways the present situation seems not so much to challenge as to confirm the Christian

doctrine of the Atonement. (i.) The horrors and calamities of the time have surely once for all discredited the shallow theology which made light of the reality of sin and the consequences it brings and must bring in man. If it does not justify a theological reaction to the old doctrine of original sin and total depravity, it yet does demand a recognition of an abyss of iniquity, which may open up in human souls and human society such as an optimistic idealism did not take account of as even possible.

(ii.) Unless we are to abandon faith in God's goodness altogether, we must accept as morally justified God's reaction against sin in its consequences, which is involved in the moral and natural order of the world, which is to be regarded as a unity. Does the sin committed by men deserve all the misery and suffering that it is now bringing upon them? Is it right that sin should be punished, and punished so severely? If not, then the moral indignation that is being felt against the crimes and outrages committed in the war is not morally justified, and must be condemned as only personal vindictiveness. If we do well to be angry, and if we feel that we should be untrue to conscience were we not angry, do we not begin to understand that there is not only moral justification for, but moral necessity of, the wrath of God and the Lamb? That God hates and judges sin is not a theological fiction but a historical reality which our conscience must approve.

(iii.) If this reaction of God in the moral and natural order against sin is morally justified and even necessary, can we conceive it as morally legitimate and even possible that in the revelation of the grace of God in forgiveness of sin and reconciliation to God in Christ Jesus that reaction should be simply set aside, and no confirmation of its confirmity with the character of God should be given? Is it not only fitting but even necessary that the higher order of grace should not merely supersede, but should fulfil the lower order of law, making even more evident the reaction of holy love against sin than had been done hitherto? That in love to God and to man alike, the Son of God, the personal revelation of God in human history, should submit, and in submitting approve in all its severity, that reaction of God is surely the only adequate fulfilment of the lower in the higher order.

(iv.) This tragedy of sin is the background on which shines the glory of sacrifice, the free self-giving even unto wounds and death of the manhood of the nations, not merely in the defence of country, but in the vindication of righteousness in the affairs of men. We cannot pretend that all who fight have this lofty motive; but that it is a moral reality, who can doubt? Has not this sacrifice entered into the world's history as a cleansing and ennobling power in human development? That God Himself makes the sacrifice by which the reaction of His holy love against sin is sustained and confirmed also casts a glory, and a glory transcendent, on the Cross of Christ. What we are now passing through is mystery intolerable, unless we find, as we do find, its interpretation in that Cross.

Contributions and Comments.

Dr. Field's Old Testament Revision Notes.

TRANSCRIBED FROM THE AUTHOR'S MS. BY THE REV. JOHN HENRY BURN, B.D.

II.

GENESIS 6[16]. [Dr. Field proposed leaving 'window' in the text, and giving 'coved roof' in the margin. The Revisers, however, preferred 'light' for the text, and simply 'roof' for the margin.] צֹהַר being an ἅπαξ λεγόμενον, the sense of *tectum* proposed by Schultens (from Arabic = *dorsum*) and adopted by Dathe, Rosenmüller, and others might perhaps be admitted as an alternative rendering. I have added the epithet 'coved,' both as being suggested by the Arabic word, and also as furnishing a clue to the meaning of the next clause, 'and in a cubit shalt thou finish it (the ark) above.' It has not been observed that the LXX translation, ἐπισυνάγων ποιήσεις τὴν κιβωτόν, also suggests the idea of *gradual contraction* of the width of the ark. So Diod. Sic. xvii. 82: Αὗται δὲ (αἱ κῶμαι) καὶ τῶν οἰκιῶν στέγας ἔχουσιν, ἐκ πλίνθων εἰς ὀξὺ συνηγμένων ἔχουσας

καμάραν. Origen (Opp. T. ii. p. 60) supposes the *length* as well as the *width* of the ark to have been gradually diminished, so as to give it a pyramidal form, terminating in a square of one cubit: *Ζητητέον ποταπὸν δεῖ νοῆσαι τὸ σχῆμα τῆς κιβωτοῦ· ὅπερ νομίζω ὅτι πυραμοειδές ἐστιν, ἀρχόμενον μὲν ἀπὸ μήκους τριακοσίων πηχῶν, ἀπὸ δὲ πλάτους πεντήκοντα, καὶ ἐπὶ τοὺς τριάκοντα τοῦ ὕψους πήχεις ἐπισυναγόμενον, ὥστε τὴν κορυφὴν γενέσθαι μήκους καὶ πλάτους πῆχυν.*

Genesis 8⁴. [Dr. Field urged, without success, that 'Armenia' should be placed in the text, 'Ararat' being relegated to the margin.] This change (for which there is sufficient authority in the A.V., 2 K 19³⁷) is absolutely necessary in order to get rid of the inveterate error that 'Ararat' in the Hebrew Scriptures is the name of a mountain. 'Mount Ararat' is as great a blunder as 'Mount Wales' or 'Mount Switzerland.' Yet even Dr. Payne Smith, in his *Thes. Syr.* p. 401, says: 'Ararat, *mons Armeniae.*' The late Astronomer Royal [Sir George Biddell Airy], who 'cannot entertain the smallest doubt that the flood of Noah was a flood of the Nile,' only heavier and more destructive than usual, supposes 'the mountains of Ararat' to be 'the hills skirting the Nile valley, most likely those on the eastern side.' He adds: 'I am not aware of the slightest authority for interpreting the mountains of Ararat to be mountains of Armenia.' (!)

Genesis 8¹⁰. Render: 'at this time in the next year.' So Gesenius, *Thes. Ling. Heb.* p. 470, who adds: *in alia omnia abeunt interpretes.* He does not except the LXX, probably from not understanding the idiomatic expression εἰς ὥρας, *anno proximo*, used here in v.¹⁴, falsely rendered by Schleusner, *praecise*, 'to a moment.' In the parallel place, 2 K 4¹⁶ (allotted to translators far inferior to the 'Pentateuch Company'), the rendering is ὡς ἡ ὥρα ζῶσα.

Genesis 20¹⁶. I suggest, as an alternative version, 'and moreover (אֵת־כֹּל, *praeter omnia*) also a reproof'—taking נֹכֵחַת to be a noun, which Gesenius is rather in favour of, though in a different sense, *a satisfaction.* For connecting וְאֵת־כֹּל with the following, not with the preceding, words, the authority of the Massorah, LXX (which does not express וְ in וְנֹכֵחַת), Pesch. (same), Arab., and Onkelos may be claimed.

Genesis 22⁸. See S. Chrysost. Hom. xiv. in *Epist. I. ad Timoth.* (Opp. T. xi. p. 633 B): Τί οὖν . . . προφητείᾳ (*prophetico spiritu*). . . . ἐκβέβηκε. I have heard the same remark from a Jew with whom I conversed many years ago. Whether sound or not, the place of בְּנִי at the end of a long sentence, instead of at the beginning, being unusual, should be preserved in a translation, as it is in *all* the ancient versions.

Genesis 24¹². 'Send me good speed' is too free, and does not convey the notion of a prearranged sign. Besides this place, the Hiphil occurs in two places only: (1) Gn 27²⁰: 'the Lord thy God brought *it* to me' (Heb. 'before me'), which may be rendered, as proposed here: 'prepared *the matter* before me'; (2) Nu 35¹¹: 'Then ye shall appoint you cities'; where 'prepare' may be substituted for 'appoint.' In all three places the Syriac version = *paravit, praeparavit,* ἡτοίμασα.

Genesis 30²⁷. Render: 'I have learned by divination.' This allusion to the superstitious practices in which Laban was brought up should by all means be preserved. The A.V. follows Jerome's *experimento didici*, which Gesenius considers to be equivalent to *augurio didici*; but this sense of *experimentum* cannot be proved. In Gn 44⁵ the same translator has *in quo augurari* (not *experiri*) *solet.*

Genesis 40¹³. [Dr. Field cancels the alternative rendering in A.V. margin, and adds this note.] Comparing the margin on v.¹⁹, it should be 'reckon thee,' or 'reckon with thee' (συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ, Mt 18²³), and so the Samaritan version יחלי יחסכוך, *subducet rationem tuam.* But though the same Hebrew phrase is used in Ex 30¹² and other places for *taking the sum of the people*, that (or a similar) meaning in this place is rendered improbable by the addition (in v.¹⁹) of 'from off thee,' which has compelled the authors of the marginal version to have recourse to an awkward ellipsis: 'reckon thee, *and take thy office* from thee.'

Genesis 40¹⁶. Render: 'three baskets of fine flour on my head: Or, *of wicker* (Heb. of *holes*). Or, *made of palm branches.*' So Symmachus: τρία κανᾶ βαϊνά. Wilkinson (*Ancient Egyptians*, ii. 178) says: 'From the geréet, or branches of the palm-tree, are made wicker-baskets,' etc.

A 'Vindictive' Psalm.

WHATEVER we may be for making of Ps 109 I cannot feel myself that personal animus is the dominating motive. There is the keenest sense of justice running through it all, something much higher, in fact, than any mere thirst for vengeance. Take the man in question. Set down all the particulars of his evil-doing as gathered from the Psalm. Then set down in detail all the evils it is desired may overtake him. If these are appropriate to the sins committed, it is felt by one who is identifying himself with justice, that justice could hardly be content with less. If in the same ways that he has sinned he should himself be called to suffer, that would seem to be according to his deserts. It would appear that he had filled some high office, and had abused it by 'persecuting the poor helpless man, that he might slay him that was vexed at the heart.' Very well then, that he may find out what that means, let there be some ungodly man set as ruler over *him*, and let some malicious accuser (it need not be 'Satan') stand there to bring his malicious accusations. Supposing him condemned, and his appeal for mercy (regarded in such a case as effrontery) treated as if it only aggravated his guilt: it might seem hard; but, considering what the man himself had been in his treatment of those who had once depended on *his* mercy, could any honestly say that it would not serve him right? It may work out hardly for his wife and children; but so it is bound to do in such cases: it is all part of what a man must be prepared for, when he is deliberately guilty of conduct which, if he ever gets his due, will certainly recoil on them. What claim can there be for such consequences to be averted in his case?

The writer of the Psalm thus invokes what he regards as justice, and no more. He is filled with righteous indignation. He is not conscious, I think, of any malice. He had been a friend to the man as long as he could. But his conduct has been so atrocious that, in the interests of justice, he would now like to see him reap as he has sown. As J. B. Mozley in his Old Testament lectures has so forcibly drawn out, a man's family was then regarded so much as part of himself, that the justice would have been incomplete that failed to lay hold on all belonging to him. But we need not dwell too much on the particulars of what is invoked on the man. Let it suffice that we have here no random voice of a blind rancour, but the high voice of justice seeking to utter itself, and declaring that nothing can be too bad for such a man to suffer. Putting the details of the dread invocation on one side, as belonging to a past age whose ruling ideas were different from ours, it is precisely what most of us are feeling—and I would hope, unblamably—about the German Emperor just now. The widespread awful miseries of this war, accompanied by vile barbarities on the part of the Germans, and involving the most cruel sufferings to innocent women and children—these are fairly chargeable on the man who brought this war about. I would not retain this Psalm to be our 'hymn of hate'; but, bearing it in mind, I would ask: Is it a mere paltry vindictiveness,—is it not a burning sense of righteous indignation, that makes us feel how the punishment must needs go far that should be adequate to such guilt as this? That an identification of heart with the unanswerable claims of justice, and no mere personal rancour, is the constraining motive of the writer, may perhaps further appear from the imprecation in another Psalm (7^{3-6}): 'If I have rewarded evil unto him that dealt friendly with me . . . then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.' The feeling is the same, though here it is the writer himself who is the object of his own imprecation.

There remains the question, whether the expression of all such sentiments, when evoked by flagrant wrong, is necessarily unchristian. I will not now enter into this beyond quoting the appeal of the souls under the altar from the Book of the Revelation ($6^{9.10}$): 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' This certainly is a cry for vengeance, and it is not reproved. It affords no close parallel with the Psalm. Only it does seem at least to justify the conclusion that in the Psalm it is the form only, and not the fact, of the cry for vengeance that we have cause to scruple at. That may be a sufficient reason for not reciting it in our churches. But this must not be because, as Christians, we would dissociate ourselves in heart from the just severity of God. A just severity is one element in love. A short quotation from *Dante's Ten Heavens*, by E. G. Gardner, may be worth appending here: 'It has

been observed that there is no tenderness comparable to that of the man who could yet, relentlessly, brand the names of so many of his noblest countrymen with everlasting infamy in his *Inferno*' (p. 282).

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A Note on 1 Corinthians iv. 1.

It is a mistake to read into a text more than it contains, or to press a passage into the support of some view that it was far from the mind of the writer to maintain. An opinion, an idea, may be perfectly true, and yet not provable or even defensible by the texts alleged in its proof or defence. And the power of the truth itself which it is sought to uphold may be weakened through the faultiness of its supposed buttresses. Its would-be friends may turn out to be its worst enemies. *Non tali auxilio nec defensoribus istis.*

The passage in 1 Co $4^{1ff.}$ is often cited as one of the instances in which St. Paul magnified his office; and the tremendous words 'ministers of Christ and stewards of the mysteries of God' have been seized upon as attributing profound and unimpeachable powers to the position of the Christian priesthood. This is a case of neglect of context. St. Paul was doing the opposite of magnifying his office: he was minifying it; and for the very reason that the party among the Corinthian Christians who claimed to be especially his followers were exaggerating it out of all due proportion. They were placing him in a position which almost suggested that he was the author and finisher of their faith: that he, the humble disciple of Christ, had actually supplanted the Redeemer: that he had been crucified for them: and that his name (not Christ's) had been invoked at their Baptism. 'Was Paul crucified for you, or were ye baptized into the name of Paul?' (1^{13}).

It is very natural for enthusiastic partisans to ascribe all the virtues to their leaders. We see it in modern politics often, and sometimes in ecclesiastical polemics, and not seldom in parochial favouritisms. The Corinthians had not, however, proceeded to the length of vilifying the rival leaders: their favouritism had not degenerated into open sectarianism. There were divisions and contentions, but not actual rupture. We can imagine the Pauline party urging the pre-eminence of their first evangelist and founder. Paul had planted. Then came Apollos, who watered the seed sown, and perhaps beguiled his hearers from the plain simplicity of the gospel by winsome words of philosophy, throwing the Christian evangel into the forms of Platonic and Aristotelian thought. Doubtless the Apolloites enjoyed a good sermon and relished the eloquent persuasiveness of the rhetorical Alexandrian, in comparison with whose rich and glowing periods St. Paul's speech was contemptible. The Petrines perhaps boasted of the superiority over St. Paul of the apostolic leader, one who had known Christ after the flesh, had companied with Him from the first, and had been the spokesman of the early disciples.[1] Or they may have been legalists of a Judaizing type, such as we know from the Second Letter did develop into bitter opponents of St. Paul at Corinth. The Christ party, if it had a real existence, may have been a very early type of those who to-day and yesterday adopt as their motto 'Back to Christ.' They may have claimed to have been amongst His actual disciples in Palestine, and have wished to discount any other leadership or teaching. But for the moment the Petrine and the Christine parties disappear from the argument. It is the contrast between Apollos and himself, and their different modes of presenting the gospel, that occupies the Apostle's thoughts. For the cause of this we must look into the characteristic tendency of the Greek mind. The Corinthians had misconceived the essential character of the gospel message. It was not a σοφία λόγος (1^{17}) as the Greek thoughts of the Corinthians imagined it: it was λόγος ὁ τοῦ σταυροῦ (1^{18}). The gospel had indeed its own σοφία which could be imparted to the τελείοι, but the Corinthians were not yet fit to receive this higher teaching. They must first master the ABC, and be fed with milk as babes. Arrogantly they thought that they were matured in the gospel, and could therefore shew preferences and patronize rivalries. And the result was disastrous. Christ was dishonoured. His agents were being exalted into the place of the Principal: the tools were reverenced and the great Employer

[1] I purposely omit any reference to the special committal to St. Peter of the keys (Mt 16^{19}) and to the threefold renewal of the pastorate (Jn $21^{15f.}$) as belonging to cycles of tradition not likely to have reached Corinth.

forgotten. Paul and Apollos were merely διάκονοι, serviceable runners, used by Christ for the conversion of souls. One had one gift and another had another gift: one had one kind of work assigned to him and another a different kind; but the success of the work came from God alone. The instruments were nothing: God was everything. Nor was there any distinction in class between the different instruments whether planter or waterer: they belonged to one category (ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν), and were thereby removed from any possibility of being set in rivalry. Each had his own work and would receive his own reward. The work which they accomplished as God's team was *God's* work—*God's* husbandry, *God's* building (3^{4-10}).

Hence it follows that the true position and light in which these two Apostles were to be regarded was as under-workers and stewards—nothing more. For this stewardship they would have to account to God, and, *quâ* stewards, were not obnoxious to human criticism. The Judge would at the right time apportion to each due praise. So careful is the Apostle to deprecate any undue valuation of himself that he reiterates the statement, and reinforces it by a proverb—'Don't go beyond your text. Think reasonably (λογιζέσθω) about us. We were only persons *through* whom you believed, not *in* whom you believed. The case of Apollos and myself is a very apposite one from which to learn the observance of the ethical canon *Ne ultra quam scriptum est*' (4^{1-6}).

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Entre Nous.

FRANCIS THOMPSON'S POETRY.

III.

'Sister Songs.'

Some one once asked George Macdonald, 'Do you believe that man has a soul?' 'No,' he answered; 'he *is* a soul, and he *has* a body.'

Francis Thompson was conscious of his body only as something that bound him to earth, and prevented him from living constantly in what he felt was his natural sphere.

> Love and love's beauty only hold their revels
> In life's familiar, penetrable levels:
> What of its ocean-floor?
> I dwell there evermore.
> From almost earliest youth
> I raised the lids o' the truth,
> And forced her bend on me her shrinking sight;
> Ever I knew me Beauty's eremite,
> In antre of this lowly body set,
> Girt with a thirsty solitude of soul.[1]

This very fact helped to make the tie between him and the few kindred spirits with whom he came into contact a close one. He took them into the world of spiritual reality with him; he made the unseen world their meeting-place.

If anything could have convinced Thompson that this world was a place to be thankful for, the love he experienced in the home of the Meynells ought to have done so, but we hear only of his gratitude to them. One Christmas he brought them a present. It had cost him much labour—not of the hands, for he could never use them to much purpose, but of the spirit. Kensington Gardens, 'where,' says his biographer, 'I have often seen him at prayer as well as at poetry,' saw the fashioning of the gift.

It was presented in characteristic fashion. He left it, along with a note at the Meynells' house in Palace Gardens, in a place where he felt sure it would be seen by them. 'I leave with this on the mantelpiece (in an exercise book) the poem of which I spoke. If intensity of labour could make it good, good it would be. One way or the other, it will be an effectual test of a theme on which I have never yet written; if from it I have failed to draw poetry, then I may as well take down my sign.' Later, when he recovered the manuscript to add the 'Inscription' to it, he again wrote: 'Let me thank you '*ab imis medullis*' for the one happy Christmas I have had for many a year. Herewith I send you my laggard poem.' He had watched the piling up of family presents that told of love. He loved too, and he gave of his best. The present was 'Sister Songs,' an 'Offering to Two

[1] *Works*, i. 41.

Sisters, Monica and Madeline (Sylvia).' The 'Inscription' is well known:

But one I marked who lingered still behind,
As for such souls no seemly gift had he:
He was not of their strain,
Nor worthy of so bright beings to entertain,
Nor fit compeer for such high company.
Yet was he, surely, born to them in mind,
Their youngest nursling of the spirit's kind.
Last stole this one,
With timid glance, of watching eyes adread,
And dropped his frightened flower when all were gone;
And where the frail flower fell, it withered.
But yet methought those high souls smiled thereon;
As when a child, upstraining at your knees
Some fond and fancied nothings, says, 'I give you these!'[1]

At a first reading, it is difficult to get into touch with the mood of 'Sister Songs.' Even at a second attempt one may only experience the feeling of having entered something like a fairy palace while wearing garments of flesh. But a very faint grasp of the beauty of the structure arouses a wish to return to it again. These visits bring ever fresh delights; some new, and hitherto unsuspected beauty is constantly being revealed. One cannot criticise. 'Why can't I write poetry like that? That's what I've wanted to do all my life,' a well-known writer and critic said on hearing selections from 'Sister Songs' read aloud.

We know the Thompson of the two sides, the man who, while living in the Elgin Avenue lodging-house, was not of it. There, his outlook on Nature was certainly Metropolitan; in May the lodgers could all see the laburnum flowering at a street corner not far off:

Mark yonder, how the long laburnum drips
Its jocund spilth of fire, its honey of wild flame![2]

But to Francis Thompson only it was given to see the daisy, the rosebud, and the snowdrop bloom side by side:

I know in the lane, by the hedgerow track,
The long, broad grasses underneath
Are warted with rain like a toad's knobbed back;
But here May weareth a rainless wreath.
In the new-sucked milk of the sun's bosom
Is dabbled the mouth of the daisy-blossom;
The smouldering rosebud chars through its sheath;
The lily stirs her snowy limbs,
Ere she swims
Naked up through her cloven green,
Like the wave-born Lady of Love Hellene;
And the scattered snowdrop exquisite
Twinkles and gleams,
As if the showers of the sunny beams
Were splashed from the earth in drops of light.
Everything
That is the child of Spring
Casts its bud or blossoming
Upon the stream of my delight.[3]

His joy in Spring is such that he forgets the presence of his frail body:

Yea, and myself put on swift quickening,
And answer to the presence of a sudden Spring.[4]

And the use of the refrain, making music that never seems to fail from beginning to end, betrays an almost exuberant delight in his own art.

The horizon of 'Sister Songs' gradually widens, the air becomes clearer; then something greater than a fairy palace is revealed; it is indeed as if the pure light of heaven were overhead, and a fairy world all around, one even more delicately conceived than that of the 'Midsummer Night's Dream.'

How far Thompson was technically educated in music we know not, but he must have had some solid basis of knowledge. In describing the music of that fairy world, he uses the language of one who lived and thought in it.

I heard a dainty dubious sound,
As of goodly melody;
. . . . . .
It seemed of air, it seemed of ground,
And never any witchery
Drawn from pipe, or reed, or string,
Made such dulcet ravishing.
'Twas like no earthly instrument,
Yet had something of them all
In its rise, and in its fall;
As if in one sweet consort there were blent
Those archetypes celestial
Which our endeavouring instruments recall.'
So heavenly flutes made murmurous plain
To heavenly viols, that again
—Aching with music—wailed back pain;
Regals release their notes, which rise
Welling, like tears from heart to eyes;
And the harp thrills with thronging sighs.
Horns in mellow flattering
Parley with the cithern-string:—
Hark!—the floating, long-drawn note
Woos the throbbing cithern-string![5]

From the beginning to the end of 'Sister Songs' he never forgets the working out of the plan that

[1] *Works*, i. 68. [2] *Ibid.* i. 26. [3] *Ibid.* i. 27. [4] *Ibid.* i. 26. [5] *Ibid.* i. 28, 29.

is in his mind. The plan of a vision is generally a somewhat elusive thing; this, however, can be seen, wondered at, and remembered. Music is the atmosphere. Light, airy, and full of joy, how the fairies sing and dance! After the fairies come *The Hours*

Like Nereids through a watery town.

Their movements, as Thompson describes them, show what can be done by a skilful and legitimate use of the English language. Both colour and movement are perfect:

Some, with languors of waved arms,
Fluctuous oared their flexile way;
Some were borne half resupine
On the aërial hyaline,
Their fluid limbs and rare array
Flickering on the wind, as quivers
Trailing weed in running rivers;
And others, in far prospect seen,
Newly loosed on this terrene,
Shot in piercing swiftness came,
With hair a-stream like pale and goblin flame.[1]

Next follow the Dryades in a dance:

Every step was a tinkling sound,
As they glanced in their dancing-ground.
Clouds in cluster with such a sailing
Float o'er the light of the wasting moon,
As the cloud of their gliding veiling
Swung in the sway of the dancing-tune.
There was a clash of their cymbals clanging,
Ringing of swinging bells clinging their feet;
And the clang on wing it seemed a-hanging,
Hovering round their dancing so fleet.[2]

But he adds:

I stirred, I rustled more than meet;
Whereat they broke to the left and right,
With eddying robes like aconite
Blue of helm;
And I beheld to the foot o' the elm.[2]

There sat Spring surrounded by her ladies and a throng of children. In the midst of the latter was Sylvia. He begs that Spring will

keep still in thy train,
After the years when others therefrom fade,
This tiny, well-beloved maid!
To whom the gate of my heart's fortalice,
With all which in it is,
And the shy self who doth therein immew him
'Gainst what loud leaguerers battailously woo him,
I, bribèd traitor to him,
Set open for one kiss.[3]

Then he meets Sylvia on her human side, and speaks to her in words that are full of tenderness. The passage is one of the most exquisite things ever written. To Francis Thompson, Sylvia is just a little girl, but he tells her the tragic story of his street friendship:

A kiss? for a child's kiss?
Aye, goddess, even for this.
Once, bright Sylviola, in days not far,
. . . . . .
I waited the inevitable last.
Then there came past
A child; like thee, a spring-flower; but a flower
Fallen from the budded coronal of Spring,
And through the city-streets blown withering.
She passed,—O brave, sad, lovingest, tender thing!
And of her own scant pittance did she give,
That I might eat and live:
Then fled, a swift and trackless fugitive.
Therefore I kissed in thee
The heart of childhood, so divine for me;
And her, through what sore ways,
And what unchildish days,
Borne from me now, as then, a trackless fugitive.
Therefore I kissed in thee
Her, child! and innocency,
And spring, and all things that have gone from me,
And that shall never be;
All vanished hopes, and all most hopeless bliss,
Came with thee to my kiss.[4]

Spring's answer to his request for her follows:

O lover of me and all my progeny,
For grace to you
I take her ever to my retinue.
Over thy form, dear child, alas! my art
Cannot prevail; but mine immortalizing
Touch I lay upon thy heart.
Thy soul's fair shape
In my unfading mantle's green I drape,
And thy white mind shall rest by my devising.
A Gideon-fleece amid life's dusty drouth.[5]

It is a dream such as comes—even to a poet—once in a lifetime:

Cease, Spring's little children, now cease your lauds to raise;
That dream is past, and Sylvia, with her sweet, feat ways.
Our lovèd labour, laid away,
Is smoothly ended; said our say,
Our syllabling to Sylvia.

[1] *Works*, i. 31. [2] *Ibid.* i. 33, 34. [3] *Ibid.* i. 35, 36. [4] *Ibid.* i. 36, 37. [5] *Ibid.* i. 38.

Make sweet, you birds on branches! make sweet your mouths with May!
But borne is this burthen,
Sung unto Sylvia.[1]

The plan of the second part is less clearly defined. The thought and the music of it make its chief attraction.

Thoroughly Thompsonian, while there is thought there is an absence of any regular philosophical system, but the presence of an aptness in drawing material from the thought from anything and everything, and finding a place for it in an emotional mood.

Monica, to whom it was addressed, was the elder of the two sisters. Thompson reveals himself more directly to her than he does to Sylvia. He probably thought he knew her better. The Friston days when she gave him the poppy were a memory to the end of his life. He never ceased to love her. At her bidding he went on her marriage day in 1903 to the church. But he arrived much too early, only to find it empty. 'A young lady,' he wrote to her afterwards, 'approached the church by the back entrance, just as I came away; but on inspection she had no trace of poppy-land. There must have been other nuptial couples about, I think.

'It seems but the other day, my dearest sister (may I not call you so? For you are all to me as younger sisters and brothers—to me, who have long ceased practically to have any sisters of my own, so completely am I sundered from them), that you were a child with me at Friston, and I myself still very much of a child. Now the time is come I foresaw then:

Knowing well, when some few days are over,
You vanish from me to another.

'You may pardon me if I feel a little sadness, even while I am glad for your gladness, my very dear.'[2]

In 'Sister Songs' he says:

How com'st thou, little tender thing of white,
Whose very touch full scantly me beseems,
How com'st thou resting on my vaporous dreams,
Kindling a wraith there of earth's vernal green?[3]

He felt that all along she had borne a part in helping him:

Thou wert to me that earnest of day's light,
When, ...

Stretched on the margin of the cruel sea
Whence they had rescued me,
With faint and painful pulses was I lying;
Not yet discerning well
If I had 'scaped, or were an icicle,
Whose thawing is its dying.[4]

Then he becomes reminiscent as he remembers the first time he saw her in her father's house:

One unforgotten day,
As a sick child waking sees
Wide-eyed daisies
Gazing on it from its head,
Slipped there for its dear amazes;
So between thy father's knees
I saw *thee* stand,
And through my hazes
Of pain and fear thine eyes' young wonder shone.
Then, as flies scatter from a carrion,
Or rooks in spreading gyres like broken smoke
Wheel, when some sound their quietude has broke,
Fled, at thy countenance, all that doubting spawn:
The heart which I had questioned spoke,
A cry impetuous from its depth was drawn,—
I take the omen of this face of dawn!'
And with the omen to my heart cam'st thou.
Even with a spray of tears
That one light draft was fixed there for the years.[5]

Kensington Gardens, his place for prayer as well as for writing poetry, gave him a point of view—a window through which he saw Monica earthborn, but 'a daughter of the sky,' a constant inspiration to him:

Thou swing'st the hammers of my forge;
As the innocent moon, that nothing does but shine,
Moves all the labouring surges of the world.[5]

That idea leads to another:

Thou whose young sex is yet but in thy soul;—
As hoarded in the vine
Hang the gold skins of undelirious wine,
As air sleeps, till it toss its limbs in breeze:—[6]

Here is a soul capable of great things:

Born of full stature, lineal to control;[6]

Fettered, however, by the slow growth of the mind:

ripe for kinship, yet must be
Captive in statuted minority![6]

[1] *Works*, i. 39.
[2] E. Meynell, *The Life of Francis Thompson*, 341.
[3] *Poems*, i. 40.
[4] *Ibid.* i. 45.
[5] *Ibid.* i. 46, 48.
[6] *Ibid.* i. 50.

But he realized that by restraint not only can the dangerous forces of nature be made the servants of man, but by the same law manhood and womanhood may rise to moral perfection. In a striking passage he expresses in poetry what he states in his essay *Form and Formalism*. 'No common aim can triumph, till it is crystallized in an individual, at once its child and ruler. Man himself must become incarnate in a man before his cause can triumph. Thus the universal Word became the individual Christ; that total God and total man being particularized in a single symbol, the cause of God and man might triumph. In Christ, therefore, centres and is solved that supreme problem of life —the marriage of the Unit with the Sum.' [1]

For supreme Spirit subject was to clay,
And Law from its own servants learned a law,
And Light besought a lamp unto its way,
And Awe was reined in awe,
At one small house of Nazareth;
And Golgotha
Saw Breath to breathlessness resign its breath,
And Life do homage for its crown to death.[2]

Yet it pained Thompson to think that Monica should be subjected to a law that would hurt. With the heritage that was hers—

Smitten with singing from thy mother's east,[3]

she could only be capable of seeing beautiful meanings in the common things of life:

When from the common sands
Of poorest common speech of common day
Thine accents sift the golden musics out![3]

The close brings us back to the human Thompson speaking to the child Monica just as he did at Friston:

Now pass your ways, fair bird, and pass your ways,
If you will;
I have you through the days!
And flit or hold you still,
And perch you where you list
On what wrist,—
You are mine through the times!

I have caught you fast for ever in a tangle of sweet rhymes,
And in your young maiden morn
You may scorn
But you must be
Bound and sociate to me;
With this thread from out the tomb my dead hand shall tether thee![4]

[1] *Works*, iii. 76.
[2] *Ibid.* i. 51.
[3] *Ibid.* i. 52.
[4] *Ibid.* i. 65.

Tagore, the Indian mystic, echoes the same thought:

I have caught you and wrapt you,
my love, in the net of my music.
You are my own, my own, Dweller
in my deathless dreams![5]

WHO'S WHO.

Sir Edward Cook, in his new volume of *Literary Recollections*, discourses pleasantly on the Art of Biography. He tells us that the first rule usually laid down for the writing of a biography is Brevity. If it is a good rule how excellent a book is *Who's Who*, of which the volume for 1919 has been published (A. & C. Black; 30s. net). For it contains about twenty thousand biographies, and every one of them obeys the rule. That is a larger number than ever, and the volume is increased this year by eighty pages, in spite of the disappearance of the Germans.

Who's Who is a business book. And it is inconceivable than any man or woman who has to do with other men or women in a business way can be content to be without it. But, business or not, it is very good reading. Let your eye catch some familiar name. Read the article through. You will be astonished to find that you have learned much more than you knew—even about such familiar names as Lloyd George, Clemenceau, Wilson. The only difficulty now will be to set the volume down.

Then how characteristic are the biographies—for you must remember that they are really autobiographies. Field-Marshal Sir Douglas Haig offers a severe list of services and honours. Mr. Frederic Harrison fills the most of a volume with his publications. But even Mr. Harrison's list of books and pamphlets is outnumbered by the publications of Mr. H. G. Wells. Mr. Joynson Hicks has few books, but he 'has always taken a keen interest in philanthropic and charitable work.' The colonial biographies are especially rich in self-revelation. They have an eye to the picturesque as well as the particular. Notice, finally, that fewer men tell us now what their recreations are. Is that the War? Women seem to have no recreation. But Mrs. Fawcett (without concealing her age) tells us that she goes in for walking, needlework, and music.

[5] R. Tagore, *The Gardener*, 59.

To write is one thing, to get what you have written published is another. Is it a short story? *The Writers' and Artists' Year Book* (A. & C. Black; 3s. 6d. net) will tell you all about the magazines that publish short stories, the style of story they publish, and the price they pay. Is it a book? The same guide will give you the names of all the publishers of books, the kind of books they publish, and—no, not the royalties, you must find that out by inquiry. It does, however, give you a table whereby you can calculate your income when you know the royalty. If you are an artist the necessary information is all here. And not for Great Britain only, but for the Colonies as well, and for the United States of America.

NOTES ON TEXTS.

The words spoken by Jesus of the woman that was a sinner, 'for she loved much' (Lk 7^{47}), are not easily understood. Mr. Montefiore in his book on *Liberal Judaism and Hellenism* makes an attempt to explain them. 'The lesson conveyed by the story of Jesus and the harlot in the seventh chapter of Luke is that love can regenerate the sinful heart. And this in two ways. Love evokes love. The loving sympathy of Jesus evokes in her soul reverential love and gratitude towards him, and his love and her love together are adequate to change her heart, and to effect her redemption. And because her heart is now set Godward, Jesus can say to her, "Thy sins are forgiven." The past is washed away.'

Luke xix. 13.

Every man who wears khaki is under the spell of the command—'Carry on!' Around these words there have gathered tender and beautiful associations for a number of men in a fighting unit who gathered together for prayer one Saturday evening. One of these lads was leading us in prayer, and amid many halting petitions there came this cry of the heart, fervent in its utterance and luminous with spiritual truth, 'Lord, help us to obey Thy command, *Carry on till I come.*' Only a touch of spiritual genius could have suggested that almost perfect paraphrase. The servants in the Parable of the Pounds were told by their Lord, 'Occupy till I come.' This British soldier saw the inner meaning of that order—a command to exercise a tireless energy in the absence of their Master. These servants might be at their wits' end to know how to use the money to best advantage, but though everything be against them they must persevere. The command, 'Occupy till I come,' rang in their ears when hopelessness and despair gripped their hearts, and they shook off despondency and renewed their efforts in the inspiration of that clear call. The soldier recognized in that situation a parable of his own life, and he knew that the ancient command is still regnant. It seemed very modern and vital when he gave it a translation that brought it home to men who are living under military discipline.[1]

On the morning of the 27th one of our old men went to the *Demi-Lune* and watched for a military car coming in from Meaux. After hours of waiting, one finally appeared. He ran into the road and hailed it, and as the chauffeur put on his brakes, he called:

'*Et Verdun?*'

'*Elle tient*,' was the reply, and the auto rushed on.

That was all the news we had in those days.[2]

SOME RECENT BOOKS OF POETRY.

An Anthology.

Mr. Blackwell of Oxford has published an Anthology of Recent Poetry which, better than any book we have seen, enables us to estimate the general characteristics of the poetry of our day. The Irish poetry stands apart. This is English, and university English, but it is typical. The title is *Songs for Sale* (3s. net), the editor E. B. C. Jones.

What can be said about the poetry of our day? First that it is less concerned about the form than about the subject. The thought is more than the expression. Many kinds of metre are used as the subject suggests; sometimes it is scarcely metre at all or to be distinguished from prose.

Except that there is no lack of imagination. If the form chosen happens to seem prosaic that is deliberate, and by no means the outcome of poverty of imagination.

But the fundamental fact is the passion for reality—a full reality, the taste of life in every phase of its experience, but the experience must be real. This does not close the door on ideals,

[1] J. A. Patten, *The Decoration of the Cross*, 61.
[2] M. Aldrich, *On the Edge of the War Zone*, 166.

but it does shut out romantic ideals mostly and sentimental ideals altogether. What experiences have you had? Set them down; set them down in such poetic form as you think proper, but set them down as you had them, as *you* had them. That is the demand.

This is Mr. Max Plowman:

Take Heaven away, O God, and bury deep
Out of my sight Hell with its brood of fear;
When Thou givest Earth shall I cry, 'Heaven is dear.
Into its blissful haven would I creep'?
Take Heaven away; for lo, I need Thee near,
And should I stretch my eyes they cannot peep
Into so fierce a light it seems asleep,
Lying across death's yet untraversed mere.

Keep Heaven, O God; and to the Devil his Hell;
But give me sight and hearing, sense and touch,
That I may see Thee working in the whole
Visible element Thou hast made so well:
May feel Thy power in the tiger's clutch
And see new heavens builded by a mole.

Aldous Huxley.

Aldous Huxley is one of the poets represented in 'Songs for Sale.' But he has published a volume all his own called *The Defeat of Youth* (Blackwell; 3s. net). Any poem could be chosen to illustrate what has been said of the Anthology. Take

THE FLOWERS.

Day after day,
At spring's return,
I watch my flowers, how they burn
Their lives away.

The candle crocus
And daffodil gold
Drink fire of the sunshine—
Quickly cold.

And the proud tulip—
How red he glows!—
Is quenched ere summer
Can kindle the rose.

Purple as the innermost
Core of a sinking flame,
Deep in the leaves the violets smoulder
To the dust whence they came.

Day after day,
At spring's return,
I watch my flowers, how they burn
Their lives away,
Day after day. . . .

Eleanor M. Brougham.

Mr. John Lane has been able, in spite of the war, to publish a quite unique Anthology in a quite unique and attractive form. It is an Anthology of English Poems from the XIVth to the XVIIth Century, with biographical notes. The editor is Eleanor M. Brougham, and the title *Corn from Olde Fieldes* (7s. 6d. net).

The volume is divided into four parts—Religion, Love, Death, and Miscellany. Many of the poems are taken from Manuscripts which have never been published. And some of these manuscript poems are as fine as any in the book. Here is one from a manuscript in Christ Church, Oxford. It is called

PREPARATIONS.

Yet if His Majesty, our sovereign lord,
Should of his own accord
Friendly himself invite,
And say, 'I'll be your guest to-morrow night,'
How should we stir ourselves, call and command
All hands to work! 'Let no man idle stand!
Set me fine Spanish tables in the hall,
See they be fitted all;
Let there be room to eat,
And order taken that there want no meat;
See every sconce and candlestick made bright,
That without tapers they may give a light.
Look to the presence; are the carpets spread,
The dazie o'er the head,
The cushions in the chairs,
And all the candles lighted on the stairs?
Perfume the chambers, and in any case
Let each man give attendance in his place!'
Thus if a king were coming would we do,
And 'twere good reason too;
For 'tis a duteous thing
To show all honour to an earthly king,
And after all our travail and our cost,
So he be pleased, to think no labour lost.
But at the coming of the King of Heaven
All's set at six and seven:
We wallow in our sin,
Christ cannot find a chamber in the inn,
We entertain Him always like a stranger,
And, as at first, still lodge Him in a manger.

M. Nightingale.

The volume of *Verses Wise and Otherwise*, by M. Nightingale (Blackwell; 3s. net), has been illustrated by C. T. Nightingale, and the illustrations are no small part of its charm. There is true poetry however in it, the modest title notwithstanding. A daring heading, 'Mary had a Little Lamb,' is given to a poem on the Virgin and the Lamb of God, but it is quotable and impressive. We shall quote, however, this on

A Wayside Calvary.

Remember, Lord, when last I came,
Thou heardest pray both him and me.
Now for the pity of Thy Name
I come to Thee.

See, at the hill-foot where we dwelt,
Yon cottage by the field of corn!
Together have we climbed and knelt
Our thanks each morn.

Dear Lord, Thou would'st not have me come
Alone? Maybe Thou hast forgot!
How should I pray and then turn home
Where he is not?

Oh Thou Who, being God, could'st die
The very hour Thy cup did brim,
Lend me that godly power that I
May go to him!

Helen Simpson.

The lightest and the most amusing of the *Lightning Sketches* by Helen Simpson (Blackwell; 2s. 6d net) is the first, entitled 'Truth.' The rest are clever enough, no lack of cleverness in conception or execution, but the first is the sketch for attractiveness.

S. B. Macleod.

There is poetry and there is reality in *Poems of Love and War*, by Second Lieut. S. B. Macleod (Simpkin; 3s. 6d. net). Much is being said about the religion of the soldier, and some of it is difficult of acceptance. This soldier's religion has no elements in it for which we have to make allowance. One poem will be sufficient for evidence:

'Pray for Me.'

Did I say 'Pray'? Nay, let thine inmost soul
Rise from thy deepest being to Heaven's height,
Till longing almost changes into sight,
In eagerness to reach thy hoped-for goal.
Let thy dear frame to Nature cease its toll,
And vanish in the spirit, so it might
Stand in His Presence and be filled with Light;
For clothed in Love, thy love shall keep thee whole.
Yea, that is prayer—to lose ourselves in Him:
To strive, to wrestle, upwards to His Throne.
'Tis selfish passion makes our sight so dim,
But love shall aid thee—Love like to His own—
And such is in thy heart, O purest maid—
Thyself my comfort, and thy prayers mine aid.

J. L. Crommelin Brown.

There are two attitudes to the War, two and no more. Either it is a vulgar dirty business, all through, as Mr. Siegfried Sassoon counts it—see his poem quoted in the review of *To-day*; or it is the opportunity and vindication of the spiritual in man. Mr. Crommelin Brown takes the latter attitude. His volume of war poems he calls *Dies Heroica* (Hodder & Stoughton; 5s. net). In one of the poems he introduces Nietzsche, it gives the tone of the whole book:

Nietzsche.

I dreamt that there was merriment in hell,
And as each meagre new-departed sprite
Came hesitating forward to the light
To warm itself, there followed straight a yell
Of devil's-mirth, for trade was doing well.
And when in Flanders fiercer grew the fight,
So thicker thronged the phantoms through the night,
Louder that gusty laughter rose and fell.

Lastly they turned to one apart, who furled
A cloak about his face. 'Oh! make reply
Thou, who hast said this Christ corrupts the world,
And men no longer have the will to die.
These thousands perished for a treaty. What
Hast thou to say?' But Nietzsche answered not.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In all the range of duties that have to be undertaken by the Christian minister there is none that is more imperative than the duty of Adaptation. Some of the best and especially the most recent books on preaching give it great prominence. It is the subject of the first chapter of Professor Jackson's volume on *The Preacher and the Modern Mind*. It is the subject of the whole of Principal Forsyth's book called *Positive Preaching and Modern Mind*. And when Professor Johnson comes upon it, in his admirable book entitled *The Ideal Ministry*, he prints the word in large capitals, and returns to it again and again.

It is as difficult as it is imperative. In some cases, says an American writer, 'It may be accomplished by a sort of instinct, but most men under most circumstances will attain it only because it is deliberately and even laboriously sought.' And Henry Ward Beecher, being demanded by an anxious student 'How one could get the power of adaptation,' could only answer, 'Practice—practice—that will do it.'

It has been imperative always, and it has always been difficult. But never was it more necessary than now, and never was the difficulty greater. In many a letter from the trenches which dealt with Religion or the Church there was the demand, more or less urgently expressed, for a doctrine and worship in touch with the times. And in most of the military chaplains' summaries of observation this was set in the very front and emphasized with every device of type and iteration. The preaching, and not the preaching only, but every part of the Church's activity, must be brought up to date.

Two books, both published by Messrs. Macmillan, have appeared in which an attempt is made to adapt the Christian Faith to the modern mind. The one is entitled *Religion behind the Front and After the War* (2s. 6d. net). It has been written by the Rev. Neville S. Talbot, M.A. It is a small book, but it contains no waste paper. We do it a certain injustice to separate one example of Adaptation from its context. That, however, will be atoned for if any considerable number are thereby driven to read the book.

The example is St. Paul's doctrine of Sin.

But, first of all, let us see quite clearly where we are. Go back for a moment to an older book. Go back to Principal Selbie and his volume of sermons called *Aspects of Christ*. 'The two main foci of Christian thought,' says Dr. Selbie, 'are the historical Person of Jesus on the one hand, and the experience engendered by faith in Him on the other.' Now the Person of Christ stands.

It stands for all time and for every age. Criticism has only made it more secure as a historical and utterly unique fact. But the interpretation of Christ's Person varies with every age. The Person of Christ has the religious value of God—take that and hold to it. All is there. But the fact of Christ, this Christ with the value of God for us, has to be interpreted to-day in the light of our knowledge, our knowledge of the character of God and His ways of working in the world.

Come then to Mr. TALBOT and St. Paul's doctrine of Sin. Mr. TALBOT cannot accept St. Paul's doctrine of sin. It was possible and even necessary in St. Paul's own day. In our day, he says, it is not necessary and it is not an acceptable doctrine.

In his doctrine of sin St. Paul starts at once with sin in its relation to God, the reality of it and the universality of it. There it is. It is the inexcusable fault of man, and it deserves the wrath of God.

Now in being able to begin so, Mr. TALBOT holds that St. Paul had an advantage. He asks leave to use a figure from golf. St. Paul 'starts off with a clean tee-shot.' We cannot start so fairly to-day. We have, as it were, to begin by playing 'out of the rough.' For we are troubled about God. We must begin, not with our sin against God, but with the God against whom we are said to sin.

'Verily, thou art a God that hidest thyself.' That is what we feel. We felt it before the war, but the war drove it into our very souls. Is God really both good and great? Is He highest holiness and fullest power, or is He only one of these, or none? We cannot acknowledge our sin against a God who cannot vindicate Himself. We cannot feel it as sin against a God who may never have cared for us. God must be known by us as both able and willing to save us to the uttermost. Then, but not till then, can we say, 'I acknowledge my sins unto thee.'

Mr. TALBOT sees in our attitude to-day a return to the position of Isaiah. First Isaiah saw the King 'high and lifted up,' and then he cried out, 'Woe is me, I am unclean.' But we have the advantage of Isaiah. We have a clearer vision. The knowledge of God is found by us in the Cross of Christ. Says Mr. TALBOT, 'It is not the vision of offended majesty so much as the terrific vision of wounded love and profaned holiness. The light which shines from the Cross is a terrible light because it shows men what they have done. They have crucified God. They are, as it were, like one who unknowingly has hit his mother in the face. That is what men found that they had done in contriving the death of Jesus, in consenting to it, and in forsaking Him in it.'

Then we rejoin St. Paul. And we rejoin him with a vengeance. 'Once we have any sight at all of what sin does to God, we know that no jot of St. Paul's gospel can be abated, that no spark of his exultation in the free gift of God's forgiving love towards sinners, immeasurably outweighing their sin, is to be extinguished. We are to-day, compared to St. Paul and to many former Christians, far less certain (with an inherited certainty) of God apart from Christ, and therefore we are far less sensitive to and jealous for the divine holiness and righteousness. Yet when once we have seen in Jesus Christ the light of what God is and suffers, then we can go to school with St. Paul *con amore*, that we may be overwhelmed with that which overwhelmed him—the good news of God reconciling the world unto Himself.'

Here then is the difference. St. Paul began with sin, we begin with God. We both go straight to the Cross of Christ. But St. Paul goes to find salvation, we go to find illumination. It is only that we have a step to take which St. Paul with his inheritance did not need to take. The moment we have found illumination, we proceed to find salvation.

For illumination, says Mr. TALBOT, quite

unreservedly, 'illumination by itself can never save men. What is wrong in them is something far deeper than can be cured by being shined upon. The shining upon us of the blinding light of the Cross—blinding because revealing the holiness of God and His unmitigatable antagonism to evil—is but mockery and torture if it stops short there; if there is no way of approach to Him Whom we have pierced: if Christ made no free and perfect offering of responsive love, from man's side and for man, to the Father; if we cannot identify ourselves with His propitiation; if there is no cleansing and renewing energy of His Spirit to enter into our inmost hearts and there to restore, maintain, and perfect our sonship. This is the old Gospel in summary. But there is indeed no Gospel for the world but the old Gospel, when once it has been put into a new setting. The radical tragedy of life is sin, and only that which can deal radically with sin can be salvation.'

The other book is entitled *The Faith of the Apostles' Creed.* Its author is the Rev. J. F. Bethune-Baker, D.D., Lady Margaret's Reader in Divinity in the University of Cambridge. It is not one whit less modern, and it is perhaps even more weighted with the experience of life than Mr. Talbot's book. The example of adaptation that we take from it is the Ascension of our Lord.

Dr. Bethune-Baker does not believe in the Ascension as St. Luke believed in it. Why not? Because he is Copernican in his conception of the Universe, while St. Luke was Ptolemaic. Dr. Bethune-Baker is a teacher of New Testament doctrine. He does not teach that Jesus was taken up into heaven and a cloud received Him out of the disciples' sight. That is a representation of the return of Jesus to the Father possible only to one who believed that heaven was higher than the earth, and the Father's throne, at whose right hand Jesus 'sat down,' a definite locality 'above the clouds.'

What, then, does Dr. Bethune-Baker do? Let us hear. 'By the words "He ascended into heaven, and sitteth on the right hand of God the Father Almighty" we mean to declare our belief in the triumphant issue of the discipline through which He passed (cf. Heb. v. 8) and the completeness of the victory which the world regarded as defeat. And, as we regard Him as the representative of Man, in the victory He won we see the promise of the ascent of redeemed Humanity to God and the surety of the fulfilment of the Divine purpose in the creation of Man. To be seated "on the right hand of God" means to have attained to the highest place in the sphere of the things of the spirit. The metaphor expresses primarily the idea of honour, the highest recognition of worth. But early teachers were concerned to show that "sitting" did not imply inactivity. Kings and judges sit while they exercise their functions of rule and judgement. So, in the faith of a Christian, Christ is King in the spiritual sphere; His will and His ideals rule there, at the very centre of spiritual wisdom and insight and power.'

But what does Dr. Bethune-Baker do with St. Luke's language? He uses it. 'Copernican in my conception of the universe though I am, I have no difficulty whatever in expressing my belief in the Ptolemaic language of the Creed. It is a terse and picturesque way of saying what I mean. It is, no doubt, a popular way rather than a scientific way: it presents the spiritual reality which I believe in the form of a quasi-physical occurrence. But the clause in its place in the Creed is intended to denote a spiritual valuation of the Person of whom it is affirmed; it is part of the whole appreciation of His significance which the Creed as a whole is intended to express; and in using its words I intend to make the same affirmation of Faith about Him that the Church has always intended to make. No question of "science," no physical theory of the universe, comes into my mind at all. I cannot avoid the use of spatial metaphors—some kind of "movement" seems to "belong" to every manifestation of life and reality. But the religious conviction I mean

to express is what I believe was brought home to the minds and hearts of the earliest disciples of Jesus, and realized and expressed by them, under forms and in terms which were congruous, as such forms and terms always must be, with the intellectual culture of their time.'

It is now quite clear that the effort to found a League of Nations for the purpose of bringing war to an end will be met with opposition. What will the argument be? That also is now quite clear. Sometimes it will be that 'human nature is what it is,' sometimes that 'man is a fighting animal'; but however it is expressed it will always be the same: God has so made man that he will delight to go to war as long as the world lasts.

One discovery has yet to be made. What is to be the strength of the opposition? Surprise awaits us. Who would have expected to find there Clement Webb, Fellow of Magdalen College, Oxford? Yet, there he is, and with the familiar argument in his mouth.

Mr. Webb has issued certain addresses which he delivered *In Time of War*, and he has given the volume containing them that title (Blackwell; 2s. 6d. net). They are all addresses by a Christian to Christians. One of them has the courageous title of 'The Permanent Meaning of Propitiation.' And yet, in the first address of all, Mr. Webb tells his hearers that, in spite of what Christ is, and in spite of what He intends to accomplish in the world, they need never look for the end of war.

His argument, we say, is the familiar one. But he puts it in his own way, and his way is so peculiar that his own words must be quoted. 'The prophets speak of a time when men shall learn war no more; and we are told that in heaven there will be no marrying or giving in marriage. But this world would not be a better world than it is without marriage; it would be a very much worse. And, although one would not say but that a world without war *might* be far better than a world with war, yet the mere absence of war, if it meant an absence of the patriotism and the sacrifice of self for one's country that are the redemption of war, would not of necessity make a better world. Nations in this world would not of necessity be better without armaments any more than individual men in this world would be better off without fists.'

Those are his very words. We must have armaments, he says, just as we have fists. And he sees very clearly that if we have armaments we shall want to use them, just as we want to use our fists because we have them. But who gave us fists? Mr. Webb's answer is that God did. Did He? God gave us hands, but it is we ourselves that form them into fists. To say that God means us to fight because He has given us fists is to say that He means us to worry because He has given us wrinkled foreheads.

More astonishing is the argument about marriage. Because Christ said that in the other world 'they neither marry, nor are given in marriage,' the prophets were mistaken when they said that in this world men should 'learn war no more'!

Very few are the preachers who know how powerful an instrument God has put into their hands in the popular appreciation of poetry. Fewer still know how to use it. There is no interval, they seem to think, between mumbling and mouthing. And that no one may find them guilty of mouthing they are content to mumble. But mumbling is the greater sin.

Dr. F. Homes Dudden must know how to repeat poetry in the pulpit. He certainly repeats it. In a volume containing twelve short sermons which he has published under the title of *The Delayed Victory* (Longmans; 4s. 6d.), he quotes three hundred and nine lines of poetry. That

gives an average of twenty-five lines to the sermon. Has he overdone it? Hear him read the poetry.

In one of the sermons in this volume Dr. Homes Dudden declares his mind on the life after death. He does not approach the subject light-heartedly. He recognizes its difficulties. But he has come to definite conclusions about it, conclusions which are 'in accord with the doctrines of religion, with the principles of philosophy, and with the highest ethical teachings,' and he is convinced that it is his duty as a Christian teacher to make these conclusions known.

Well, first of all, he is convinced that there *is* a life after death. 'Aristotle once observed that "death is of all things the most terrible, because it is the end." But we have gone a long way beyond Aristotle. We cannot believe for a moment that death is actually the end. It does not destroy men. It does not merge them into the All, so that they lose their individual life. It simply transports them into a new environment and state of being.'

We agree. We do not all agree, but they are few now who deliberately deny it. For the greater number it is perhaps no more than a probability with which they think they must be content. For some however it is a tremendous reality, recognized for the first time in their lives with something of its significance.

What then? Dr. Homes Dudden proceeds at once to tell us what the life beyond is to be.

Now you will notice that in all discussion of the future life it is the first five minutes after death that are decisive. What is the immediate result of death? What does death do? Dr. Homes Dudden holds that death does nothing—and all the rest of his conclusions follow.

Death does nothing. 'I hold that a man, in all the essential qualities that go to make his personality, is no more changed by death than he is changed by sleep. He comes out of it just the same. He begins over there exactly as he left off here. He is no better and no worse; neither wiser nor yet more foolish. He is not in any way different, save that he has shuffled off the body with its physical limitations. He is simply himself, the same essential man, the same real person, just as we have known him here—with the same kind of character, the same original way of adjusting himself to life, the same predilections and aversions, probably even the same little personal singularities and peculiarities. That which he was five minutes before his death, that, and no other, is he still five minutes after his death.'

What are his authorities for that? He refers to Swedenborg. Swedenborg 'contended that often a dead man does not immediately realise that he has died. He feels the same as ever; how should he know that he has died?' This somewhat precarious footing he tries to make firmer by quoting some quaint lines entitled "The Quiet," that he came across recently in a volume of war poems:

I could not understand the sudden quiet—
The sudden darkness—in the crash of fight,
The din and glare of day quenched in a twinkling
In utter starless night.

I lay an age and idly gazed at nothing,
Half-puzzled that I could not lift my head;
And then I knew somehow that I was lying
Among the other dead.

It is not very convincing. Why does not Dr. Homes Dudden quote Maeterlinck? He quotes Maeterlinck with much effect on the fact of life beyond death. Why does he not proceed to quote him on the nature of it? Maeterlinck does not agree. He is in direct contradiction. He believes that death makes a great difference. Maeterlinck believes that you cannot measure the difference that death makes. 'For it is certain,' he says, 'that, when the body disappears, all physical

sufferings will disappear at the same time; for we cannot imagine a spirit suffering in a body which it no longer possesses. With them will vanish simultaneously all that we call mental or moral sufferings, seeing that all of them, if we examine them well, spring from the ties and habits of our senses. Our spirit feels the reaction of the sufferings of our body, or of the bodies that surround it; it cannot suffer in itself or through itself. Slighted affection, shattered love, disappointments, failures, despair, betrayal, personal humiliations, as well as the sorrows and the loss of those whom it loves, acquire their potent sting only by passing through the body which it animates.'

The trouble in the way of those who hold that death makes no difference is Purgatory. They cannot escape it. Dr. Homes DUDDEN does not escape it. He is careful not once to mention it by name. But it is there.

It is so emphatically there that nothing is there but itself. Dr. Homes DUDDEN does not believe in Hell and he does not believe in Heaven. He believes in Purgatory, and in Purgatory alone.

He does not believe in Hell. For Hell is a fixed state and final, and he does not believe that the state of any man is fixed and final. 'I am well aware,' he says, 'that many people hold a theory that a man's state is fixed at death; that there is no opportunity for repentance, no opportunity for amendment, in the world beyond the grave. But the weight of the available evidence is against that view. Let me remind you of the verdict of one of our leading Biblical scholars, Dr. Armitage Robinson, Dean of Wells. He says, "I cannot believe the theory—for it is but a theory—that the moment of physical death is the moment in which a man's state is eternally and unalterably fixed. I cannot find that in my Bible. All nature, all analogy is against it. It cannot be." With that conclusion I confess myself in complete agreement.'

And he does not believe in Heaven. That is not so evident. Perhaps he will say that the Purgatory which he believes in leads to Heaven at last. But he certainly does not say so in this book. And he does not seem to think so. His idea seems rather to be that, as we all begin there just where we end here, we shall begin by making progress and shall go on making progress, but at the last we shall still only be making progress. There is room for progress in Purgatory, but it is Purgatory still.

What has become of the men who have given their lives for their country? That is the question to-day. No other can compare with it in urgency or in poignancy. It is to answer that question that Dr. Homes DUDDEN preached his sermon.

It is not a question about the Heaven to which the righteous go. Sir W. Robertson NICOLL has published a book on *Reunion in Eternity* (Hodder & Stoughton; 6s. net). His subject, he says frankly and at once, concerns only those who are in Christ. For there is no other doctrine of the future. He does not mean to say that nothing is said in Scripture about those who have not accepted Christ before they die. What he means to say is that their fate is not followed. 'These shall go away into eternal punishment'; 'he went to his own place,' and the like. That is all. Only the dead who die in Christ do the writers of the New Testament follow into the world beyond.

But Sir W. Robertson NICOLL is not indifferent to the fate of those who have fallen in the War. His hope is in the moment of death. 'We do not know what may pass of a sudden in the very moment of dying, between the soul and Christ. All the great Christian teachers have told us that the very slightest recognition on the part of men of the Divine Sacrifice is enough to secure salvation.'

This is Browning also. It is the belief of the Pope in *The Ring and the Book*. 'The sudden "shock" and "surprise" of Death may be

sufficient to awaken the capacity for eternal life that is latent in every man who is made "in the image of God," and so we may

see, one instant, and be saved.'

But Sir W. Robertson Nicoll goes for confirmation to a safer source than Browning. He goes to Spurgeon. 'In his two sermons on the penitent thief Mr. Spurgeon refuses to admit that he is dealing with a solitary, or at best an exceptional case. He says that if the thief was an exceptional case there would have been a hint given of so important a fact. "A hedge would have been set about this exception to all rules. Would not the Saviour have whispered quietly to the dying man, 'You are the only man I am going to treat in this way'? No, our Lord spoke openly, and those about Him heard what He said. Moreover, the inspired penman has recorded it. If it had been an exceptional case it would not have been written in the Word of God."'

But there is another way. What does the supreme act of sacrifice itself do for the soldier? It is Dr. Homes Dudden's belief that it transforms him into a Christian. 'So there is hope, you see, great hope, for our soldiers who have fallen. They will start—who can doubt it?—in a high place in the other world, and every possible chance will be given them of rising higher still. And in saying this, I do not forget that many of them, when they were here, lived lives that were pretty low down, and had they ended their lives in the ordinary way they would doubtless have found themselves yonder in a place that was pretty low down. But whatever their life may have been, the manner of their death has ennobled and exalted them. At the finish they proved themselves Christlike. They did not, perhaps, know much about Christ. But they did know enough to venture all they had for Christ's ideals and principles. They did know enough to take up Christ's cross of heroic self-denial and carry it after Christ to Calvary. They did know enough to sacrifice themselves to the uttermost, as Christ also sacrificed Himself, for the welfare of others, for the redemption of the nations, for the salvation of the world. And therefore I cannot doubt that, when the last feeble breath flickers out of the broken bodies, and the tired eyes see no more, and the ears are for ever deaf to the reverberations of the battle, the King whom they served, though they knew it not, even to the death, will be waiting to greet His soldiers, and will lead them to places of refreshment, where their stains will be cleansed away and their ignorance illumined with the light of heavenly knowledge.'

Dr. Homes Dudden has his authority also. His authority is Cardinal Mercier. 'If I am asked,' said Cardinal Mercier, 'what I think of the eternal salvation of a brave man who has consciously given his life in defence of his country's honour and in vindication of violated justice, I shall not hesitate to reply that without any doubt whatever Christ crowns his military valour, and that death, accepted in this Christian spirit, assures the safety of that man's soul. "Greater love hath no man than this," said our Saviour, "that a man lay down his life for his friends." And the soldier who dies to save his brothers, and to defend the hearths and altars of his country, reaches the highest of all degrees of charity. He may not have made a close analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of the battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that his God welcomes him with love?' And he ends with a very strong sentence. 'This is the virtue of a single act of perfect charity—it cancels a whole lifetime of sins; it transforms a sinful man into a saint.'

An Abridged Old Testament for Popular Use.

By the Rev. David Reid, B.D., Leith.

That there is a wide-spread and growing neglect of Bible-reading, both in private and in the family circle, is matter of general acknowledgment and regret. Probably it is due not so much to a real decline of interest in the things of God as to the increasing competition of other books and of newspapers and magazines, and the greater facilities for spending leisure time in various profitable and pleasurable ways. Probably also many educated people have abandoned or curtailed the reading of the Bible under the vague impression that modern scholarship has undermined its divine authority and thrown clouds of dubiety and perplexity around large portions of it. In this respect the O.T. has suffered more than the N.T., and even in quarters where one might expect better things it would seem unfortunately to be falling more and more into disuse. 'I have been astonished,' writes Professor D. S. Cairns in a recent letter, 'at the English *Christian* attitude to the O.T. It is the nemesis of some men's evangelical orthodoxy as to the O.T. that in practice they are compelled largely to ignore it.'

But what an intolerable loss it is that here threatens the Christian life and the Christian Church! Apart from the O.T., the Scriptures of the N.T. do not afford all the sustenance and all the guidance that the souls of men require. Apart from a knowledge of the O.T., the Scriptures of the N.T. are in many passages obscure and unimpressive, and the personality and teaching of Jesus Christ Himself hard to understand. 'The O.T. was the Bible of Jesus Christ—the Bible of His education and the Bible of His ministry . . . He repealed, indeed, some of its strongest tempers and institutions; He added to it beyond all its own dreams. But on the other hand, how much in it He took for granted; how much He enforced; how much He came expressly to fulfil! . . . He drew from it most of the categories of His gospel. . . . Above all, He fed His own soul upon it. . . . What was indispensable to the Redeemer must always be indispensable to the redeemed.'[1] 'The O.T. was not, as it were, the scaffolding necessary for the erection of the Christian Church, needing to be taken down in order that the full symmetry and beauty of the building may be seen, and only to be had recourse to from time to time when repairs are needed. It is an integral part of the structure.'[2] 'It is one purpose of God which is being fulfilled throughout both O.T. and N.T.; one people of God the story of which is being told from Abel to the Apostolic age. . . . The Christian Church is conscious of being the true people of God, and as such the heir of all God's promises.'[3]

Looking at the subject for a moment from the preacher's point of view, the range and variety of our pulpit work would be deplorably diminished if, either by our own choice or in consideration of the ignorance, the indifference, the dislike of many of our people, we came to shut ourselves off from O.T. themes. Inexhaustible and profound though the N.T. is, we cannot afford to be banished from that older and more varied territory in which the Kingdom of God is viewed from so many different standpoints. Our ministry would inevitably tend to be monotonous if we had not at our disposal the O.T.'s long and lively history, its wonderful gallery of vivid portraits, its incomparable collection of praises and of prayers.

There are vital elements of divine truth, important aspects of the divine will and the divine government, which are more clearly brought out and emphasized in the O.T. than in the N.T., and which indeed the N.T. tacitly accepts as its foundation stones. In times of war and world-crisis, such as we are now passing through, the reading and preaching of the O.T. are peculiarly needful. Its glowing patriotism, its noble sketches of soldier-heroes, its fearless denunciations of oppression and wickedness, its great ideals of social righteousness, its bright visions of a world in which swords will be beaten into ploughshares and spears into pruning-hooks, have in these days special interest and value. After many years of an over-pronounced individualism we are now being compelled to think *Nationally*; and we ought to be grateful for a sacred literature in which for the

[1] Dr. G. A. Smith, *Glasgow Inaugural Lecture*, p. 11; *Modern Criticism and the Preaching of the O.T.*, p. 11.

[2] Dr. A. F. Kirkpatrick, *Cambridge Sermons*, p. 195.

[3] Dr. James Denney, *Reconciliation*, p. 123.

most part the religious unit is not the individual but the community. We there see God dealing with a nation as a whole; a nation elected, redeemed, judged, chastened, purified, and made fit for His service.

There is another reason why in these days every possible facility should be afforded for our people acquainting themselves with the teaching of the O.T. There was perhaps never a time when the old, old problem of the divine permission of evil, the apparent prosperity of the wicked, the cruel sufferings of the innocent and of the righteous, pressed more heavily upon men's minds. Thousands of our soldiers at the front are wrestling with the difficulty, and so are tens of thousands of our people at home. Now, of course, it is to the Cross and the Resurrection of Jesus Christ that these perplexed hearts must look for the most helpful light. Nevertheless it is in the O.T. rather than in the N.T. that the problem receives its classic and most powerful presentment. It is in certain Psalms and chapters of Prophecy, and above all in the Book of Job, that we see thoughtful and noble men agonizing over the difficulty, and slowly, painfully, falteringly making their way towards the light. To a soul tormented with similar perplexity the spectacle of their struggles and of their partial entry into peace and into light is apt to be more comforting and stimulating than the victorious assurance of a more complete and more enlightened faith. We see, moreover, in the strange, chequered history of Israel, how the sufferings and humiliations of a nation, and especially the worthiest section of the nation, at the hands of arrogant enemies, may prove to be God's wise, slow, gracious, wonderful method of bringing the nation to a deeper knowledge of Himself and a fuller conformity to His will.

The value of the O.T. being so unspeakable and its wide-spread neglect so undeniable, there would seem to be good reason for adopting any feasible and legitimate expedient which would tend to gain for it a more effective circulation and a more interested perusal. The plea of this paper is that one such expedient would be the preparing and publishing of *An Abridged Old Testament for Popular Use.*

No one can assert that all parts of the O.T. are of equal value and authority. There are whole chapters and portions of chapters filled with names, with abrogated Jewish ceremonial, with unimportant biographical detail, with very difficult and obscure prophecy, which it is far from necessary for the average Christian to read. There are two or three whole books which, as we know, obtained a place in the Canon only at a rather late date and by a rather narrow balance of favourable opinion. There are several instances of almost verbatim duplicates of the same narrative, the same laws, the same proverbs, the same songs of praise.

Without sacrificing anything vital, it would seem possible by well-considered eliminations to reduce the total size of the O.T. by about one-half. And if the great Churches and the great Bible Societies saw their way, even informally, to give such an Abridgment their approval, it might come to have a very wide circulation.

In days when the cost of paper and printing is so abnormally high, the economy thus effected would be a consideration of no small weight. But more important than this, we should have a volume more attractive to many a reader in type and *format* and also in substance. Are there not people who have started out to read the Bible and been disconcerted and checked by finding themselves confronted, as early as the fifth chapter of Genesis and again in the tenth, with lengthy and dry lists of ancient Hebrew names? Clearly an Abridgment would stand a better chance of being read right through from beginning to end.

For sailors and soldiers on active service,[1] for travellers, for native Christians on the mission-fields where small-type editions are unobtainable, and for many other classes, the provision of a less bulky and yet sufficient edition of the O.T. would surely be a distinct boon.

In some quarters it may be contended that the proposed Abridgment would be an unwarranted tampering with the Bible. But such an objection really proceeds from a superstitious and untenable view of the Bible's nature and authority. Even the *Westminster Confession*, which, as Dr. Denney points out, makes a false start by treating of Holy Scripture in its very first chapter and making it fundamental to everything else, declares that the great authority in religion is not the mere letter of

[1] Like others who have recently worked among the troops abroad, the writer found himself supplied with hundreds of N.T.s for distribution, but not a single copy of the O.T. And yet not a few soldiers would certainly have been glad to get an O.T. of manageable size.

Scripture itself but the Holy Spirit speaking in the Scripture. It is the message, not the *ipsissima verba*, that we have mainly to concern ourselves about.

The O.T., as we have it, was itself originally a selection out of a larger amount of sacred literature. Like the N.T., its growth as a Canon was very gradual. Of its three divisions, the Pentateuch was accepted and adopted apparently in the year 445 B.C.; 'the Prophets' followed within the next 200 or 230 years; the third division, even in the time of Christ, was not quite defined, and what decided the inclusion or exclusion of certain books was not any miraculous decree from heaven, but simply the fact that some books as contrasted with others had vindicated a place for themselves either by the fulfilment of their predictions or by 'the power they evinced of living and giving life.'

Now, any decision arrived at in a bygone age by the servants of God met prayerfully in council and guided by the experience of believers can manifestly be revised and modified by the servants of God similarly met and similarly guided in a later age.

But, of course, it is no interference with the established Canon of Holy Scripture that is contemplated in this proposal for an abridged popular edition. The Abridgment would frankly announce itself as an Abridgment. There would be no effort or desire to displace the unabridged Authorized Version, which in countless quarters would inevitably and for excellent reasons continue to be preferred. All that is aimed at is the furtherance of Bible-reading among the masses and the making it more attractive and effective.

May not the proposal almost be said to be in line with other liberties which have from time to time been taken with Scripture and which have been vindicated by experience? The introduction of vowel-points into the Hebrew text was in its day a daring innovation; yet it immensely facilitated the reading of the Scriptures and greatly helped the preservation of their meaning. The translation into the Greek of the LXX was a significant innovation, especially as the rendering by no means always aimed at verbal faithfulness; yet by and by the LXX came to be more widely read than the original, and was abundantly useful and profitable; as the English translations and innumerable others have also been. In 1643, doubtless at the suggestion, direct or indirect, of the Great Protector, there was published 'The Souldiers Pocket Bible: Containing the most (if not all) those places contained in holy Scripture which doe shew the qualifications of his inner man, that is a fit Souldier to fight the Lords Battels, both before the fight, in the fight, and after the fight: Which Scriptures are reduced to severall heads, and fitly applyed to the Souldiers severall occasions, and so may supply the want of the whole Bible: which a Souldier cannot conveniently carry about him: And may bee also usefull for any Christian to meditate upon, now in this miserable time of Warre.' This Soldier's Bible of Cromwell is a small octavo of sixteen pages; with only two exceptions it culls its extracts exclusively from the O.T. Bible Societies and other publishers have long been accustomed to issue separate books, and groups of books, of the Bible, selecting those which seemed most important and most edifying. The present proposal for an abridged edition of the whole O.T. is really only an extension and modification of that idea.

It might be well that the Abridgment should not be made in the interests of any particular views or results of the Higher Criticism. Neither should it be coloured by any prejudice against miracles, or by any desire to harmonize apparent discrepancies.

Passages which suggest so-called moral difficulties, or which are unsuitable for children or for reading aloud in the family circle, would not on that account be omitted: it is not an *expurgated* edition that is aimed at.

Historical interest, biographical vividness, ethical impressiveness, devotional value, theological importance, literary beauty are among the considerations which would carry weight for the retention of this and that portion respectively. But not from any one of these various points of view, exclusively or even preferentially, would the Abridgment be made. It would reverently aim at including the great bulk of what is decidedly characteristic, essential, vital, helpful.

Care would have to be taken to retain the early chapters of Genesis, with their sublime declaration of fundamental ethical and religious truths; and to conserve enough of the historical books to make clear the main course of Israel's and Judah's national affairs and keep intact all the great personal portraits. The fundamental moralities as inculcated by the Mosaic Law and

eloquently emphasized by the Prophets would, of course, be included; but on the other hand little or nothing of the details of sacerdotal and ceremonial arrangements. The Messianic visions of the Prophets could not be dispensed with, nor the pithy wisdom of Proverbs. Room would have to be found for the greater part of Job, and for at least two-thirds of the Book of Psalms.

With some hesitation there is now submitted a tentative and somewhat rough list of portions to be omitted in the proposed Abridgment.

The whole of Leviticus, 1 and 2 Chronicles, Esther, Song of Solomon, Obadiah, Nahum.

Genesis—4^{16-26}; 5; 10; 11^{10-32}; 15^{7-21}; 17^{22-27}; 19^{29-38}; 20; 21^{22-34}; 22^{20-24}; 23; 24^{5-9}; $25^{1-7.\ 12-20}$; 26; 29^{29}–31^{1}; 31^{4-55}; 33^{18-20}; 34; 36; 37^{36}; 38; 46^{8-27}; 47^{12-21}; 48; 50^{9-11}.

Exodus—1^{1-6}; $4^{18.\ 19.\ 21-26}$; 6^{10}–7^{7}; 18; 25–31; 35–40.

Numbers—1^{1}–10^{28}; $13^{4-21.\ 32}$; 14^{26-34}; 15–19; 20^{14-21}; 21^{19}–22^{1}; 25–36.

Deuteronomy—$2^{10-12.\ 20-23.\ 34-37}$; 3^{4-22}; 4^{41-49}; 7^{1}–12^{9}; 12^{20}–14^{29}; 15^{12}–18^{3}; 21–29; 31^{9-29}.

Joshua—1^{10-18}; $2^{10.\ 11}$; $3^{6-9.\ 12}$; $4^{4-7.\ 9-19}$; 5^{1-9}; 7^{1}; 8^{30-35}; $9^{1.\ 2}$; 10^{15-43}; 11^{1-22}; 12–24.

Judges—1; $2^{1-5.\ 11-19.\ 23}$; 7^{23}–10^{18}; 12^{8-15}; 17–21.

Ruth—3^{1}–4^{12}; 4^{18-22}.

1 Samuel—2^{32-36}; 5; 11; 12; $13^{1-4.\ 6-23}$; 14^{17-52}; 19; 20; $23^{1-13.\ 19-29}$; 25; 30.

2 Samuel—1^{1-16}; $2^{2.\ 3.\ 12-32}$; 3^{2-16}; 5^{13-21}; 8^{7-18}; 9; 10; 12^{26-31}; 13; 14; 15^{32-37}; 16; 17; 19–22; 23^{24-39}.

1 Kings—1; $2^{5-9.\ 13-46}$; 3^{1-3}; 4^{1-20}; $6^{1-6.\ 8-16}$; 7; 9; 10^{14-29}; 11^{9-25}; 13^{1}–16^{28}; 20; 22^{41-53}.

2 Kings—1; 3; $4^{1-7.\ 38-44}$; 6–8; 10–17; 21^{3-26}; 22^{3-20}; $23^{1-20.\ 31-33.\ 35-37}$; $25^{8-21.\ 23-30}$.

Ezra—1^{6}–3^{7}; 4^{6}–10^{44}.

Nehemiah—1^{5-11}; 3^{1}–6^{14}; 6^{17}–7^{73}; $8^{4.\ 5.\ 7.\ 12-18}$; 9–13.

Job—$3^{7.\ 8}$; $4^{20.\ 21}$; $5^{2-5.\ 18}$; $6^{8-7.\ 10.\ 15.\ 15-23.\ 27}$; 8^{16-22}; $9^{18.\ 17-21}$; 15^{17-35}; 16^{8-15}; $17^{3-6.\ 12-16}$; 18^{6-13}; 19^{9-12}; $20^{6-21.\ 25.\ 26}$; $22^{8-11.\ 14-20}$; $24^{6-13.\ 17-22}$; 27^{7-23}; 28; $30^{2-9.\ 11-19.\ 24-31}$; 31–37.

Psalms—5; 6; 7; 9; 10; 11; 12; 13; 26; 28; 29; 35; 38; 41; 44; 52; 53; 54; 58; 59; 60; 64; 69; 70; 71; 78; 79; 80; 81; 82; 83; 86; 87; 88; 89; 97; 98; 99; 105; 108; 109; 111; 117; $119^{41-56.\ 73-96.\ 113-176}$; 120; 123; 128; 129; 134; 135; 136; 140; 141; 142; 143; 144; 148; 149; 150.

Proverbs—1^{20-33}; 2; 3^{21-35}; 6^{20-35}; 9; 10^{23-32}; 11^{3-29}; 12; 13; 15^{20-33}; 16^{21-30}; 17; 18^{2-20}; 19; 20^{5-16}; 21; 22^{17-27}; 23^{1-14}; $24^{1-9.\ 26-28}$; 26; $28^{2-7.\ 15-25}$; 29^{2-14}.

Ecclesiastes—5^{3-20}; 6; 7; 8; 9^{1-6}; 10.

Isaiah—1^{21-31}; $3^{1-9.\ 16-26}$; 4; 8^{1-8}; 9^{8-21}; $10^{1-4.\ 26-34}$; 11^{11-16}; 13; $14^{1.\ 2.\ 24-32}$; 15–24; 25^{10-12}; 26^{11-21}; 27; 29; $30^{3-14.\ 22-28}$; 34; 36–39; 41^{16-29}; 46; 47; 48^{3-8}; 49^{17-21}; $50^{1-3.\ 11}$; 51; 52^{3-6}; 56; 57^{1-14}; 59^{4-14}; $65^{1-7.\ 16-18}$; 66^{3-24}.

Jeremiah—2^{14-30}; 3; 4^{15-31}; 5^{1-19}; $6^{1-10.\ 17-30}$; 7^{25-34}; $8^{1-5.\ 10-17}$; $9^{4-22.\ 25.\ 26}$; 10; $11^{1-8.\ 10-17}$; 12^{7-17}; $13^{12-14.\ 24-27}$; 14^{12-18}; 15^{2-21}; 16; 17^{15-27}; 18^{13-23}; 19; 21^{11-14}; 22; 23^{9}–25^{38}; 27; 28; 29^{15-23}; $30^{4-9.\ 12-24}$; 32^{1}–37^{19}; 39–46; $48^{2-5.\ 13-47}$; $49^{1-6.\ 17-39}$; 50^{2-21}; $51^{1-52.\ 57-59}$; 52.

Lamentations—2; $3^{1-21.\ 42-66}$; 4; 5.

Ezekiel—4^{4-17}; 5^{9}–7^{27}; 10–17; 19; 20^{13-32}; $21^{1-7.\ 18-32}$; 22^{17}–24^{14}; 26^{6-21}; 28–30; 32; $33^{1-9.\ 12-29}$; 35; 36^{1-15}; 37^{15}–48^{35}.

Daniel—2; 4; 7–12.

Hosea—1^{2}–2^{1}; 3; 5^{1-14}; 7; 8^{9}–10^{15}; 12; 13.

Joel—3.

Amos—1^{3}–2^{3}; 5^{13-17}; 6^{2}–7^{9}; 8^{14}–9^{6}.

Jonah—No omissions.

Micah—1^{7-16}; 2^{5-13}; 3^{1-4}; 4^{9}–5^{1}.

Habakkuk—No omissions.

Zephaniah—2^{4}–3^{10}.

Haggai—2^{10-19}.

Zechariah—1^{7-21}; 3; 5; 6; 7; 9^{1-8}; 10; 11; 12^{4-7}; 14^{1-19}.

Malachi 2^{11-16}.

Literature.

REUNION IN ETERNITY.

The Introduction to Sir William Robertson Nicoll's new book on *Reunion in Eternity* (Hodder & Stoughton; 6s. net) has already been referred to. But it must have its place here also, for the sake of its great purpose and the consummate literary skill with which that purpose is pursued.

'Reunion in Eternity'—we had become much concerned about reunion in time, then came the War, and set the perspective right. For you never can be properly worldly unless you are first quite otherworldly. You must set your interests within the range of the eternal to save them from secularism, which is the curse. You must crave for reunion with those who have gone within the veil if you are to care truly for reunion with those who are still without. Reunion must be with Christ both here and there, otherwise it is the reunion of selfish desire and already a disappointment.

Sir W. Robertson Nicoll brings his subject into focus and then proceeds. He believes in reunion and in the blessed persistence of it. But he is modest enough to think that his belief is insufficient for our conviction. So he calls on other witnesses—many witnesses and wonderfully diverse

—and that with so happy an art that the charm of the book is not less than the peaceful persuasiveness of it.

PROF. MOFFATT'S INTRODUCTION.

It was an astonishing instance of editorial genius or good luck when the editors of the 'International Theological Library' found a man who could write *An Introduction to the Literature of the New Testament* fit to be placed, without the slightest doubt, beside Professor Driver's *Introduction to the Literature of the Old Testament.* Both are great books; perhaps they can be called without injustice the greatest, or at any rate the most influential, books written on the Old Testament or the New in our day. Their influence has no doubt been from above downwards. The most earnest students have been influenced first. But is not that the way of the most lasting influence?

Dr. Moffatt has moved men slowly. Dr. Driver had them with him at once, and his book passed rapidly through many editions. Perhaps he was less advanced; perhaps the issues at stake were less momentous. But there is no denying Dr. Moffatt's progress. The third edition is published—the third large edition (T. & T. Clark; 15s. net). That is itself a wonderful fact; for it is a book of nearly seven hundred close-printed pages, and every page is for the student.

Dr. Moffatt has revised the book for this edition. He has worked over every paragraph. He has brought the literature up to date. He has added a most valuable Appendix.

A MUSICIAN'S MEMORIES.

Sir George Henschel, Mus. Doc., has written down his autobiography. Perhaps only the first volume of it. For this volume ends with the nineteenth century, and there are hints that more may follow. May it follow. This is the most enjoyable volume of recollections that has been published for a long time. Morley was more sustained and systematic, as became a great politician; Mrs. Humphry Ward was more talkative and artistic, as became a great novelist. This is the reminiscences of a great musician, but the man is more than the musician. The title is *Musings and Memories of a Musician* (Macmillan; 12s. 6d. net).

Henschel was born in Breslau, and Breslau is in Prussia, but he is no Prussian. A Pole, he would prefer to say, though the inheritance was mixed. He has no love for Prussians or Prussianism. When the Kaiser was on his visit to this country and was entertained at Hatfield House, Sir George Henschel played and sang, and was dismissed 'with a curt nod of the five huge emeralds in Her Majesty's diadem,' because he would not sing the sentimental song that every street boy in Berlin was then whistling. Telling the story he calls the Emperor and Empress 'Allerhöchste Herrschaften,' and adds this footnote: 'The literal translation of the word "Allerhöchst," invariably used in official reference to the members of a German reigning family in their own respective countries, is "All-Highest," though perhaps "*Very* Highest" comes somewhat nearer the meaning.

'English expressions, for instance, like "the very best," "the very last," could, rendered in German, only be "*aller*beste, *aller*letzte," etc. On the other hand, "Der Höchste"—"The Highest"—is the epithet most frequently used in German pulpits, books, and poetry instead of the word "God," so that it is not at all unlikely the following actually appeared, as the story goes it did, in the official Court circular of the doings of a Royal party which had been on an excursion to some part of the country famous for a remarkable formation of rocks:

'"At this stage the '*Very-Highest* parties' alighted from the carriages and, ascending to the top of the hill, deigned ("geruhten") to admire the wonders of the *Highest.*"'

The book was written and printed *before the war broke out.*

There are many musicians in the book, and many delightful stories are told about them. And not about musicians only. For if Sir George Henschel does not go out of his way to tell a story he certainly does not miss telling it when in the way. It would be unfair to quote many of them. We shall be content with two.

'There were a good many emigrants on board, among them a large number of Polish Jews, and one day there was great excitement, and a vague rumour reached our ears of a revolt in the steerage on account of the food. Now the food and cooking in the first cabin being really remarkably good, and the master of the vessel a very humane, kind-hearted man, we thought there must be a

mistake, and sure enough—when the deputation of the emigrants, headed by a man carrying a dish of what to us looked like very nice, appetising food, laid their complaints before the captain, the speaker indignantly exclaiming, "Look here, sir, this is what they give us—sour peas," it was found that not one of them had ever seen or tasted that excellent and savoury dish known as "Boiled mutton and *caper*-sauce"!'

'There was another negro servant at the famous "Fifth Avenue Hotel," then the premier hotel of New York, now a memory, whose business it was to stand at the door of the dining-room and take the hats of the gentlemen as they passed into it at meal-times. Often he must have handled in that way from two to three hundred hats within an hour, but though he never gave number-checks for them, merely taking the hat and placing it on one of the numerous receptacles for that purpose, he would unostentatiously hand back his hat to each guest as he left the room after the meal, without ever being known to make a mistake. A friend of mine would hardly believe such a feat of memory possible, and on having one day personally convinced himself of the fact, could not resist asking the man, "I say, how on earth do you know this is my hat?" "I *don't* know this is your hat, sir," was the quick reply, "I only know it's the hat you gave me."'

VISCOUNT BRYCE ON THE WAR.

Much of the War literature is already out of date. Viscount Bryce writes with such ample knowledge, and so temperately and artistically, that his *Essays and Addresses in War Time* (Macmillan; 6s. net) will last. For the moment they are just what we ought to read. Long years after this they will be quoted as of unquestioned authority on those facts and features of the war with which they take to do. If the people of this country are convinced of the reality of the atrocities committed by the Germans in Belgium and elsewhere, it is most of all because Viscount Bryce has investigated the charges made and given his word for their truth.

In one of the essays Viscount Bryce replies to the question, What are Britain's ideals as a nation? He enumerates five. The first is Liberty. The next is Nationality: 'Once in her history, 140 years ago, she lost the North American Colonies because, in days when British freedom was less firmly established than it is now, a narrow-minded King induced his Government to treat those colonies with unwise harshness. She has never forgotten that lesson, and has more and more come to see that the principles of freedom and nationality are a surer basis for contentment and loyalty than is the application of military power. Compare with the happy results that have followed the instances I have mentioned of respect for liberty and national sentiment in the cases of South Africa and India, as well as in the self-governing Dominions, the results in North Slesvig, in Posen, in Alsace-Lorraine, of the opposite policy of force sternly applied by Prussian statesmen and soldiers.'

Thirdly, 'Britain stands for the maintenance of treaty obligations and of those rights of the smaller nations which rest upon such obligations.' In the fourth place, 'Britain stands for the regulation of the methods of warfare in the interests of humanity, and especially for the exemption of non-combatants from the sufferings and horrors which war brings.' And Britain 'stands for a Pacific as opposed to a Military type of civilization. Her regular army had always been small in proportion to her population, and very small in comparison with the armies of great Continental nations.' But what of her navy? His answer is that 'her navy is maintained for three reasons. The first is, that as her army has been very small she is obliged to protect herself by a strong home fleet from any risk of invasion. She has never forgotten the lesson of the Napoleonic wars, when it was the navy that saved her from the fate which befell so many European countries at Napoleon's hands. Were she not to keep up this first line of defence at sea, a huge army and a huge military expenditure in time of peace would be inevitable. The second reason is that as England does not produce nearly enough food to support her population, she must draw supplies from other countries, and would be in danger of starvation if in war-time she lost the command of the sea. It is therefore vital to her existence that she should be able to secure the unimpeded import of articles of food. And the third reason is that England is responsible for the defence of the coasts and the commerce of her colonies and other foreign possessions, such as India. These do not maintain a naval force sufficient for their defence, and the Mother Country is therefore compelled to have a fleet

sufficient to guarantee their safety and protect their shipping.'

CIVIC SOCIETY.

We must use the word Sociology in its widest sense and then we must study it with all our might. For every one of us must throw his influence into the making of a new world, that it may be after the mind of Christ. The opportunity is open; the call is clear; the responsibility is undeniable.

One side of the subject is laid before us by Professor H. J. W. Hetherington and Professor J. H. Muirhead. It is the side called Civic Society. But the book gets the name of *Social Purpose* (Allen & Unwin; 10s. 6d. net). Originally given as lectures, its chapters have all the ease of the spoken word, but it is better to have them in a book. For some parts have to be read slowly and some twice over, not for obscurity but for originality. In many respects the subject is new.

In the second part, written by Professor Hetherington, there is a discussion of the nature of Society and of man's relation to it. We see that 'man is from the beginning a social creature, and that it is through the moulding influence of social forces that he comes to the knowledge and realization of his own powers. What he is in himself, the varied capacity latent in his nature, can unfold itself only in an environment that sustains and trains him. Man becomes individualized when he gathers into himself the ideas and feelings, the emotions and habits of action which inspire the world in which he lives. Without them, he is a bare potentiality, and dies as a plant torn from its mother-earth decays into wilting barrenness.' In the same part we have a discussion of Social Institutions—the Family, Neighbourhood, the Industrial System, Education, and the State. The last chapter treats briefly and wisely of Citizenship and Religion. The writer is in deep sympathy with Scott Holland and the Christian Socialists.

Turn to an interesting point in the first part. Let us quote: 'The true analysis of our "sentiments" comes as near a real discovery as any other of the achievements of modern psychology. The point that concerns us here is that not only may feelings like that of the pity that doctor or nurse experiences at the sight of pain or disease be prevented from hardening into indifference through familiarity with suffering and through the formation of settled ways of calmly reacting to it, and thus become the channel of

> A tide that moving seems to sleep,
> Too deep for sound or foam,

but there is nothing to hinder this disposition from becoming attached to the idea of progress itself. The enthusiasm for discovery in a Pasteur or for reform of the treatment of the sick in a Florence Nightingale is none the less a habit because it is the enemy of habit.'

DR. ELSIE INGLIS.

Has it cost Lady Frances Balfour much to write the biography of *Dr. Elsie Inglis* (Hodder & Stoughton; 6s. net)? It does not look as if it had cost her anything, so smoothly does the story move along, so inevitably does the picture come out upon the canvas. It is the picture of a right healthy Scottish woman. There is not a characteristic that one could wish away. It is health of body, health of mind, health of soul—the picture of a woman who would have been a splendid wife and mother, a woman who was a splendid friend to mankind and follower of Christ. What comrades she and her father were! Religious?—yes, and so wholesomely. Is religion hereditary? She could not have escaped it. And yet she had to make it her own. And she did that so well that everybody fell in love with Christ who fell in love with her.

The story of her indomitable endurance, energy, initiative—her sacrifice for Serbia and for Russia—is so recent and so familiar that there is no need to say anything about it here. She was one who was called of God and went forth not knowing whither she went.

'At the close of 1914 Dr. Inglis went to France to see the Scottish Women's Hospital established and working under the French Red Cross at Royaumont. It was probably on her way back that she went to Paris on business connected with Royaumont. She went into Notre Dame, and chose a seat in a part of the cathedral where she could feel alone. She there had an experience which she afterwards told to Mrs. M'Laren. As she sat there she had a strong feeling that some one was behind her. She resisted the impulse to turn round, thinking it was some one who like herself wanted to be quiet! The feeling grew so

strong at last, that she involuntarily turned round. There was no one near her, but for the first time she realized she was sitting in front of a statue of Joan of Arc. To her it appeared as if the statue was instinct with life. She added: "Wasn't it curious?" Then later she said, "I would like to know what Joan was wanting to say to me!" I often think of the natural way which she told me of the experience, and the *practical* conclusion of wishing to know what Joan wanted. Once again she referred to the incident, before going to Russia. I see her expression now, just for a moment forgetting everything else, keen, concentrated, and her humorous smile, as she said, "You know I would like awfully to know what Joan was trying to say to me."'

A HISTORY OF ENGLISH LITERATURE.

There are giants in the earth in these days, literary giants; but they are books, not men, and their publishers are Messrs. T. C. & E. C. Jack. The latest to come is *A History of English Literature*, by Arthur Compton-Rickett, M.A., LL.D. (7s. 6d. net). It contains seven hundred and two printed pages, double column and small type. There must be half a million words in the volume.

In that space, if a man knows how to use it, something like a History of English Literature can be written. Dr. Compton-Rickett begins at the very beginning. He also goes to the very end. For you would reckon G. B. Shaw, H. G. Wells, Arnold Bennett, and G. K. Chesterton the very end, would you not? There is room, moreover, for considerable quotation. For Dr. Compton-Rickett does know how to use his space. He says what he has to say and is done.

More than that, he convinces you that what he says is the right thing to say. His chapter on Shakespeare is to be read after all the reading that you have done. That is a good test. But a severer test is his attitude to and judgment of his contemporaries. How does he come out of his intercourse with H. G. Wells and G. K. Chesterton? He has none of the confidence of little knowledge, and he has none of the unfairness that follows fear. Take this on Mr. Wells:

'From the standpoint of literary art, Mr. Wells as a thinker overwhelms Mr. Wells as an artist. In common with many influential writers of the day, his selective faculty is weak, and the ultimate reality of his stories suffers from his insistent realism. As a consequence, while the foreground of his picture is amazingly clear, the background is vague and shadowy. The perspective is at fault. His tenacious memory and his sharp perceptive powers prove a snare as well as a blessing. Consequently his parts are better than his whole; and the lack of perspective is further embarrassed by his fertility in ideas. They are interesting enough, but he is too prodigal with them. He inundates us with ideas and details, until we are wearied. For all his originality, his undoubted power both in narrative and in characterisation, these grave defects preclude our ranking him with the great masters of fiction. The same defect that spoils his larger canvases, despite their striking merits, is quite as noticeable in his less ambitious studies. They are rarely negligible; they have thought, humour, and imagination, but their method savours more of journalism than literature. Yet one or two—like *The Country of the Blind*, and *The Door in the Wall*—have a force and beauty about them that show what a fine literary artist the author could be, if only he took the trouble.'

Do you desire a book to give without hesitation to some thoughtful and perplexed young man? Give him a book which has been written by Mr. Arthur Mee and published by Messrs. Allen & Unwin. Its title is *Who giveth Us the Victory* (5s. net). It is quite possible that the title will not attract him. The book will. It is fundamental, takes nothing for granted, but works forward steadily, clearly, acceptably. Mr. Mee is up to date scientifically, and he is up to date experimentally. He is not afraid of evolution. He has tasted and seen how gracious the Lord is. No doubt it is the social side that he is most interested in. But he never forgets that society is composed of persons. He has faith in the whole Universe because he has faith in its God. Here are the 'Twelve Foundation Stones of a happy world.

'1. The government of the people for the people by the people, and the greatest good for the greatest number.

'2. Liberty for all who are able to use it and will not abuse it, and for guiding all others along the road that leads to it.

'3. Humanity in all things, the stopping of cruelty everywhere, kindness to animals, and the love of little children.

'4. The gospel that the labourer is worthy of his hire, and that men shall not be slaves.

'5. The open door in travel and trade; a fair field and equal rights for all mankind.

'6. The honour of the spoken and the written word.

'7. Opening as wide as can be the field of human knowledge.

'8. Spreading as wide as can be the field of human happiness.

'9. Letting the truth be free as life itself.

'10. The toleration of every man's opinion, whether right or wrong.

'11. The freedom of the seas.

'12. The unselfish pursuit of the good of all mankind, which no nation ever longed for more.'

Lest *Sex Lore* (Black; 7s. 6d. net) should not be an attractive enough title, or not intelligible enough, Mrs. S. Herbert adds 'A Primer on Courtship, Marriage, and Parenthood.' But in reality the first title is the more accurate. For Mrs. Herbert has no purpose of rivalling her husband, who writes on the scientific matters belonging to the sexes. Her aim is to record some of the customs and curiosities of our own and other lands, past and present. By the way she drops much useful information, certainly; and it may be the more useful that it is incidental. But her purpose is clear—pleasure first and profit afterwards. She has as much to say about courtship, marriage, and parenthood among the lower animals as among that higher animal called Man. And her illustrations range all the way from the picture of the spawn of a butter-fish to the portrait of a beautiful Turkish lady in outdoor dress—so beautiful that you have to query 'Turkish.'

The fascination of Port-Royal is still irresistible. In our day it has laid hold of more men and women than ever. We have had biographical and critical studies from Dr. Lowndes, Miss Lilian Rea, and Mrs. Romanes. But no one has mastered the subject and the literature of it more thoroughly than Mr. H. C. Barnard, M.A., B.Litt. It is the educational work of the Community that Mr. Barnard has made his chief study. Some time ago he published a volume on *The Little Schools of Port-Royal*. And now he has issued through the Cambridge University Press a volume of extracts from the educational writings of the Port-Royalists, which he has entitled *The Port-Royalists on Education* (7s. 6d. net).

It is full of quiet interest. This very short extract may indicate the attitude of these great educators, for great they were. 'M. de Saint-Cyran was impressed by the fact that the Son of God, while exercising the highest functions of His ministry, was unwilling that little children should be forbidden to come to Him; and that He embraced them and blessed them and has bidden us so strongly not to despise or neglect them. He used therefore to show towards children a kindness which amounted almost to a sort of respect, in order to express his reverence for their innocence and for the Holy Ghost dwelling in them.'

The new volume of *Morning Rays*, under its new editor the Rev. John Muir, B.D., deserves and will not be grudged a hearty welcome (R. & R. Clark). The two series of articles on 'Our Parish Churches' and on 'The Religions of India' are maintained, and there are many cat and dog and other animal stories. The illustrations are unerringly good.

Mothers and Children (Collins; 6s. net) is the wholly appropriate title given to a collection of Sketches by Frank Danby (Mrs. Frankau). Every sketch is in the form of a story, very short and very pointed, with the best possible motive and the clearest possible expression. Is it difficult for those who conduct mothers' meetings and the like to find suitable material for reading? It will be difficult indeed to find reading more suitable than this. Each story may be read in about ten minutes. It will hold the attention. It will plant a seed of righteousness in the mind.

Mr. Harold Begbie can beat all the professional apologists in popular presentation of Christianity. His little book *The Proof of God*, first published in 1914, has been 'instrumental,' as the theological writers used to say. It is now reissued cheaply and attractively (Constable; 1s. 3d. net).

The Rev. Francis Underhill, M.A., Vicar of St. Alban's, Birmingham, has written an apology for *The Catholic Faith in Practice* (Cope & Fenwick;

5s. net). He refuses to call his book an apology 'for men do not apologise when they are convinced that they have found the Pearl of great price.' But the word has an ancient and honourable use, made familiar to us by Newman, and in that sense Father Underhill would not reject it. There is certainly no apology in the modern sense.

The Catholic Faith in Practice is of course the Anglican not the Roman Catholic. So this is a firm but unaggressive assertion of the right of the most advanced ritualists to their worship and doctrine, and a claim to success as the fruit thereof. Only once does some faint hesitation appear. It is when Mr. Underhill has to admit that when his members go to another place they sometimes join the Roman Communion there. But that, he thinks, simply cannot be helped. And of course he would very much prefer that to—we need not say what.

There is one thing we wonder at. Why does Mr. Underhill make no reference to the War and the dissatisfaction of the soldiers with nearly everything that he holds dear? The Church of England chaplains are unanimous in saying that the soldiers do not care a straw for ritual. They want to begin nearer the beginning. It is God and the government of the world they are concerned about, not colours or candles.

Mr. William Lyon Phelps, Professor of English Literature at Yale, is very much up to date. He has written a book in which he describes *The Advance of English Poetry in the Twentieth Century* (Dodd, Mead & Company; $1.50). The *advance*, you observe. Professor Phelps has not discovered a poet of this century of greater genius than Tennyson or Browning, yet he registers an advance in poetry. And he is firmly convinced that the time is ripe for a new poet of the highest rank. Never was poetry so popular; never were there so many good poets.

Professor Phelps has an energetic style, and his judgment is rarely wrong. He calls up all the names you are likely to have heard of, and some that you are not likely to have heard of, and appraises them all in his rapid decisive way. One thing he makes clear—he has read the authors himself.

Tom Brown's School Days—is the book going out? Messrs. Ginn's edition will bring it in again. Mr. H. C. Bradby has written an Introduction, and he has explained all the unknown words and allusions in a series of Notes. Mr. Hugh Thomson has illustrated it. And there you have a co-operation sufficient to make *Tom Brown* the book of the season. It is beautifully printed on excellent white paper (3s. 9d. net).

The Year 1918 Illustrated (Headley; 6s. net). This is the tenth annual volume, and it has not missed its unique opportunity. The whole story of the year—causes and issues of events as well as events themselves—is in it, set forth with clearness and thankworthy correctness. And then there are illustrations almost beyond counting—photographs of all our heroes, pictures of ships and flying machines, and two striking plates in colour, one a Camouflaged Merchantman, the other the Return of H.M.S. *Vindictive* from Zeebrugge.

The Polish question—that is the question of reconstruction. Mr. E. F. Benson has given himself to the study of it, and now states the conclusions he has reached in *The White Eagle of Poland* (Hodder & Stoughton; 6s. net). We know already how complete is Mr. Benson's mastery of exposition. This is still more evidence of it. But never before has he essayed so intricate a subject. The problem is how to do justice to the principle of self-determination and at the same time vindicate the principle of righteousness in the earth. It is clear to Mr. Benson that the lower principle must give place to the higher. The Germans are there, but they have no right to be there, and their presence must not be allowed to obliterate history. 'It was in January of this year that a Polish member of the Chamber of Deputies in Vienna called attention to the iron oppression which Germany exercises over his native land, and a fellow-member whose nationality need not be indicated said to him—

'"Dear Colleague, you forget that Germany is the power that has saved you."

'"If I fell into a river," replied the other, "and my saviour after pulling me out of the water refused to let me go, but constantly repeated, 'Now I have saved your life, you must be my slave,' then I would pray God to save me from my saviour. . . . Stop this rescuing! Enough of this Salvation!"

'And there in bleeding drops spoke the heart of Poland.'

Mr. Fiddian Moulton has not gathered up *all* the fragments left of the work of his brother James Hope Moulton. But what he has gathered makes a volume which many will rejoice to own. Its comprehensive title is *The Christian Religion in the Study and the Street* (Hodder & Stoughton; 7s. 6d. net).

Professor Moulton made himself master of two subjects—the Grammar of the New Testament and the Religion of the Parsis. All that he wrote on those topics was authoritative and up to date. But he had many interests. And his gift of writing was so exquisite that even where he was not a master (and he never pretended to be anything that he was not) he can be read with most unusual enjoyment. There are articles here both on the Parsis and on the New Testament. But there are papers also on other matters, especially the review of Westcott's biography and of Frazer's 'Golden Bough,' out of which the reader will draw as much pleasure and as much profit.

He knew Westcott well and studied earnestly under him. He will not admit the usual charge of obscurity of thought. 'I do not suggest that Westcott's mind was one of those which possess an uninterrupted outlook towards all the points of the compass alike. The windows were all on one side, and they gave only one aspect of the manifold interests of human life; but what they lacked in variety of aspect they made up for in clearness and intensity of vision, and there were few phenomena that escaped their penetration.' He then tells the story of the fog and how 'a witty dean' said Westcott must have opened his windows. The story is usually credited to Canon Liddon. He accepts the wit, but not the application of it.

Dr. A. E. Garvie writes much, and he has always a reading public waiting for him. His new book contains two courses of lectures delivered to ministers in Whitefields last winter, and he has thought it best to give the book the full title of both courses, *The Purpose of God in Christ and its Fulfilment through the Holy Spirit* (Hodder & Stoughton; 5s. net).

Though addressed to ministers, it is not exclusively a minister's book. The doctrine is good for everybody, very wholesome indeed and very appropriate to the needs of men in these times. And then it is expressed with that directness of aim for which Dr. Garvie is unsurpassed.

After the lectures are over, we come upon an Appendix in five parts, on Predestination and Election, Prophecy and its Fulfilment, Prayer and its Answer, Human Society as an Organism, The Terms used in the Ecclesiastical Dogmas of the Incarnation and the Trinity.

We wish to thank the publishers of the late Professor A. R. MacEwen's *History of the Church in Scotland*, and that very heartily, for issuing the second volume (Hodder & Stoughton; 7s. 6d. net). It was a courageous thing to do: if they had been Scottish publishers we would have said a patriotic thing. For it is a fragment. It carries the history of religion in Scotland only from 1546 to 1560. But it is a precious fragment. It covers the momentous period of the Reformation. And in spite of its author's illness, it has all the sureness of judgment and all the charm of style which characterized the first volume. Knox is the hero, and we commend this estimate of Knox to the readers of Andrew Lang. But there are others. Buchanan is one of them. It will not be easy to find a clearer or fairer account of Buchanan and his influence on the Reformation in Scotland. Take its closing paragraph:

'The name of Buchanan will not recur in the following pages except as an authority for facts, for he was not a pioneer in Church life nor in any important sense a churchman. Yet it will assist the reader to recognize the inseparable connexion between Church history and national development if now and then he recalls the judgment passed and the attitude taken by the man whom foreigners esteemed as the greatest Scotsman of his age. Buchanan knew the intellectual, political, and social needs of the new nation better probably than any of his contemporaries; at least, his knowledge was less swayed by bias; and his verdict, that a complete revolution was requisite for national development, was pronounced without reserve after he had witnessed the anarchy and suffering by which the revolution was attended. On his deathbed he was urged by his friends to alter a passage in his *History* which might offend the King and so prevent the publication of the book. "'Tell me, man,' sayes he, 'giff I have tauld the treuthe!'"'

Mr. A. G. Hales has been one of the most successful of the journalists at the front. And no wonder. For he possesses the two gifts of keen

observation and vivid description. His new book *Where Angels Fear to Tread* (Hodder & Stoughton; 6s. net) finds him with the Italian armies and waiting to be carried to the outposts on the heights along that wonderful wire.

'Later my turn came, and Curtin of America and I got aboard and drifted out where white-winged birds were flying. Halfway over there was a hitch of some sort, and we were slowed down almost to a standstill, and there we hung from that slender wire thousands of feet above the bottom of the valley of tears, like nothing but a spider hanging by a thread from a vibrant bough. The last time a hitch had occurred through a snow storm, the "coffin" had been blocked in its passage half way across, and hung there all night, the soldiers in it narrowly escaping death by freezing. Snow began to fall in great soft flakes from the cloud that was so close above us that we might have poked a whole in it with a stick. Those snow flakes were like big feathers fresh broken from the bosom of a giant bird; later on, as they drifted nearer earth, they would break up or melt and become small as almond blossoms shaken down by the wind, but up here, near the roof of the world, they were just big silken sheddings dropping from the face of a silver shield. I gazed about me, and my soul was thrilled by the majesty and mystery of the unbridged spaces that filled my eyes with haunting visions of undreamed-of loveliness, such as the dwellers in the under-world only faintly see in dreamland's palaces. A blood-red sun was casting lance points of crimson light into the white clouds that rolled above us like mountains of carded wool, making fairy chambers and grottoes out of stuff lighter than gossamer, more evanescent than thistledown. Every puff of wind changed the colours and the shapes of those aerial palaces, where only fairy feet could have trod. One moment a grotto indigo blue would hold my eyes; the next, the blue would be banded with purple, and then as though a magic wand passed over it, purple and blue would vanish, and mellow gold, like the heart of a buttercup in the pride of its bloom, would blaze into being, only to be chased away by rose-pink curtains, looped with flowing lace that sparkled like polished pearls lying on a woman's neck in the moonlight. I grew drunken with colour spilled from the Master-artist's palette, here in the great silent chambers of the world. Money kings may hang upon their palatial walls the masterpieces of man's art and pride themselves thereon, but what poor stuff the richest gems of art the worshippers of the golden calf possess, compared to God Almighty's master-pieces given so freely to two Bohemians swinging lazily there on a level with the crested crags in cloudland.'

There is much human interest. How much of it is experience, how much imagination? It matters not. The book is a work of art.

The first volume of Messrs. Jack's new series, the 'Modern Outlook,' is on *Modernism* (6s. net). Now in this country Modernism is associated with the name of Father Tyrrell. So it is fitting and promising that the volume on Modernism should be written by Father Tyrrell's biographer, Miss M. D. Petre.

Not long ago Dr. Figgis desired to distinguish Modernism, which he said is a Roman Catholic movement, from every form of Protestant protest against authority or progress of thought. Miss Petre does not accept the separation. But she honours it so far that she gives her book entirely to the movement as it has actually risen, been persecuted, and failed within the Church of Rome. Two names indeed are almost enough for her, together with their writings and their sufferings—Tyrrell and Loisy. And gathering her exposition round these two most interesting personalities, she gives it life and immediate popularity.

But stay, what is Modernism? Cleverly and yet devoutly Miss Petre quotes the Prayer in the Roman Missal for Tuesday in Holy Week, and gives it as the motto of her book. '"By thy mercy, O God, may we be freed from the dead hand of the past, and enter into new life and holiness."—(Prayer in the Roman Missal for Tuesday in Holy Week.)—*Tua nos misericordia, Deus, et ab omni subreptione vetustatis expurgat, et capaces sanctae novitatis efficiat.*'

But she also quotes Tyrrell's definition. 'George Tyrrell defined the modernist as a church-man of any sort who believes in the possibility of a synthesis between the essential truth of his religion and the essential truth of modernity.'

It has four main aspects—philosophical, historical, theological, and social. Its social aspect has been most prominent in France, under the title of the 'Sillon,' and the leadership of M. Marc Sangnier. The Sillon was condemned in a letter

of 25 August 1910 addressed by Pius X. to the French bishops, the ground of offence being that equality was one of its aims, whereas 'a Christian democracy "should maintain that distinction of classes which is proper to a well-constituted city."'

Messrs. Jack have begun the issue of a series of short histories somewhat resembling the 'Story of the Nations' series. Their title is 'The Nations' Histories' (5s. net each). Two volumes have been sent for notice—*Switzerland*, by Mr. C. F. Cameron, B.A.; and *Rome*, by Miss Elizabeth O'Neill, M.A. Each volume is illustrated, the illustrations being from photographs well produced on special paper. They are chosen, not for mere ornament, but to elucidate the history.

The writers of these volumes are experts. That is to say, Mr. Cameron knows Switzerland intimately as it now is, and he has studied its history, and the history of its institutions, till he has made himself master of the whole subject. Miss O'Neill has similarly mastered Rome. The first of all things necessary for the historian is at the command of both—an intimacy that means not only accuracy in dates and other details, but also the right atmosphere and environment.

But there is one thing in which they both fail, though not equally—the sense of style. Neither has yet discovered the use of the paragraph. It was the latest of all discoveries made in the history of the English language, and it is the last to be made by an English writer. These writers have not made it. In one of the volumes we have counted eight consecutive paragraphs of a single sentence each.

Sir Edward Cook is a successful biographer and has a right to begin with Biography in his *Literary Recollections* (Macmillan; 7s. 6d. net). Now what he says about Biography is applicable to other departments of literature, even to the composition of sermons. The first principle is Brevity. But at once Sir Edward Cook says that brevity or length in biography 'must obviously be relative, not only to the importance of the subject and the quantity of appropriate material, but also to the design of the book as a work of art.' And so, 'the proper criterion to apply to products of the art of biography is concerned not with size but with Relevance.' The pages in a biography may be rightly many and rightly few. The book is condemned unless they are relevant; just as in the case of a picture, detail can only be right if it is pertinent.' After relevance come Selection and Arrangement. On Arrangement (has he the sermon-maker actually in his mind?): 'Arrangement is a difficulty no less great than selection. By the laws of human life, a biographer has, it is true, a beginning and an end prescribed to him; but between the birth and the death of his subject, how great is the call upon his art for proportion, order, convenience, lucidity, and all the other branches of arrangement!' But the last is the most pertinent. 'The biographer must be honest. He must have general sympathy with his subject, for without it he cannot hope to gain the insight which will enable him to understand and to interpret.'

The rest of the papers are on Ruskin's Style, the Art of Indexing, Fifty Years of a Literary Magazine, Literature and Modern Journalism, Words and the War, a Study in Superlatives, the Poetry of a Painter, the Second Thoughts of Poets.

In every essay there is that impression of mastery which distinguishes the work of a strong intellect, at its ease, from the determined effort of a mere essay writer to be light and airy.

The Rev. C. I. Scofield, D.D., is known for his edition of the Bible. He is a student of the Prophets. There are three classes of students—those who make the prophets foretellers, those who make them forthtellers, and those who make them both. Dr. Scofield is of the third class. His book *What do the Prophets Say?* (Marshall Brothers; 2s. 6d.) should be studied. It is a book not for the times only, but for all time.

Take with you Words is the title of Miss Constance L. Maynard's new book (Morgan & Scott; 2s. net). It is a study in words, in Scripture words, a quite unique and undoubtedly impressive study.

Just when you have got interested in *Ada R. Habershon* (Morgan & Scott; 2s. 6d. net) by reading her autobiography the autobiography ends. Her sister does well, but not so well. Miss Habershon was a friend of Moody and a facile writer of hymns. She sent nearly a thousand hymns to Mr. Alexander. In the autobiography

she tells this: 'Mr. Moody was speaking of the Lord's loving invitation, "Come," and with outstretched arms he repeated the word again and again, while all his great big heart seemed to go out in that word. As he spoke I caught sight of a baby in front, and saw it put out its little arms to go to Mr. Moody as he repeated his loving "Come, come, come." Probably the child could not understand a word of English, but the tone and attitude were enough.'

Professor James Cooper has made a contribution to the Union controversy which is not controversial. It is historical and healing. It will be welcomed at once in England. And it is for England he has written it. For he calls the book, *Reunion: A Voice from Scotland* (Scott; 3s. net). But it will be read in Scotland also. And perhaps most industriously by the ministers and members of Dr. Cooper's own church who are most opposed to his policy.

A volume of High Church sermons (and they are very High) is *A Vision of the Catholic Church*, by the Rev. Thomas J. Hardy, M.A. (Scott; 4s. 6d. net). There is Transubstantiation, the Intercession of the Virgin, the Worship of the Saints, Prayer for the Dead, and Purgatory. They are all here and other things with them. 'What about the Figure of the Crucified which not only stands miraculously unscathed amid the desolations of Northern France, but has begun to appear in hundreds of streets and squares in our own country! If the last time I preached in this church, I had said that within four years the Crucifix would be set up in the open streets all over London, the keenest Catholic here would have shaken his head and called me a visionary!' The most eloquent sermon is the sermon on Prayer for the Dead.

The Bishop of Bethlehem. You did not know that there is a Bishop of Bethlehem? It is not Bethlehem in the land of Judah, it is Bethlehem in the State of Pennsylvania. The Bishop of Bethlehem, the Right Rev. Ethelbert Talbot, D.D., LL.D., sends *A Bishop's Message* to candidates for ordination (Skeffingtons; 3s. 6d. net). It is a simple, sincere message, with a man's personality behind it. The most serious word is at the beginning, just where it ought to be. For if a man meets what Bishop Talbot calls 'a valid call to the ministry' he will meet all the demands that follow. He says: 'There are three great words of the Divine Master which might serve to test the validity of our call to the Ministry. They are words which connote three great spiritual principles which animated Him, and may well inspire any man looking forward to the Ministry. Those principles are a sense of Divine Companionship, a sense of personal mission, and a sense of the glory and moral beauty of service. Here they are. First, "I am not alone." He was stayed and comforted in all hours of doubt and discouragement by the assurance of His Father's presence. Secondly, "I have come not to do Mine own will, but the will of Him that sent Me." This clear sense of a divine mission urged Him on always to the highest and best. It was this sense of mission that led St. Paul to say, "This one thing I do."'

The Reconstruction of Religion.

By Stanley A. Cook, M.A., Cambridge.

All who reflect upon the social, industrial, and other problems of the day are fully alive to the necessity of Reconstruction. But it also happens that the question of the Reconstruction of Religion is very much in the foreground; and perhaps it is hardly recognized how vital this is. The reason can be briefly stated. A living Religion — Religion after Reconstruction — permeates the whole of the individual's life and of social activity, and influences men's attitudes to the social and other problems. In addition to this, the social and other non-religious problems are invariably found to involve all that is felt to be personally most real and true. Accordingly, on the one hand, Religion cannot be indifferent to men's convictions of Reality, and, on the other, all Reconstruction, of whatever sort, sooner or later is seen to concern men's ideas of Reality. No

reconstruction, no Religion, can have any endurance if it is contrary to the Ultimate Realities of the Universe. Reconstruction, Religion, and Reality are the three great R's of the age.

All the world over there are earnest, keen, and sometimes drastic tendencies which are potent for the future of Religion. Not in Christianity alone are there movements and trends of thought which must leave their mark upon the religious ideas of to-morrow. But one has only to glance back at the history of our race to perceive how profound has been the development or evolution of Religion. The conscious or unconscious efforts which are now making for some change in the history of Religion are part of a process which has been in evidence from the age of primitive prehistoric man. The efforts to 'reconstruct' Religion are in accordance with the fact that Religion has constantly been undergoing change and development. Periods of quiescence and of great activity alternate, the development has sometimes been considerable, and sometimes so slight as to escape notice. The fact remains that the historical development of religion is a very profound phenomenon to which those who are interested in the future of Religion cannot be indifferent.

Perhaps the comparative study of religions is not quite so important as the study of the questions that arise when we consider them historically, or perhaps we should rather say that each study corrects the other's mistakes. Certainly, the discovery of the resemblances and of the differences between, say, Christianity and Australian Totemism, leads us to ask questions touching the growth and decay of religions; and when we have finished the 'comparative' study of men's attitudes to Religion to-day, the next step is to inquire what light the 'historical' study of religions in the past throws upon the prospect of Religion in the future. After all, it is the history of Religion in the coming years that really interests us. The importance of Comparative Religion lies more especially in the fact that it brings to light beliefs and ideas which our own convictions or our theories are forced to take into consideration. We may have our own convictions of the line Religion may or must take—our opponents will perhaps differ diametrically from us; but the historical aspect of Religion becomes the more significant, as the technical, specialist, or academical treatment of the world's religions in the past leads to the discovery of principles and working-hypotheses of the greatest value for the future. A reconstruction of Religion that would be in harmony with the highest progress of thought must obviously be in harmony with the actual principles of the progressive development of Religion in the past. There is no reason to suppose that any reconstruction can be of lasting value if it runs counter to the line of development in the past and is in opposition to the ordinary psychological and other factors which are manifested in men's activities.

The religious vicissitudes of the East can suggest future possibilities. The artificial efforts to archaïze in Egypt and Babylonia, roughly about the sixth century B.C., mark the decay of religion and civilization after many centuries of history. Meanwhile, the religious history of Palestine is marked by a wonderful renewal and revival, the true nature of which is the central problem of Old Testament criticism. The crises in Western Asia lead to decay or to new life. But while artificial or conscious archaïzing means death, progressive evolution does not necessarily involve the sloughing off of all that may seem irrational, obsolete, or harmful. Indeed, the historical study of Religion finds, what has analogies in organic evolution, namely, that a new stage may be marked by a new form of the old, so that the resemblances between lower and higher stages in the advance of Religion are not so significant as the organic and far-reaching differences due to progress.

Accordingly, special interest attaches to any cry of 'back to' or of a 'return': the Christian to the Gospels, the Jew to the Old Testament, the Mohammedan to the Koran, or the Indian to the Vedas or Vedanta. As in Roman Catholic 'Neo-Thomism,' there is a characteristic 'return' *or* a 'reassertion' ('renewal,' etc.); but the history of Religion emphasizes the enormous importance of the real difference between the 'return,' which means superstition, obscurantism, and decadence, and that 'reassertion' of vital progressive elements which give life and permit healthy movement.

Perhaps the most serious difficulties are caused, partly by preconceptions or presuppositions of the true line of progressive development, and partly by unconscious theories of the nature of the difference between our own ideas, convictions, etc., and those which we consider lower, reactionary, or irrational. The future of Religion, of society in

general, is estimated by our personal convictions and their future line of development. Their future runs parallel to our ideals and convictions. Hence it may even be said that the whole theory of Reconstruction, religious or other, is bound up with the nature of mental development: on the one side, the possibility of implanting in others fruitful ideas which make, not for revolution, but for evolution; and, on the other side, a clear realization on our part of the fact that our own personal psychical development is incomplete.

Consequently it is of great interest when so competent an authority as Professor Jastrow points out that, for a proper understanding of the religion of Babylonia and Assyria, he had to distinguish carefully the popular from the speculative currents of thought.[1] This is to distinguish the religion of the people from that of the State, the Church, the priests, prophets, etc.,—the religion of the masses from that of the classes or of the individual reforming agents. In fact, we gain a clearer and truer conception of the principles of religious development—and therefore of the Reconstruction of Religion—by attending both to the common groundwork, the average religion, and also to the features which distinguish religions historically or which affect their movement.

Comparative Religion, it is true, pays attention mainly to the lower, cruder, and popular religious beliefs and practices. But it is neither psychological nor humanistic. It does not take them seriously. It does not consider what they imply, what elementary aspirations they reflect. From the psychological, the democratic, and the general scientific points of view the religion—or superstition—of the rank and file must be taken seriously in any conscious effort to reconstruct Religion. Certain it is that in the progressive development of Religion, at every new stage, the religion permeates the whole environment, uniting in one organic whole, as it were, different ranks, grades, and mental types. The result is that the Religion lives, and the most vital religious concepts, beliefs, and usages have a sufficiently similar meaning to all. The environment is united on fundamental religious grounds; it is not, as to-day, disunited because the profoundest ideas are at variance and do not converge.

The 'theory' of the Reconstruction of Religion, indeed of all Reconstruction, rests upon the determination of the development of thought, such that a clearer view can be gained of the steps in the mental development of individuals, peoples, or countries and of the natural differences in thought which cause social or national differences. Living in an age of transition we may yet come to realize the importance of combining historical and comparative methods of studying religious and other thought so that light may be thrown upon the typical ideas which appear to be inherent in man, and upon the principles which make for evolution and not for revolution.

Revolution in Religion or Society has been followed by an equilibrium, which, though it may seem reactionary from one point of view, really represents the reassertion, though in a new form, of interests which are necessary for the welfare of the whole environment. Eager though one may be at the present day to work for the Reconstruction of Religion, for a new stage in its development, there is only too much reason to fear that the tendency is rather to impose what may strike us as rational, elevated, or in accordance with science, instead of seeking first to understand the grades of thought in the environment as a whole. In fact, the true Reconstruction of Religion, like ideas of a true Democracy, will involve the same sort of problems and the discovery of similar principles.

New problems, tasks, and types of research make their appearance. The desire to do justice to individuals and peoples compels a closer attention to subjective convictions and ideals and to the method of co-ordinating them. The autocrat and the revolutionary alike impose the rule of the few upon the many, and do injustice to the natural and legitimate feelings of those outside their class. The Reconstruction of Religion will take its stand on St. John's Gospel, chap. 3^{16}—the love of the greatest conceivable Reality for the whole world is the Christian expression of the ideal of true Democracy, which now needs only a reinterpretation and application to our complex society and thought at a period of transition.

[1] Preface to his *Aspects of Religious Belief and Practice in Babylonia and Assyria* (New York, 1911).

In the Study.

THE CHRISTIAN YEAR.

Fourth Sunday after Epiphany.

Faith in God.

'Have faith in God.'—Mk 11^{22}.

But how? There are three directions in which we may go to find faith in God.

1. The Intellectual.—We may speculate and reason and argue about God. But the intellectual way we shall find inadequate, because God, the ultimate fact of which we are in search, is not evolved at the end of a process of reasoning in mere 'quod erat demonstrandum' fashion. The intellectual faculties of reasoning and logic have, of course, their most important place, but they are only valid in co-operation with other faculties of observation and apprehension which the intellectual method, followed exclusively, does not call into play. You cannot argue a man into belief in God. You cannot arrive at God's character, even if you can prove His existence, merely by the sequence of logical demonstrations.

It always seems to me that all these subjects are beyond our faculties. Theism and atheism are to me both philosophically inconceivable; that is, I cannot conceive the world without a Creator, and I cannot of myself form any conception of a Creator of the world. *Faith* must come in in some shape, and it seems to me that there is often just as much faith of a kind in the unbeliever as in the believer. Neither can prove his case mathematically.[1]

2. The Scientific.—The scientific we shall find inadequate, because by itself the study of nature cannot lead us to the knowledge of a God who answers the questions of the heart and satisfies its craving. Nature shows us law in every nook and cranny of the Universe, but it cannot reveal a God of personal love. To be strictly scientific in the accepted sense of the term is to be strictly agnostic. Science has its legitimate field and its legitimate methods, although, like the theologian at whom he so often girds, the scientist is not without his prejudices and his narrow dogmatism. He is to be respected when he speaks according to what he knows. His knowledge is at least something more learned by man about God. Unless we are to fall into an ancient fallacy and exclude God from His universe, we must regard every fact of science as a fresh revelation of His creative activity and power. Nevertheless, scientific knowledge lies on a plane different from that on which the knowledge we seek is to be found.

The fact that radium emits heat without apparent diminution in bulk, or that there are magnetic streams radiating from the sun, and disturbing our magnetic needles at regular intervals, or even the biological fact of our descent from the anthropoid apes and all that this descent implies, cannot help a man to resist a present temptation, or to face death with Christian confidence and hope. Science by itself is, and must always remain, powerless to give us a God who will draw out the tendrils of the human heart towards Himself.[2]

3. The Personal.—We are bound to fall back on experience. Does the intellectual evidence, such as it is, for a controlling mind in the universe, does the practical evidence, such as it is, of coherence and purpose in Nature, unite with any evidence of personal experience which permits us to add the dynamic formula 'God is Love'? In both cases the answer of contemporary experience and of history is unquestionably *Yes*, it does. Then where is this revelation? In unnumbered human lives. Martyrs and saints, famous in story, plain men and women whose memory no illuminated Acta Sanctorum has rescued from oblivion, whose chronicles are the tales of mean streets, unite in an uninterrupted witness which flows forward, a broadening stream of testimony through the years and the centuries.

But there is only one spring adequate in volume, altogether pure and inexhaustible, a spring which upon a time broke forth in the hills of Galilee and now flows continually in the heart of man. The test of living power in actual experience points to one Divine Human life in history, as the supreme revelation of God. That life is the life of Jesus Christ. That life interprets all other lives governed by its spirit, that life has brought with it a view of God which, although it does not explain the mystery of being, makes our individual striving intelligible, and gives the Divine sanction to all that is pure, holy, and unselfish. It identifies the highest love we know in man with the character and

[1] *The Life and Letters of Edward A. Freeman*, ii. 444.

[2] *John Wilhelm Rowntree: Essays and Addresses.*

purpose of the eternal governing power of the universe.[1]

Tennyson taught us to rely mainly for the support of our faith in the revelation God had given of Himself in man; especially in the *power to love*. Speaking of his own faith in God, he says:

I found Him not in world or sun,
Or eagle's wing, or insect's eye;
Nor through the questions men may try,
The petty cobwebs we have spun:

If e'er when faith had fallen asleep,
I heard a voice 'believe no more'
And heard an ever-breaking shore
That tumbled in the Godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath, the *heart*
Stood up and answered 'I have felt.'

And Tennyson goes on to tell us that it was after he had found God in direct intercourse with his own spirit that he came to realize how through nature He was moulding mankind:

Then was I as a child that cries,
But crying knows his father near;

And what I am beheld again
WHAT IS, and no man understands;
And out of darkness came the hands
That reach through nature moulding men.

Fifth Sunday after Epiphany.

THE PEACE OF GOD.

'Let the peace of God rule in your hearts.'—Col 3^{15}.

It is easy to talk of peace; it is easier to write about it. Is it easy to possess it, in the light of the perfectly common day, and of perfectly real trial? No, just as the call to surrender and to trust, seeing Him that is invisible, in this visible world of sin, is so far from easy to obey that no man can do it but by the Holy Ghost. But also yes, because the Holy Ghost is able to 'make all grace abound towards us,' that we may quite simply surrender, and quite simply trust. Yes, because He is able to glorify Jesus Christ to us, to present Him to us so that He is indeed a living, bright Reality to us. Peace is easy when the almighty Reason is full in our spiritual sight.

1. Our peace is *in Christ*. We remember how emphatically and loftily, as one of the very keynotes of His last discourses, our Lord has spoken to us, in them, of 'dwelling in Him' as the prerogative and the duty of every Christian. We are in Him as in an atmosphere. In Him our true lives are rooted as a tree in the soil. We are in Him as a branch in the vine, in Him as the members in a body, in Him as the residents in a house. We are in Him by simple faith, by the trust that rests all upon Him, by the love that finds all in Him, by the obedience that does all for Him. And it is only when we are 'in Christ' that we rest, and realize peace. All else brings distraction. Even delights trouble. The world may give excitement, the world may give vulgar and fleeting joys, the world may give stimulus to much that is good and true in us, but there is only one thing that gives peace, and that is that our hearts should dwell in the Fortress, and should ever be surrounded by Jesus Christ.

From the terrors of conscience, from the distractions of business, from the chill of failure, from the sting of oppression, men hear Him calling them, and—here is the marvel—they obey His call. Take the simplest of Christian hymns, and listen how multitudes in the centres of our sceptical civilization, of all ages, types, degrees of culture, modes of thinking, pour into them the intensest conviction, taking up and making their own the great words of St. Paul:

I heard the voice of Jesus say,
'Come unto Me, and rest:
Lay down, thou weary one, lay down
Thy head upon My breast.'
I came to Jesus as I was,
Weary and worn and sad:
I found in Him a resting-place,
And He has made me glad.

2. Great has been the effect of Christ's promise, 'Peace I leave with you, my peace I give unto you.' It has established the word 'Peace' in the heart of the Church as expressing the ideal character of Christian happiness and the rightful condition of believers. 'Grace and peace' become keynotes of the Apostolic teaching, and are for ever united in all prayer and benediction. Peace represents a restful, satisfying state, an essential condition for more exalted experiences, being itself of more solid value than them all. If it be asked in what it consists, we may perhaps rightly distinguish its constituent parts, as the peace of conscience, the peace of character, and the peace of trust.

(1) There is peace in a conscience relieved from

[1] *John Wilhelm Rowntree: Essays and Addresses.*

guilt, reconciled to God, and restored to its rightful supremacy.

(2) There is peace in a character brought into order and harmony, in which the disquieting power of worldly and carnal lusts, of pride, of selfishness, of evil tempers and unworthy feelings, has given place to the reign of nobler principles and purer affections.

(3) Finally, there is peace in that trust and confidence in God which casts all care upon Him, simply relies upon His promises, leaves all things in His hand, and is sure that He does all things well. If these be elements of peace, each one of them is the gift of Christ; for from Him they all proceed, and in Him are found.[1]

Sixth Sunday after Epiphany.

THE WORKS OF THE DEVIL.

'For this purpose the Son of God was manifested, that he might destroy the works of the devil.'—1 Jn 3^8.

Christian men are to be kindly affectioned one towards another in brotherly love: in honour preferring one another—which is easier to say than to do. They are to refrain from rendering evil for evil, and to learn under provocation to be self-controlled. They are to be in charity with all men, and so far as it lies within their own power (for it takes two to make peace, as it takes two to make a quarrel) they are to live peaceably with all men. Wrath and clamour, lying and evil-speaking, back-biting and slandering, are all of the devil, devilish. Contrary to the Christian ideals of truthfulness, love, and humility are the works of the devil, which may be summed up under the three headings of lying, hatred, and pride.

1. LYING.—The devil is described in the New Testament as 'a liar and the father thereof.' A Christian is to be true and just in all his dealings, abhorring crookedness: for the essence of lying is not inexactitude in speech, but deceitfulness of intention. Christian veracity means honesty, straightforwardness, and sincerity in deed as well as in word. A writer of fiction is not a liar: to improve in the telling an anecdote or a story is not necessarily to deceive others in any culpable sense; and moralists have from time to time discussed the question whether there may not be circumstances in which to tell a verbal lie is even a moral duty—*e.g.* in order to prevent a murderer or a madman from discovering the whereabouts of his intended victim. But casuistical problems of this kind do not very frequently arise, and in all ordinary circumstances strict literal veracity is the right course to pursue.

It follows that just as every lie is of the devil, so all truth, of whatever kind, is of GOD. The Lord is a God of Knowledge, and every form of intellectual timidity and obscurantism is contrary to godliness. There can never be any opposition between scientific and religious truth, since both equally proceed from GOD. The Christian Church is ideally a society of free-thinkers, that is, of men who freely think, and the genuine Christian tradition has always been to promote learning and freedom of inquiry. It is worth remembering that the oldest and most justly venerable of the Universities of Europe are without exception in their origin ecclesiastical foundations. If the love of truth and the spirit of freedom which inspired their inception have at particular epochs in their history been temporarily obscured, if there is much in the ecclesiasticism both of the past and of the present which is reactionary in tendency and spirit, at least there have never been lacking protesting voices, and the authentic spirit of the Gospel tells always upon the other side. 'Ye shall know the truth,' says a New Testament writer, 'and the truth shall make you free.'

2. HATRED.—In the second place, hatred is of the devil, and love is of Christ: the Christian is to love even his enemies. In a time of war, that is to say, whenever actual enemies exist, the natural man discovers in such an ideal only an immoral sentimentalism, and the doctrinaire pacificist occasionally uses language which gives colour to the charge. But Christianity has nothing in common with sentimentalism, and Christian love is no merely sentimental affection which ignores the reality of evil or explains away the wrongfulness of wrong. In order to love his enemies it is not necessary for a Christian to pretend that they are not really hostile, to make excuses for things that are inexcusable, or to be blind to the moral issues which may be at stake. It has rightly been pointed out that 'Love your enemies' means 'Want them to be your friends: want them to alter, so that friendship between you and them may become possible.' More generally what is meant is that the Christian man is by the grace of GOD

[1] T. D. Bernard, *The Central Teaching of Jesus Christ.*

to conquer the instinct of hatred and the spirit of revenge within his own heart, to be willing to serve others (his enemies included) at cost to himself in accordance with the will of God, to desire on behalf of all men (his enemies included) the realization of their true good. For wrongdoers chastisement may be the truest kindness. To allow a man, or a nation, to pursue an evil purpose unchecked would be no real act of love even towards the nation or the individual concerned. To offer opposition, if necessary by force, may in certain circumstances be a plain duty. That which we are to love, in those whose immediate aspect and character is both unlovely and unlovable, is not what they are, but what they are capable of becoming. We are to love that element in them which is capable of redemption, the true spiritual image of God in man, which can never be totally effaced. We are to remember that for them also the Son of God was crucified, that we also have need of forgiveness, and that 'God commendeth His own love towards us, in that, while we were yet sinners, in due time Christ died for the ungodly.'

3. Pride.—The third great manifestation of the spirit and temper which is of the devil, devilish, is pride, which by Christian writers upon these subjects is commonly regarded as the deadliest of the so-called 'deadly sins,' on the ground that it logically involves the assertion of a false claim to be independent of God, and is therefore fatal in principle to the religious life. Pagan systems of morality distinguish between false pride, the foolish conceit of the man who claims for himself virtues and capacities which he does not in fact possess, and proper pride, the entirely just appreciation by a man of his own merits and accomplishments at neither more nor less than their true value. The Christian ideal of humility is apt from this point of view to appear either slavish or insincere. The issue between Christian and pagan morals here depends upon the truth or falsehood of the Christian doctrine of God and of His relation to man. Once let a man take seriously the avowal that 'It is he that hath made us, and not we ourselves,' once let him grant the position that his life belongs to God and not to himself, and concur in the judgment of spiritual experience that whatever is good in him is the result not of his own efforts in independence of his Maker, but of the Divine Spirit operative within him, and it becomes obvious that 'boasting'—as St. Paul expresses it—'is excluded.'[1]

Septuagesima.

Foursquare.

'And the city lieth foursquare.'—Rev 21[16].

A city that lieth foursquare is surely somewhat heavy and its space cramped. There is not enough of the out-of-doors about it. High walls and measured spaces do not seem consonant with freedom. Even our physical life rebels against anything suggesting confinement. A sky above us any lower than the blue dome which is our generous covering would be unbearable. A few days of fog and cloud teach us that. It is essential that we should always have the consciousness that boundlessness stretches upward, above and beyond anything that limits or confines. There can be no lid on either the world or heaven.

If there is a touch of timelessness in man, there is also a touch of spacelessness. Consequently, when we try to get vision of the consummation of God's purposes, there must be eternity and infinity to satisfy us. It is only those who have become so engrossed in short views of life as, for the time being, to be blind to anything else, who do not find the need of some sense of God's mighty purpose as a daily support. Even with them there is that undercurrent of immortality which lends its aid when they are least conscious of it. The man who has the most tedious job can do it with zest if he is able to realize that it is an important part of a great scheme. On the other hand, those who are given large responsibilities can rise no higher than a mechanical fulfilment of them unless the inspiring force comes from an out-of-door conception of life.

But the City that lieth foursquare is not cramped or confined. The symbol is the opposite of exclusiveness or restriction. It is completeness and symmetry.

1. The City that lieth foursquare is the home of an ordered society, big enough for redeemed mankind, for it is complete and whole with the completeness and holiness of God. The kingdom of God is the measure of the City. This kingdom is so humble and lowly that it can be and is within us. It is so comprehensive that it can contain mankind, and yet there is room. The capacity for

[1] A. E. J. Rawlinson, *Religious Reality*.

sight is so great in one human soul that we can hold within ourselves the world that holds us. Perhaps this very fact is a testimony to the greatness of the kingdom of God—certainly it bears witness to the fitness of that kingdom for us.

One of the just demands that the human heart urges is that the ultimate abode of men should be thoroughly human. By that I mean that every feature of the life shall respond to the expectation of every feature of our nature in its highest development. So the social aspect of Heaven is symbolized by the great multitude which no man could number. Men move up thither, with, as it would seem and as we would expect, the acuteness of self-consciousness worn down by a corporate consciousness which transcends our experience because of its vastness and its unity. The self-giving element rushes through the whole, vertically and horizontally, in full and pure stream. Racial and national characteristics and achievement are seen there, and lend special value to the whole. In other words, there is there all that which on earth we are trying to bring about in national life and in our scheme for a league of nations forming a commonwealth of mankind. Magnitude and order, according to Aristotle, make beauty. So that in Heaven there will be the satisfaction, according to the philosopher's definition, of a beauty which we yearn for, but which is out of reach because of the smallness of earth's population at any one time, even supposing we were able to secure order among those who were here.[1]

2. The City that lieth foursquare is a great social reality. Its white company is composed of all mankind, since the first man, who have set their course thither and made it their deliberate and reiterated choice. In them history suddenly springs full-fledged into present life. It is no longer a tortuous procession winding through the vale of time, but a compact society, unified by a common motive, enjoying a fellowship of limitless extent and unmeasured richness. The commonwealth of mankind is a fact that is the most towering of all realities after God Himself. Not a passing pageant like the nations of earth, it is permanent, for the city hath foundations builded of God. God has not stumbled in His purpose. The eccentricities and limitations of time have not blocked Him in His onward march with His children folded to His breast. They are all there in the unnumbered throng. Not one of them is lost or misplaced.

The wonderful thing is that this marvellous society is man's handiwork in close co-operation with God's. We are building it to-day as the men of yesterday built, each our share and portion.

> For an ye heard a music, like enow
> They are building still, seeing the city is built
> To music, therefore never built at all,
> And therefore built for ever.

3. The society in the City is both of heaven and of earth. For the link that binds earth to heaven is organic, vital, and intimate. The 'here' is the 'there' in the process of becoming. All that vast multitude which composes the majority of the race from the beginning has been able to reach the goal only by the way we are now treading. When they went to the City that lieth foursquare, they did not lose any of the fragrance in which life on earth is rich, but carried it with them. The tie that binds us together is the tie of a common lot lived out with a common purpose, which purpose still animates both those who are there and those who are here. There memories of the past are quickened rather than dimmed by timelessness, for all their 'then' is in their 'now.' What direct efforts they are making for our edification and encouragement, to what extent an individual hand there touches a life here, does not appear. But the self-giving of the whole rushes earthward through generous arteries, and gives us nourishment and cheer. We are compassed about with a great cloud of witnesses—not idle observers but sympathetic brethren.

There is a query to-day as to whether, except in mystical fashion, there can be inter-communion between ourselves and our friends yonder. Love chafes under the discipline of silence, and seeks to break its bars. Psychic phenomena are being called in to lend their aid and to produce voices of comfort. They are studied and employed in the name of science, and must be scientifically judged. They can be said to emanate from the spirit world only by ignoring the more probable hypothesis that they are the self-induced utterances of our own desires, stored memories, and thought transference, evoked from that subconscious life which is an established fact of science. Until they are excluded from all possibility of finding their explanation in this or any other cause, it is an unwarranted conclusion to attribute them to disembodied spirits. As phenomena opening up a new sphere for psychological study they are interesting. As means of communicating with the world of spirits they are doubtful, perilous, and unprofitable.[2]

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[1] C. H. Brent, *The Mount of Vision.*

[2] C. H. Brent, *The Mount of Vision.*

Sexagesima.

The Weapons of our Warfare.

'I will put enmity between thee and the woman, and between thy seed and her seed.'—Gn 3^{15}.

In every sincere and earnest life, there comes a time in which a man finds out his sin, finds that

the problem of his life is complicated with the fact of moral evil. Innocence is gone, and lies behind him for ever. He has sinned. He is a sinner. What is to come of it? Oh, what a hush and a suspense falls on a life at that discovery! The wanton act of sin has evidently started long trains of consequences, so very much longer than the sinner knew. He listens for the remote reverberations of his wickedness; and to him there comes really the same word of God: "I will put enmity between you and your sin. It shall bruise your heel; but you shall bruise its head." This is the prospect that opens before the man waiting to know what will become of him now that he has sinned—perpetual conflict with his sin, cruel wounds and pain and hindrance inflicted by his sin on him, and ultimate triumph over his sin by the grace of God, if he will have it.

1. The battle with sin is both without and within. First it is *without*—with the sins of the world around us. Here we must guard against thinking of sin as a mistake, or as an inconvenience. If we do we shall stand in great danger, first, of compromising with it, and second, of using low and even sinful methods of opposing it. But if we think of sin as a frightful wrong in itself, a blot and curse in the universe of God, we shall grow at once absolutely intolerant of it, and at the same time watchfully anxious about the nature of the weapons which we shall use to fight it with. How often has even the Christian Church fought sin with sin! How often has the selfishness which looked to an eternal luxury and privilege in heaven, been arrayed against the selfishness which was hungry for meat, or thirsty for drink, here upon the earth! How often has insincere profession been offered as the medicine for doubt! How many men have been transformed from cold indifference to hot partisanship, and thereby seemed to have been made religious! How many revivals have been sensational and superficial and demoralizing! Only when we see sin as God sees it, only then can we be sure of using no weapons that are not divine for its removal. Only when pity for it joins with horror at it in our hearts, as they join in the heart of God, each keeping the other strong and pure, only then can we go out to meet it with a perfect determination, bound never to lay down our arms so long as there is any sin left in the world; and at the same time, with an absolute conviction that no impatience to rid the world of sin must tempt us for a moment to use any means for its destruction which are not pure and just; an absolute conviction that it is better that sin should be left master of the field, than that it should be fought with sin.

How full of faith the man must be who sees a giant evil stalking through the land, ruining human lives by the million, and knows how by some act or policy which is not true and sound and pure he might arrest that evil, and save precious lives, and yet withholds his hand and says, 'I cannot.' The time comes when, without a hesitation or misgiving, the soldier of God sees that he may strike, and may call every good power to witness that he does right in striking. Then men who called him coward because he would not strike at the wrong time, stand by in amazement as they see him harvesting the field with every great sweep of his unhesitating arm. For now he is a true Sir Galahad.

> His strength is as the strength of ten
> Because his heart is pure.

The general holds his army till the right moment for launching them upon the foe. It is heroism to stand still and wait under fire as truly as it is heroism by and by to rush upon the guns of the enemy. It is disobedience and weakness to be self-willed and fight wrongly, as truly as it is to run away and refuse to fight at all.

> It was the fairy of the place,
> Moving within a little light,
> Who touched with dim and shadowy grace
> The conflict at its fever height.
>
> It seemed to whisper 'Quietness,'
> Then quietly itself was gone:
> Yet echoes of its mute caress
> Were with me as the years went on.
>
> It was the warrior within
> Who called 'Awake, prepare for fight:
> Yet lose not memory in the din:
> Make of thy gentleness thy might:
>
> 'Make of thy silence words to shake
> The long-enthroned kings of earth:
> Make of thy will the force to break
> Their towers of wantonness and mirth.'
>
> It was the wise all-seeing soul
> Who counselled neither war nor peace:
> 'Only be thou thyself that goal
> In which the wars of time shall cease.'[1]

2. But the battle with sin is also within. If the battle with the sins of the world is hard, that is a harder battle which goes on in a man's own soul, his battle with his own sins. To know first of all and deepest of all, that that battle which goes on within us is God's battle is of supreme importance.

[1] A. E., *Collected Poems*, 46.

What are your sins? What is your selfishness, your untruthfulness, your cruelty? Is it something which hurts and hinders you? Indeed it is. But beyond that it is something which usurps a kingdom which belongs to God. It is His enemy. And every movement of your conscience, every sense of usurpation and of incongruity, is not merely the revolt of your own outraged soul. It is also the claim of the true King upon his Kingdom. It is the sound of the monarch's trumpet summoning the rebellious castle to surrender. Believe this, and what a dignity enters into the moral struggle of our life. It is no mere restless fermentation, the disturbed nature out of harmony with itself. It is God, with the great moral gravitation of universal righteousness, dragging this stray and wayward atom back into Himself.

But if the battle be God's battle, then it must be fought only with God's weapons. That must follow in our struggles with our sins as well as in our struggles with the world. You want to get rid of your selfishness. You must not kill it with the sword of another selfishness, which thenceforth shall rule in its place. Have we not all known men who in their youth were profligate and reckless? They flung the gold of health, and purity, and good esteem into the mire of licentiousness. By and by they saw how foolish and how fatal all that was. They were killing themselves with this which they called life. Then they reformed. They took care of their health. They nursed their reputation. They grew even to be very patterns of propriety. The town has no such censors of wickedness to-day as they are. They are as uncharitable as they once were unscrupulous. And they are just as selfish to-day as they were twenty years ago when they were living in the furious indulgence of their appetites. They have killed one selfishness with the sword of another selfishness. It is the old story of the Book of Kings. Sennacherib king of Assyria is slain by his sons, as he is worshipping in the house of Nisroch his god. And Esarhaddon his son reigns in his stead. And so the Assyrian despotism goes on still!

There is something better than that. It is possible to bring down to the earth the perfect standards of the heavens, to stop thinking about safety and comfort and salvation altogether, and to be splendidly inspired with the consciousness that we are soldiers under God; to think of our own sins not as the things which are going to condemn us to eternal torture, but as the enemies of Him, the hindrances that stand in the way of His victorious designs; to see their badness not in their consequences, but in their nature, not in their quantity but in their quality; and so to bring to bear upon the very least of them the intense hatred and intolerance which the very nature of sin must always excite in him who has attained a true passion for holiness.[1]

He passed in the light of the sun,
In the path that the many tread,
And his work, like theirs, was done
For the sake of his daily bread;
But he carried a sword, and, one by one,
Out there in the common light of the sun,
The sins of his life fell dead.

His feet never found the way
That leads to the porch of fame,
But he strove to live each day
With a conscience void of blame;
And he carried a cross whose shadow lay
Over every step of his lowly way,
And he treasured its splendid shame.

So life was a long, hard fight—
For the wrong was ever there,
And the cross ne'er out of sight,
The cross of a grey world's care;
But right through the day to the failing light
He carried the cross and fought the fight,
Great-hearted to do and bear.

Night fell—and the sword was sheathed,
And the cross of life laid down,
And into his ear was breathed
A whisper of fair renown;
And the nameless victor was glory-wreathed,
For the Voice that said, 'Let thy sword be sheathed,'
Said also, 'And take thy crown.'[2]

Virginibus Puerisque.

I.

FEBRUARY.

Doxologies.

'The Lord is good.'—Nahum 1[7].

Away in Africa boys and girls have occasionally to take long cart journeys. After two or three hours the horses need a rest and a feed. We are told that on all the main roads there are suitable places marked off for what are called *outspans* or unyoking places. The tired beasts know well

[1] P. Brooks, *Twenty Sermons*.
[2] P. C. Ainsworth, *Poems and Sonnets*.

when one of these comes in sight. They love being taken out of their harness and loosed from the cart. Don't you see them enjoying the roll on the ground, the long deep drink, and the bundles of good forage? If they could speak, I can imagine one of them saying something like, 'This is real good. If ever there was a lucky beast, I'm one. I've a good master who gives me the best of everything. Going over that bit of road was nothing. Hurrah!' In their own way they sing a doxology.

1. Life is really a journey. And most of you have already discovered that certain bits of the road may seem very long and tiresome. I wonder if you have ever given the outspans a thought. Springtime is one of them. On a bright morning in February, all creation seems to be raising its voice in thankfulness. The flowers are not awake yet, but it is as if on every side there were joyous cries of 'We are coming! We are coming!' The buds on the currant bushes are ready to burst, the bulbs are letting us know that they have been alive all through the winter. If our hearing were only a little more acute we should, by listening, be able to hear them getting ready to hoist their flag of welcome to spring. And the thrushes sing, oh, so beautifully. You have stopped to listen to a thrush singing many a time. Haven't you? It makes you want to shout. You feel glad and you cannot do anything but make a noise. There are many beautiful sounds in the world that none of us can imitate.

2. And it is right that you should shout if you feel like it. A boy's whoop of joy may be a real doxology. The brave young airman, Captain Ball, used to speak of the irresistible impulse to sing when above the clouds, and a flying comrade wrote:

> . . . In joy that on these flashing wings
> I cleave the skies—O! let them fret—
> Now know I why the skylark sings
> Untrammelled in the boundless air—
> For mine it is bliss to share.

And listen to what Wordsworth says:

> All the earth is gay;
> Land and sea
> Give themselves up to jollity,
> And with the heart of May
> Doth every beast keep holiday;—
> Thou Child of Joy,
> Shout round me, let me hear thy shouts,
> thou happy Shepherd-boy!
>
> Oh evil day! if I were sullen
> While Earth herself is adorning.

3. Some very good elderly people, however, don't feel inclined to sing their doxology in spring. They rather sing it when they think of their friends. Tennyson, in talking to a friend said, 'I believe in God, not from what I see in Nature, but from what I find in man.' And he added, 'In Nature I see the Maker; I believe in His goodness from what I find in my own breast.' He loved God, for in one of his short poems he spoke of Him as:

> 'My Father, and my Brother, and my God!'

Don't you think it wonderful that people have sung doxologies even when they were dying? The other day I read of a very good man saying to his brother just before he passed away, 'Kiss me, Richard, God is good.'

4. But you are in the spring of life, and on this February morning all creation is praising God. You can join in the praise. We do not want you to shout on the way home from church, but I shall read you a little bit of a prayer. You know that some prayers begin with thanking God. This one does, and it is only the doxology part that I give you. Try to remember it, especially the last little bit:

> God who created me
> Nimble and light of limb,
> In three elements free,
> To run, to ride, to swim:
> Not when the sense is dim,
> But now from the heart of joy,
> I would remember Him:
> Take the thanks of a boy.

I shall repeat the last three lines very slowly:

> But now from the heart of joy,
> I would remember Him:
> Take the thanks of a boy.

When you go out into the air, think of them. To-morrow repeat them again, and the next day too, for these wise elderly people of whom I told you had God's goodness for the burden of their song. The prophet Nahum was very Jewish, and expressed most things differently from what we should do. But the four words of the little doxology are in our language—in your language, *The Lord is good.*

Measuring Lines.

'A man with a measuring line:'—Zech. 2^1.

The other day when I was walking along a country road I saw two men carrying what looked

like a huge tape measure. They laid it down on the ground, stretched it tight, and then the man who was in front made a little jotting in a notebook.

I daresay you have often seen men doing the same thing, and you know that they are road surveyors whose business it is to measure the roads and see that they are kept in good order. Now measuring lines are very important things, we couldn't very well get along without them. So to-day I want to talk to you about these lines—how and when to use them.

There are three different kinds of things we try to measure.

1. First of all, there are *the things we can measure.* And these are usually the things we *ought* to measure. We can measure money, and we ought to do that from time to time to make sure that we are not spending more than we have, to make sure also that we are not spending too much on ourselves and giving too little away. We can measure our food, and mother knows what that means when sugar is rationed and she has to count every spoonful that goes into your tea. We can measure our time. If we are going in for an examination and have just an hour and a half to answer the paper, we can set aside so much time for each question. These are all things that we can measure and that it is wise to measure.

2. But, secondly, there are *the things it is difficult to measure*, and they are the things that we often measure wrong. Because, you see, we are so apt to measure people and things by what they look like instead of by what they are. Perhaps you will understand better if I tell you a story which I heard lately.

In a certain country district there lived a lonely farmer whom everybody thought very mean. He would give away nothing he could keep. When he was asked for a contribution for any charitable object he either gave nothing at all or a very shabby subscription. His clothes were worn and threadbare. He starved himself and he even starved his land. So by and by his acquaintances left him alone, and he lived his solitary life, year in, year out, with no one to care very much what happened to him.

Then one day his story leaked out. The farmer had once had a very dear friend who had done him a great wrong. They had drifted apart and the friend had married. After some years the friend died, and it came to the ears of the farmer that he had died very poor. He had died very poor and had left a family of young children penniless and orphaned, for the mother had died previously. So, for the sake of the old friendship, the farmer took upon himself the bringing up of these children. He fed them, he clothed them, he educated them, until they were ready to go out into the world and earn their own living. But to do this he had to pinch and starve himself, for he was not a rich man. And when his acquaintances heard the story they were thoroughly ashamed, for the man they had counted mean was the most generous in the whole district.

So, boys and girls, be very, very careful with your measuring line when you apply it to other people. Try to get beyond the mere surface. Don't jump to the conclusion that people are mean because they have few pennies to give away. Don't imagine that people are ill-natured because they have spoken a sharp word to you. Perhaps they have some big worry to try their temper that you know nothing about. Don't conclude that people are tiresome when perhaps they are just tired. And remember, too, that it isn't always those who speak the biggest that do the most; it isn't always those who smile the sweetest that are the most sincere; it isn't always those who wear the finest clothes that have the noblest hearts.

I read a sort of fable the other day. It told how an angel was sent down to a certain village with a measuring rod. His business was to measure the people in the village and to crown as king or queen the one who came up to the required standard. He measured the minister, the schoolmaster, the squire, and many other well-known people, but they all failed to reach the standard. Then at last he picked out of the crowd a poor, shabby little woman. Nobody had ever thought very much about her, but they knew that she was always trying to do kind things and to help those who were in trouble. She alone of all that village reached the required measure, and there, before them all, the angel crowned her queen.

3. But lastly there are some things we *can't measure*, and these are usually the best things of all. Did you ever try to measure happiness? Did you ever try to measure your mother's love? Did you ever try to measure God's love? Ah, some people have tried to do that. They have measured God's love by the measure of their own miserable little hearts, and they have made it less than the love

of men. But God's love is immeasurable. It is deeper than the ocean, and wider than the universe, and higher than the heavens. It is underneath us, and round about us, and over us. It is so big and wide and tender that we can only begin to realize the least bit of what it is like.

Boys and girls, have you begun to realize what God's love is? Have you ever begun to think about it? Have you let a little bit of it into your hearts and into your lives? If you haven't done it yet, don't wait any longer. Do it now.

The Amethyst.

'The twelfth, amethyst.'—Rev. 21^{20}.

Our precious stone for February is the last in the third great list mentioned in the Bible, it is the twelfth foundation-stone of the New Jerusalem—the amethyst. It is also the ninth stone of the high priest's breastplate. It is the birth-stone for February, so the boys and girls whose birthday is in February can listen hard.

There is one remarkable thing about the amethyst. All the other stones mentioned in the Bible have been argued about by scholars, and articles have been written saying that the Hebrew word used for the stone did not mean that stone but another. But nobody has ever had any doubt about the amethyst. All are agreed that the amethyst is just the amethyst—true to its name from the very beginning.

I need not describe an amethyst to you. You know it just as well as I do. Indeed, very possibly some of the girls present have an amethyst brooch or an amethyst pendant, for an amethyst is a stone often worn by young people. There are a great many amethysts in the world, and they are not so costly as some of the other precious stones. That is why we often see them. But though the amethyst may be inexpensive, it is none the less lovely, and it has always been prized for its exquisite colour. It was used as a gem by the ancient Egyptians, and our own forefathers knew it also, for amethyst beads have been found in old Anglo-Saxon graves in England.

The stone is a form of crystal, and it is found in Russia, India, Ceylon, and South America. It is also found in this country, but the home specimens are not so valuable as those from abroad.

The Hebrew word for amethyst meant 'dreams,' for it was supposed that the amethyst brought to its owner sleep. The Greek word is the word we use. It means 'not intoxicated,' because the Greeks believed that the amethyst prevented drunkenness. They even thought that if wine were drunk out of an amethyst cup it could not harm the drinker. The amethyst, you see, was the symbol for sobriety. To the Eastern it was also the symbol for firm friendship.

Now what has the amethyst to say to us? The onyx said, 'Choose the best Engraver.' I think the amethyst says, 'Be loyal.'

1. It is the symbol of sobriety, and as such it says, *Be loyal to yourself.* What does being loyal to ourselves mean? It just means doing nothing unworthy of the self that God gave us. It means not hurting our body with over-eating or over-drinking or over-working or over-amusing. It means not abusing God's gift in any way. It means not condescending to soil our soul with low ideas, or unclean words, or mean actions. In a word it means being true to the best that is in us.

2. The amethyst is the symbol of friendship. As such it says, *Be loyal to others.* The first necessity of friendship is loyalty. If you are not loyal you are no friend. You are an enemy. Those who run down their friends behind their back are beneath contempt. Nobody wants their society—we can't call it their *friendship.* A friend is one who is loyal through thick and thin, who sticks to you and believes in you whatever others may say.

A little boy was once asked to describe a friend, and he gave the best description I know. He said, 'A friend is a chap what sticks to you even after he has found you out.' That is the kind of friend to have, and the kind of friend to be.

3. The amethyst is purple—the royal colour—and it is known as the 'soldier's stone.' As such it says, *Be loyal to your king.* If we wear the king's colours we must be his man, his at all costs We must be loyal not only in name. We must be ready to prove our loyalty.

When the French were invading Russia at the beginning of last century they arrived at a small village. All the inhabitants had fled save one peasant—a woodman, judging from the axe in his belt. The officer in command of the French troops ordered the man to be shot. The soldiers raised their muskets and prepared to fire, but the peasant coolly looked down the barrels of the guns and never flinched. The officer was so struck

with the man's courage that he commanded the firing party to lower their muskets, and spare the prisoner's life. 'But,' said he, 'we shall put a mark upon him.' They made a branding-iron red-hot and placed it on the peasant's hand. When they removed it something was left there. 'What is that?' asked the woodman. 'That,' said the officer, 'is an N. for Napoleon. You belong to him now.' The man turned, placed the branded hand on a solid place, took his axe from his belt, and with one stroke severed the hand from his arm. 'There now!' cried he, 'there is not one bit of me that does not belong to the Czar.' That man was truly loyal. He preferred to lose his hand rather than be branded a traitor to his country. He was willing to give his hand for his king.

How much are we willing to give for our country? And how deep does our loyalty go? We are ready to climb the lamp-post or scale the wall to see the procession, and we shout ourselves hoarser than most, and sing 'God save the King' till we feel thrills like little trickles of cold water running down our back. But that kind of loyalty is only skin-deep. The loyalty that is ready to sacrifice everything if need be is the true loyalty.

4. But the amethyst has one more message for us. It says, *Be loyal to your Heavenly King.* Boys and girls, that kind of loyalty sometimes costs more than loyalty to your earthly king. You will find when you grow up and go out into the world that it will often be very very difficult not to be disloyal. When your companions taunt you about your religion, when they laugh you to scorn and call you coward because you will not join them in some scheme which you know to be wrong, then is the time to set your teeth and say to yourself, 'No matter what happens I will be loyal, I will, I will, I will.' And *you will.* There's no doubt about it.

There is a beautiful fancy which I came across the other day. It tells what becomes of the gold of the corn and the purple of the heather when the summer is over, and the grain is garnered, and the bloom of the heather faded. The gold and the purple are not lost although we see them no more. The angels have taken them to build the golden streets and the amethyst walls of the City of God. And one day, if we are loyal to the King of Heaven, we shall find again in His Heavenly City the gold and the purple which we loved and lost on earth.

Faith and Facts.

By Edward Grubb, M.A., Croydon.

If Faith is correctly described as 'the proving of things not seen'—or the response of our whole inner man to God—what is its relation to belief in the truth of the Gospel story? Can our interpretation of the records of what is alleged to have happened centuries ago affect our lives here and now? Have any facts in history a real significance for Faith? Clearly the Christian religion is vitally related to what are held to be the historical facts of the personality, death, and resurrection of Jesus. This involves it in a special difficulty, which was ably stated many years ago by the late Professor T. H. Green, who had been led, by the New Testament criticism of Strauss and others, to a negative conclusion in regard to some at least of these 'facts.' He wrote:

'The faith which is supposed to be demanded of us as Christians involves two elements which, to say the least, are wholly different: on the one side, a certain intellectual assent which, if the propositions assented to concerned any other events than those purporting to convey a Divine revelation, we should say could make no difference to the heart or spirit or character—call it what we will—which is alone of absolute value in a man; on the other side, a certain attitude or disposition which belongs distinctively to this "inner man," and gives us our worth as moral or spiritual beings. The deepening of the conception of Faith in the Lutheran theology only brings this discrepancy into clearer relief. The more strongly we insist that Faith is a personal and conscious relation of the man to God, forming the principle of a new life, not perhaps observable by others, but which the man's own conscience recognizes, the more awkward becomes its dependence on events believed to have happened in the past. The evidence for their having happened may be

exceedingly cogent, but at any rate the appreciation of it depends on processes of reasoning which it would be a moral paradox to deny that a man may perform correctly without being the better, or incorrectly without being the worse. . . . It is not on any estimate of evidence, correct or incorrect, that our true holiness can depend. Neither if we believe certain documents to be genuine and authentic can we be the better, nor, if we believe it not, the worse. There is thus an inner contradiction in that conception of Faith which makes it a state of mind involving peace with God and love towards all men, and at the same time makes its object that historical work of Christ, of which our knowledge depends on evidence of uncertain origin and value.'[1]

There is in these words a very salutary reminder, especially to those of us who are addicted to religious controversy, that we have no right to question the moral integrity of persons who reach a different conclusion from ourselves on matters of history. Moreover, it must be freely admitted that there is a radical difference between the temper of mind which Faith demands and that which is required for the decision of historical questions. The scientific student of history should be cold and critical, examining his authorities carefully, taking nothing for granted that is not proved, determined to go no further than the evidence warrants: *scepticism*, in its true meaning of relentless inquiry, is his true qualification. The religious spirit, on the other hand, is one of whole-hearted and unquestioning *receptiveness*, in which we 'let ourselves go' in the warmth of adoration, and long to believe everything. Which of these mental attitudes should be ours when we face the historical statements in the Gospels; or, if we have to combine them, how can this be done?

A full answer is beyond my powers; but I have found help in distinguishing between historical statements concerning *a bare event* and those that involve the interpretation of a character. When we are confronted with the story of an event alone —let us say, of the Virgin Birth of Jesus—it is right, I believe, to practise the cautious scientific method to the best of our ability; and if, when we have examined the evidence thoroughly, it seems to us inconclusive, to have the courage and humility to suspend our judgment.

[1] Sermon on 'Faith,' in Green's *Works*, vol. iii. pp. 259, 260.

When, however, the event is one that involves the interpretation of a character or person, another factor comes into play in influencing our decision, involving what we can only call an 'inward light.' There are events in all our lives in which belief or disbelief may make an enormous difference to us morally. Suppose a 'prodigal son' in disgrace in a far country receives a letter purporting to be from his father, who assures him that if he will come home he will be lovingly received and given a new start. It may make all the difference in the world to him whether he accepts the invitation and acts upon it, or questions whether he is not being hoaxed or played with, and refuses to return. What he decides to do will largely depend on his perception of his father's character: 'Is this the sort of letter he would write, and can I trust him?'

Whenever the appreciation of a person's character is involved, we have to exercise a power of 'intuition' which is quite different from the critical examination of evidence, *and which is equally needed if we are to get at the real facts.* The more abundant our love and devotion, if the character is a worthy one, the deeper and more intimate will be our knowledge of it. It is true that our inward perception is conditioned by evidence: if, for example, we are to appreciate the character of Jesus, we must be convinced that there is some valid evidence on the matter, and this may involve its critical examination. But, when once we are convinced that we are in touch with reality, our insight into the character goes behind the evidence we have to criticize, and becomes indeed a touchstone by which we may be helped in judging it. The sense that the character is too great and noble to have been invented may be an important factor in convincing us that the record is true. Take a simple illustration to show how insight into character may assist us in weighing the worth of evidence: let us suppose we have a dear and honoured friend, and that some one comes along with evidence purporting to show that he has forged a cheque. We may be perfectly right in saying, 'I don't care what evidence you think you have; *I know the man*, and I am perfectly sure he is incapable of such an act.' Here we must admit there is room for the possibility of mistake—our inward light or intuition is not absolutely infallible. But, the more fully our mind has become one with his, the more we have

an inward perception of his character, on which new evidence may throw fresh light, but which it cannot fundamentally alter.

This is true even of characters in history, and above all of that of Jesus. We may gain a knowledge of Him which, though it begins in history and is conditioned by historical evidence, goes behind this into the region of first-hand experience, so that we may truthfully say that we know Him as well as, or better than, our nearest friend. Christian experience has testified to this all down the ages, and we may add our testimony to that of others. 'We must not talk about having faith in facts, but we may have faith in a person: that, indeed, is what Christian faith essentially is—the response of our whole being to the Person whom we recognize as perfectly true and beautiful and good.'[1]

This assurance of the perfection of the character of Jesus I believe to be a vital element in Christian faith. We may have to reach it gradually, but it will not be gained by the critical examination of facts alone, though some of us must, in loyalty to truth, give this its due place. We are not to stifle our reasoning powers by a blind assent to the infallibility of a record of past events, or of its traditional interpretation. It is only by the loyal and disciplined use of such powers of reason, by those who have the requisite knowledge and ability, that the reality and true meaning of the facts can be assured *for all*; it is fatal to warn us that they must be accepted as facts but will not bear examination. But intellectual processes alone will not give us the insight we require; our reason needs to be enlightened by something above itself. If our criticism is to sift and weigh the facts rightly, it must be enlightened by some degree of personal religious experience; for a person who has no perception of the spiritual value of events is not in a position to judge truly of their nature. It is by *living with* Christ, and following Him in the path of obedience, that we really learn to know Him.

Many attempts have been made to show that the records as we have them do not support our intuition of the perfect holiness of Jesus. As Dr. Forrest has shown, these attempts 'largely rest on an abstract treatment of certain elements in the case, and a misapprehension of the spiritual issues involved. Any slight difficulty that remains springs from our ignorance, in part, of the precise circumstances which determined Jesus' action. But the real and final answer is that He stood self-vindicated; that the memory of these incidents brought Him no tremor of regret in later hours. . . . If He followed unperturbed a course which at all perplexes us, it was because His clearer vision perceived facts which lie behind our range.'[2]

There is, for instance, a very real difficulty in His stern denunciation of the Scribes and Pharisees, especially as related in Mt 23. (Mark gives it in three verses only, Mk 12^{38-40}.) If any one puts this down to personal resentment because they would not recognize His Messianic claims (a plausible inference, perhaps, from a superficial reading of some passages in the Fourth Gospel), we should, I believe, be quite within our right in replying, 'It was not that, for I know the Man, and I can see that He was too personally humble to resent a mere affront to His dignity.' That would be the report of our 'inward light,' but it is borne out by all the rest of the record. For instance, His sternest rebuke (Mk 3^{22-30}) was administered to those who, when they could not deny His works of healing, deliberately attributed to an evil spirit that which their consciences must have told them was good. What He denounced was not a personal insult, but sinning against the light of God in the soul.

Take, again, the allegation by Mr. Roberts, of Bradford, that 'His teaching on divorce recognizes the husband's right to accuse, condemn, and dismiss the wife, while the wife, having no such rights as against her husband, or even over her own children, is left the helpless victim of the husband's caprice.'[3] I should myself be disposed to dismiss this as shallow and misleading exegesis; but, if it were really the meaning of the passage as it stands, we should have to set against it the whole impression made on our minds by Jesus' treatment of women as we have it in the Gospels; and I at least should conclude, in the light of this, that the evangelists had incorrectly understood and reported Him.

These examples may serve to show that we can and must meet special difficulties by bringing to bear upon them our total impression of the

[1] From *The Historic and the Inward Christ* (by the present writer), p. 81.

[2] *The Christ of History and of Experience*, pp. 31, 32.

[3] Article 'Jesus or Christ?' in the *Hibbert Journal*, Jan. 1909, p. 363.

character of Jesus; we need the enlightenment of His Spirit to read even the record rightly. But this brings us back to the point at which we started. If we have the enlightenment of the Spirit in our lives—if it brings us into a true religious experience, into a growing apprehension of the character of God and of right principles of life—does the record matter after all? Can we not leave alone as unimportant the question whether certain things ever happened, whether Jesus ever lived the perfect life? Why not walk by faith alone, like T. H. Green? If Christ taught of God, and made us understand that the way to know God and eternal life is to deny ourselves, taking up the cross in obedience and dedication; and if we have proved this in our own lives; is not this eternally true and valid, whether or not He lived it out completely Himself? And, more than that, might not the Spirit of God have taught it to men even if Jesus never lived at all? Would not the great principle of 'dying to live' be just as eternally true if His life and death and resurrection were simply a story, in which those who had learnt this lesson dramatized it in the imaginary career of a fictitious person?

Now, while we must never set limits to what the Spirit of God might and could teach men, apart from any manifestation in an actual human life, this is not the way in which (as a matter of fact) men have learnt the greatest moral lessons. 'First that which is natural, then that which is spiritual.' It seems to have been the Divine method, all through history, to reveal truth to men not in words but in personal lives. It is not ideas, however true, that mainly mould our characters and form our ideals, but personality and personal influence. Unless the ideas of Christianity had first been suggested by an actual life, unless they had first been lived, would they ever have had power to sway the lives of men?

We need something more than ideas and principles—even if it be ideas of the character of God—if we are to be *assured*. There is such a thing as self-suggestion, self-deception. Can the whole burden of our spiritual life, with its warfare against doubt and depression, its unequal struggle against the evil of the world, be carried on the shoulders of our ideas, which after all may conceivably be the product of our subjective impressions and emotions?

Most of us will answer, No: unless the ideas are embodied in a fact, in a real personality, they are not strong enough to bear the burden. There are rival ethics in the world, of vast influence over multitudes of minds—like Nietzsche's, for whom 'dying to live' is the abominable thing that must be rooted out at all costs. Unless Christianity is something more than a system of ideas, it is doubtful whether it will stand the strain of the conflict that is upon us.

Christian faith is essentially faith in a God who has revealed His character in an *act*: who has entered into this finite phenomenal world of ours in a real human life, lived under our limitations and conditions but conquering and transforming them; who has not simply taught us of Himself in words and ideas, but has manifested His character in a personal sinless life, a life of perfect sonship.

If that Personality is a fact, and if we are able to receive it and appropriate it—intellectually, by finding out who and what Jesus is, and morally, by submitting our will to His—then our faith rests on something *objective*, something real, which is not the creation of our own subjective impressions. His life becomes to us a real revelation, far beyond anything our own powers could have discovered, of the nature of God Himself. His birth into our world is the proof that God has that in Him which is akin to our nature, and which can adequately express itself in a human life; His works of loving service show us that in Jesus it is *God* who is seeking, serving, and saving men; His death on the Cross proves that there are no depths of humiliation to which the Divine love will not stoop to rescue us from sin; His resurrection is the proof of the victory of that love over human sin and evil; His return in the Spirit the assurance that God Himself lives out His own life in the soul of every true follower of Jesus.

Thus our Christian faith stands in an inward apprehension, enlightened by the Spirit, of the historical facts of the Incarnation, Personality, Death, and Resurrection of the man Jesus of Nazareth.

Contributions and Comments.

The Authorship of the Pastorals.

THE case against Pauline authorship seems to rest ultimately on the test of language. Let us first glance at the other considerations.

1. *Date.*—Can the Epistles be fitted into Paul's life?

(*a*) Assuming, with Harnack and others, a second imprisonment, there is no difficulty.

(*b*) Even rejecting a second imprisonment, Bartlet finds a place for them.

2. *Development of Pauline Theology.*—This argument is manifestly subjective and insecure, but certain points are answered below.

3. *Development of Church Organization.*—Our knowledge is meagre, but—

(*a*) The development is earlier than that indicated in Ignatius, etc.

(*b*) The Ephesian Church had been founded some fourteen years, giving ample time for organization.

(*c*) With reference to the re-marrying of widows, it is obvious that a widow who re-married would no longer need to be supported by charity.

4. *Heresies.*—

(*a*) Gnosticism, if referred to at all, is pre-Christian.

(*b*) ἀντιθέσεις, etc. (1 Ti 6^{20}); no forger who knew Marcion would have been so clumsy as to use the phrase referred to. The passage *must* be before Marcion: even if a compiler found it in a genuine Pauline fragment, he would have excised it.

[With regard to (3) and (4) note that if the Epp. were not otherwise suspected, they would be evidence that the state of things referred to *did* exist in Paul's time. To argue from spuriousness to non-credibility, and then from non-credibility to spuriousness, is queer logic.]

5. It is said these are not really private epistles; even if this were the case, they purport to be so, and must be treated as such for the purposes of argument from style, etc.

THE ARGUMENT FROM LANGUAGE.

This argument is at first sight overwhelming; the present writer at least was absolutely convinced by it. The counter-arguments hitherto proposed are singularly feeble, although some of the figures for Shakespearian peculiarities (THE EXPOSITORY TIMES, 1896) are illuminating. The argument from difference of subject-matter (*e.g.* ἑτεροδιδάσκαλος, -εῖν) is quite inadequate, and does not account for 10 per cent. of the ἅπαξ λεγόμενα.

The points in the indictment are—

1. Number of new words.
2. Number of old words not used.
3. The style is more smooth and rounded.
4. The tone is different.

We may note—

1. That many cases are accidental and due to the shortness of the Epistles.
2. In many cases, if the word itself is not used, a derivative presupposing it *is* used.
3. Many words are not characteristic; *e.g.* ἀντὶ, ἄδικος, μείζων, etc., are not particularly Pauline; it is not more strange that they should be lacking here than elsewhere.
4. Others are not very common, and are wanting in certain other Epistles, *e.g.* ἔμπροσθεν.
5. The crux lies (*a*) in very common words not used here—
   (ἄρα, διὸ, ἔπειτα, ἔτι, etc.).
   (*β*) Substitutions for the usual Pauline word (ἀχρὶ, etc.).
   (*γ*) The large *proportion* of ἅπ. λεγ.

Now Lutoslawski's *Logic of Plato* gives figures for changes of style in Plato no less striking than those in the Pastorals: the parallel seems to the writer to answer all stylistic objections to Pauline authorship: its full force will be best felt after a study of Lutoslawski's book as a whole.

[*N.B.*—1. In Plato the work has been done by dozens of scholars working independently; Lutoslawski uses 500 different tests, embracing thousands of peculiarities and 58,000 cases, accidental peculiarities being neglected.

2. In Plato we see the gradual development in the voluminous works of one who spent his life writing and teaching.]

It is impossible here to do justice to Lutoslawski's thoroughness, but among the points he notices are the following.

In the later works of Plato we find:

1. The 'gusts of eloquence' disappear.
2. Hiatus is avoided in the last six works only (Soph., Pol., Phileb., Tim., Critias, Legg.).
3. Dative pl. in -σι (1st and 2nd decl.) only in five of the last works.
4. Increasing tendency to technical language, with stereotyped terminology.
5. Attention to mechanical details of style (successions of short syllables avoided, fixed rhythms, careful balancing and elaboration of periods).
6. Large use of the dual.
7. Strange preference for the unusual word (*e.g.* κάθαπερ actually predominates over ὥσπερ in the last six works; so, too, μεχρίπερ replaces ἕως περ).
8. ἅπ. λεγ. increase to an astonishing extent.
9. References to other dialogues become frequent.
10. Socrates recedes into the background.

With reference to single words, the following are chosen from hundreds: τοίνυν twice as frequent in comparison with μέντοι. ὄντως supplants τῷ ὄντι in Pol., Phil., Legg. Other words of increasing frequency are τάχα ἴσως, τί μην (affirmative answer) γε μήν, καὶ μήν)(ἀλλὰ μήν, ἤδη in idiomatic uses, τοιγαροῦν)(τοιγάρτοι πᾶς, ξύμπας, ξυνάπας περὶ with acc.)(gen. enormously increases; so, too, πέρι with anastrophe (29 per cent. of all cases in Legg.) ἀνὰ λόγον)(κατὰ λόγον: μέν, δέ, τέ, γέ, δή between κατὰ and περὶ and their cases. τὸ δὲ without τὸ μὲν εἶπον)(ἔλεγον.

Confined to the later works are πρέπον ἂν εἴη, πῶς καὶ πῇ; χρεών, κατάγε τὴν ἐμήν, τὸ πάμπαν, ἀναγκαῖον, πῶς εἶπας; ἀλλὰ χρή, οὔκουν χρή. ἐμοὶ γοῦν δοκεῖ, εἰκὸς γοῦν, λέγεις ἀληθέστατα)(ἀληθ. λέγ. all in answers. Also καθάπερ εἰ, ἦ πῶς; δῆλον ὡς, μακρῷ, μῶν οὖν, μῶν οὐ.

These suffice for illustration: if those peculiarities which are *almost* confined to the later works were here used, the result would be still more startling.

The parallel to Paul is full enough as it is, but to complete it we should need one of the private lectures of Plato to his favourite pupils.

1. Like Paul, Plato gets more dogmatic (α) because of old age, (β) because he speaks with the authority of a teacher who is sure of his position, (γ) because he wants to complete his life-work, and leave his legacy.
2. His style is more elaborated and in some ways less characteristic.
3. His work shows he was influenced by criticism.
4. He writes as an old man to his disciples, and for those who were now well acquainted with the essentials of his teaching.
5. He attacks new and different problems.
6. He has travelled and suffered, though not to the same extent as Paul (some trace a Sicilian element in Plato's later vocabulary).

The peculiarities of Paul are also in part due to—

1. The fact that his style was eccentric to begin with—nothing could be more different from the case of the early Plato.
2. He was not continuously engaged in literary work.
3. He was subjected to disturbing influences (*e.g.* his style contains Lucan elements).
4. We have a sheer gap of six to eight years, including (probably) his imprisonment and voyages to Spain, Asia, and Illyricum.[1]

In spite of this the development in Plato is still greater than in Paul. Any Pauline Epistle is more like the Pastorals than the Euthyphro is like the Sophist, or Laws. In Plato we have three absolutely different stages—(1) Pre-Ideal, (2) Ideas, (3) Post-Ideal; but in both Paul and Plato the *man* is the same throughout: it is remarkable that Schleiermacher started a Plato controversy, as he started the Pastoral controversy, and on similar grounds

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[1] Even in Plato we find the peculiarities between the Parm. and Soph. (two consecutive works) increase by 31 per cent., while they are 31 per cent. more frequent in the Laws (the latest) than in any other work.

To Placard the Crucified (Gal iii. 1).

HAVE we yet understood the meaning of Paul's phrase: *προεγράφη ἐσταυρωμένος*? The accepted interpretations look as if we were intent to bring the words down to a level which might satisfy our sense of historical proprieties, rather than to find in them the simplicities of early Christian liturgics. It is usual now to see in the phrase an assertion by Paul of the known facts of his life and ministry, of the concord of ideal and deed in and for Jesus Christ; that everywhen and everywhere what his lips said about the Crucified, his life portrayed.[1] This evident and beautiful truth, however, does not appear to fulfil the vivid unusualness of Paul's statement. Is there still another and fresh source for its interpretation?

The saintly Blandina, perhaps, will be found to be the Apostle's best interpreter. The Epistle to the Gallican Church, which Eusebius preserved,[2] has Blandina for its heart. It is in all memories how she was tied to a stake (*ἐπὶξύλου*, not a cross here) so that wild beasts might attack and devour her. The next sentence in the Epistle tells how she inspired her fellow-sufferers to great zeal. Its opening is most significant, and must be studied in the Greek. It says: *ἤ καὶ διὰ τοῦ βλέπεσθαι σταυροῦ σχήματι κρεμαμένη διὰ τῆς εὐτόνου προσευχῆς.* The translator of this passage in the 'Ante-Nicene Library,'[2] whose translation has passed to the hands of students through the late Professor Gwatkin's excellent volume of extracts from early Christian writings, has not rendered Blandina's act when he makes the Greek say: 'And because she appeared as if hanging on a cross, and because of her earnest prayers.' The Epistle surely said: 'And she seemed as if hanging in the form of a cross because of her outstretched (or crosswise) manner of prayer.' There is not another *καὶ* before the second *διὰ* in the Greek. To read the sentence as if there were another conjunction is to lose its meaning. It is the manner of her praying which gives her the crosswise figure; since it is plain that the *ἐπὶ ξύλου* refers to an upright stake. Another point in the translation is the flat rendering of *εὐτόνου* as 'earnest.' The word has that meaning. It can also be rendered by other colourless synonyms. But because the phrase *εὐτόνου προσευχῆς* stands for the determining factor of Blandina's attitude, it seems certain that the radical meanings of the word must have been thought of by the writer of the Epistle. *τείνω* means, of course, 'to stretch'—the verb can be used for a taut string on a lute; and *τόνον* signifies either 'what is stretched' or 'the condition of stretching.' Therefore, in the context of the Epistle and taken with *εὖ*, the word will be more aptly translated by 'outstretched'; or if the phrase *εὐτόνου προσευχῆς* belongs to what may be called the technical vocabulary of worship, by 'crosswise.' This last suggestion will be touched upon again. The text of the Epistle must be studied further, for the next sentence in it is just as significant as that which has been examined. It reads: *βλεπόντων αὐτῶν ἐν τῷ ἀγῶνι καὶ τοῖς ἔξωθεν ὀφθαλμοῖς διὰ τῆς ἀδελφῆς τὸν ὑπὲρ αὐτῶν Ἐσταυρωμένον.* Again, the translator to whom reference has been made delays a little the quick union of things, in the deed and the sentence which describes it, by saying: 'They, looking upon her in her conflict, saw with their outward eyes through their sister Him who was crucified for them.' But what the Epistle said was this: 'They looking upon the *devotion*, and with outward eyes through their sister, the Crucified for them.' The phrase *ἐν τῷ ἀγῶνι* should be read in the light of the 'outstretched manner' of Blandina's prayer. The word *devotion*, then, with its moral and liturgical qualities, seems to be the most fitting to use so that the Greek should not be made of little effect by rendering it according to the classic conventionality for which it stands. The Epistle goes on to remark that thus the Crucified persuades those who believe that every one suffering for the glory of Christ has fellowship always with the living God. What was Blandina's deed and its mode if not 'the placarding before their eyes of Jesus Christ the Crucified'?

This she does by a primitive Christian prayer-mode. There was an ancient way of praying of the kind which Blandina used in the hour of her sufferings. It has been shown that Paul speaks of its use elsewhere than in Galatians.[3] The first century folk thought that a crosswise attitude of body which should be created by a crosswise attitude of spirit was possible to them. So that in this concord of being—this outward and upward strife of being—they reached a veritable *Imitatio Crucis*. Through them *there* others could see the

[1] Cf., *e.g.*, Ramsay, *Historical Commentary on the Galatians*, 1900, p. 329.

[2] *Hist. Eccl.* v. 1.

[3] Burch, *Expositor*, 1918, p. 425 ff.

Crucified, and thus they would experience the full meanings and powers of the Redeemership of Christ. We know that hymns were written in the first century to celebrate this deed in prayer. What they then sang about would not have been foreign to their religious experience. It will yet be discovered how near Paul was to the simplicities of thought and method, with their profundities of meaning, which mastered Christ's first folk.

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The New Patch on an Old Garment (Matthew ix. 16, Mark ii. 21, Luke v. 36).

THE Parable of the New Patch on an Old Garment, as it is related by Luke, is fairly easy to understand. A piece of cloth is regarded as being torn from a new garment and used as a patch upon an old one, with the result that the new garment is spoilt, and that the appearance of the old is incongruous, or that the combination does not wear in a satisfactory manner. The parable thus runs on parallel with the following Parable of the New Wine and the Old Water Skins. In each case both the old and the new are spoilt.

Matthew and Mark are quite as clear and consistent in their story of the Old Bottles, but in the Parable of the New Patch on an Old Garment the turn of the parable, as it is commonly translated, is different. In these Gospels, the implication of the parable appears to be that the rent in the old garment is made worse, while there is apparently no new garment in the case. There is also a good deal of obscurity about the use of some of the words. Have we understood the version of these Gospels correctly? Or are they capable of a rendering that will both clarify their meaning, and bring them into harmony with Luke and the parable of the Bottles?

At the root of the common interpretation of Matthew and Mark lies the assumption that ῥάκους ἀγνάφου refers to a piece of new cloth that has not yet been made up into a garment. Is this assumption necessary?

So far as the word ἀγνάφου, at any rate, is concerned, the assumption does not seem to be necessary. Even though it means undressed or unfulled, it can be applied to a made-up garment in the sense of 'new.' This is shown by Moulton and Milligan in their *Vocabulary of the New Testament*, where the word is applied both to a κιτών and to an *abolla* (vol. i. p. 4). Van Herwerden, in his *Lexicon Græcum Suppletorium et Dialecticum*, also shows that the synonymous ἄγναπτος can be applied to male and female attire indifferently (vol. i. p. 15). A new meaning thus emerges, in which ἀγνάφου is not attributive to ῥάκους, but is a genitive dependent on it. The patch may be a 'rag of a new (garment),' *i.e.* a piece torn from a new garment.

But ῥάκους itself is not necessarily limited to a rag, or piece of cloth. Its use for a garment is well known, although primarily it may denote a torn garment, and then an old, tattered garment. Its meaning, however, need not be confined to garments of that character. Liddell and Scott explain the cognate Æolic βράκος as 'a rich woman's-garment.' In Van Herwerden also ῥάκεα are the same as ἱμάτια, and ῥακαινα is *vestimenti genus* (vol. ii. p. 1281). Sophocles also gives ἠβράκα as *bracæ* or *braccæ*, more familiarly *breeches*. There seems to be no reason, then, why ῥάκους with the attribute ἀγνάφου should not mean a new garment, or, at the least, a piece of cloth ripped from a new garment.

The next assumption underlying the common interpretation of Matthew and Mark is that the subject of αἴρει is the impersonal πλήρωμα, 'That which is put in to fill it up taketh from the garment.' If this were so, we should have a construction of the transitive verb αἴρει without an object—a construction that occurs nowhere else in the New Testament unless in the exclamation ἆρον, ἆρον, etc., Away (with him)! Away (with him)! (Jn 19^{15}), and perhaps not even there. In Luke, however, the subject is personal, 'He tears the new,' and there is nothing in Matthew and Mark to prevent the word being read in the same way.

With these alterations, Matthew would then read, no man puts a patch from a new garment on an old garment, for (if he does) he takes away (or spoils) the fulness of the garment and a worse rent is made.

Here there are two points expressed with insufficient clearness. (1) The garment which loses its fulness is not the old garment, but the new one from which the patch has been torn. This, however, must be gathered from the general sense of the passage rather than from the clear expression

of the words. (2) There remains also an uncertainty as to whether the worse rent is in the old garment or the new. Commonly the worse rent is supposed to be in the old; and Luke also, though in different terms, asserts a bad effect upon the old garment.

The common interpretation of Mark does not clear up these two points, and indeed the phrase τὸ καινὸν τοῦ παλαιοῦ increases the obscurity. It does not seem possible to give any convincing meaning to this phrase if it is read as part of the text. It can, however, be read in such a way as to give it a worthy and consistent meaning, and at the same time make it yield the elucidation of the two points which are left in uncertainty in Matthew. Suppose that the text did not originally contain these words, and that they were afterwards inserted in the margin or between the lines, τὸ καινόν being an explanation of the πλήρωμα or the ἱμάτιον that was spoiled, and τοῦ παλαιοῦ being an explanation of the garment in which the rent was made worse. The passage would then read as follows:

No man sews a patch of new cloth on an old garment. If otherwise, he takes the fulness from it, and a worse rent is made.	τὸ καινόν (*i.e.* the old garment, or the old fulness). τοῦ παλαιοῦ (*i.e.* of the old garment).

It would be only according to a common fate that befalls explanatory glosses, if subsequently these words were taken into the text.

Read in this way, the parable in Matthew and Mark regains the symmetry of the parable of the Wine Skins, and is brought into agreement with the same parable in Luke.

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'For Thy Name's Sake.'

To many these familiar words seem to mean little or nothing at all. They are just a well-sounding phrase with which to round off a prayer. And sometimes we hear men try to put a little meaning into them by adding to them such expressions as 'Thy mercy's sake,' and they say, 'for thy name and mercy's sake.' The Bible never says that. It says 'for thy mercy's sake,' 'for thy truth's sake,' 'for thy goodness' sake,' 'for thy righteousness' sake,' but it never adds any of these to 'thy name's sake.' And the reason is, they are already in the 'Name's sake.' That embraces them all.

For what is the name that we thus plead? It is no other than that 'Name of the Lord' which was proclaimed to Moses in the 'place beside ME' in the 'cleft of the rock' (Ex $34^{6.7}$)—'a God full of compassion and gracious,' etc. Not before the name of Jehovah had been so proclaimed do we find the plea used in any prayer, but afterwards it is frequent. It is not in Abraham's intercession, nor in Jacob's prayer, nor in any prayer of Moses up to that time. But afterwards we find him pleading it at length, when he seeks to turn aside God's wrath from His people (contrast the similar occasions in Ex 32^{7-14} and Nu 14^{17-20}). At the wilderness bush, Moses is commissioned to teach Israel the name of Him who IS; at Horeb, of Him who is 'the rewarder of them that diligently seek him.' And in the plea, 'for thy name's sake,' which men thus learned to use so often afterwards, and which God Himself uses ('for my name's sake') as the sufficient reason for His acts of grace, there is a summing up of the character of the God of all grace. Only as we thus understand it can a sinful man use the plea, and pray, 'For thy name's sake, O Lord, pardon mine iniquity; for it is great' (Ps 25^{11}).

But there is one attribute in that Name which yet might forbid a sinful man to use the plea: it is that by reason of which 'he by no means clears the guilty.' Does not that destroy, or take back, all the graciousness and encouragement of that Name. It cannot be meant to do so. But it shuts us sinful men up to Christ. For 'we all like sheep have gone astray: *but* the Lord hath laid on him the iniquity of us all.' And Jesus Christ, of whom, or by whom, it was said, 'I will declare thy name unto my brethren,' has saved for us men this sure plea, 'for the sake of thy name.'

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Revival after Three Days.

Hosea begins his sixth chapter with what seems at first sight to be a call to repentance, uttered by himself. 'Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us

up, and we shall live before him. And let us know, let us follow on to know the Lord; his going forth is sure as the morning: and he shall come unto us as the rain, as the latter rain that watereth the earth.' But, as the prophet proceeds immediately afterwards to denounce the people's repentance as empty and unprofitable, it has always been difficult to suppose that these earlier verses are his own utterance and his own summons. Personally I have taken the view that Hosea here quotes from one of the sanctuary songs in use among the people and brings forward in contrast to his own conception of what repentance demands and implies, the facile easy-going ideas which were prevalent in his time. So a preacher to-day might take a popular hymn and use it as the basis for a rousing and searching demand. If one can and does so interpret it, one is struck at once by the fact that evidently there was in the popular mind some connexion between Yahweh's restoration of nation or individual and a term of three days. 'After two days' and 'on the third day' are mere parallel expressions of the same thing, *i.e.* the expressions do not mean two *or* three days; they mean three days definitely. Hence the common explanation of the three days' period, which, basing on the 'two' or 'three,' understands it to mean merely a short period, cannot be correct. The song means revival after three days, and, to meet the exigencies of Hebrew parallelism in poetry, varies this by calling it also 'after two days.' Why, then, is there mention of such a definite period at all?

Now Sir J. G. Frazer, in his *Folklore in the Old Testament*, i. p. 71, points out that there is a connexion in the minds of some peoples between immortality, or at least revival, and the three days which elapse between the disappearance of the old moon and the reappearance of the new one. He does not bring the matter into connexion with these verses, but is dealing with the early Genesis story of the fall. Mankind was regarded, according to him, as passing through alternate stages of growth and decay, of life and death, corresponding to the phases of the moon, without ever coming to an end. 'On this view, though death in a sense actually occurred, it was speedily repaired by resurrection, generally, it would seem, by resurrection after three days.'

The evidence for the idea, which Sir J. G. Frazer is able to bring is somewhat slight. He quotes practices or utterances from the Malay Peninsula, the Caroline Islands, and some tribes of South-Eastern and Central Australia; and it will be noted that this evidence is not only exiguous but very remote from the Semitic world. There are other tribes which tell how men missed and the moon obtained the dubious boon of immortality—a fact which, at least, goes to show that men have connected the reappearance of the moon with the idea of immortality, though it has nothing to say of the three days of the interlunar period.

One is not, therefore, able to posit the evidence so collected as giving the source of that connexion between revival and three days which is signalized as existing in the popular mind of Hosea's time: but one may count it worth while to note the connexion as a possible explanation of a curious phenomenon, and wait for further evidence. Meantime, it is worth note that Yahweh's power and will to revive are here put into close connexion with renewal of a non-ethical character for they are connected with nature-processes: 'his going forth is sure as the morning, and he shall come unto us as the rain.' If this 'going forth' and 'coming unto us' are still regarded as renewal of life after the smiting, the fact will add another element to the evidence that the popular religion did have very definite ideas about immortality or resurrection which, because they rested upon non-ethical conceptions of God, were ignored or even frowned upon by the prophets. The prophets could not accept an immortality which held no relation whatever to their fundamental ideas of Yahweh as a spiritual God of righteousness. They must develop their own ideas of an immortality which came from and which based in the God in whom they believed. But this is too large a subject to enter on here.

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Entre Nous.

CERTAIN TOPICS.

Secular Altruism.

This is from Professor Percy Gardner's new book: 'A recently published book, Mr. Stewart Grahame's *Where Socialism Failed*, has given us a wonderful record of an attempt to construct in Paraguay a society on a basis of economic communism, but without religious sanctions. The founder, Mr. William Lane, was a man of great magnetic power, and wholly possessed by a spirit of secular altruism. The story of the disastrous failure of his project has been well told. But the interesting point in relation to the present subject is this: after the colony had degenerated into what the inhabitants themselves called a hell upon earth, Lane went out with a few devoted followers to make a new settlement. For a time the enthusiasm of the chosen few buoyed them up. But before long Mr. Lane found it necessary to introduce some kind of belief in a great overruling spiritual power, on whom he freely lectured, though the belief he taught seems to have been too vague to exercise much influence on the community, from which he presently withdrew. The residue of the colonists which he had left went from bad to worse, until they were saved from destruction by the teachings of a Christian schoolmaster, and by the abandonment of all their original notions. It is a marvellous story; and it is hard to see how those who are not utterly case-hardened against experience can refuse to learn from it.'[1]

Eloquence.

Demosthenes' high claims to eloquence, acknowledged by every competent critic, rest on certain qualities, of which the chief are naturalness and simplicity. This simplicity is, of course, the last word of art, not the simplicity of poverty or foolishness. When we read the Philippics and the Olynthiacs, and above all the Speech on the Crown, we are conscious that we are in the hands of a master of his craft. When he chooses, the orator knows how to state his case with absolute clarity; and when he indulges in a burst of rhetoric and gives us what we call a purple passage, he realizes the effect of contrast by a series of simple sentences, pellucid, straightforward, and without a trace of involution or emotional verbiage.[2]

Jealousy.

We sometimes see the references to Jahweh's jealousy in the Old Testament used as a stick to beat the Christian with. But the jealousy of God is simply the assertion that He is the only living and true God. There is a jealousy of God which is reprehensible but it is neither Hebrew nor Christian. Aeschylus dealt with it in the *Agamemnon*. It was a popular pagan mistake, and Aeschylus sets his face against it.

'It was said by men of old time that God is jealous. He cannot brook the excessive prosperity of men, and if Polycrates of Samos is born under a lucky star, he must pay compensation for his good fortune, which, even so, may be rejected of Heaven. Is it true that greatness and prosperity inevitably call down wrath from an offended Godhead? Such a view involves a mistaken estimate of divine laws and utterly misconceives the true relation of punishment to wrong-doing. "I alone," says the leader of the Chorus, speaking no doubt the mind of Aeschylus, "I alone am of a different opinion." It is Sin which is punished, the godless act. The innocent have a fair lot. Observe that the poet tells us especially that his own view is singular, and is not shared by the multitude. But he is sure of his ground. It is not prosperity as such, it is the mental effect of prosperity—the arrogance bred in the prosperous and wealthy man—which ultimately brings down the wrath from God. The fatal heritage runs thus. Affluence breeds insolence (ὕβρις). Insolence leads to many evil things—impiety, hardihood, recklessness—and the evil man spurns with his foot the altar of justice. Then comes Nemesis, apportioning to each man the lot he deserves, and therefore overwhelming the confident sinner with ruin. And so it happens that wealthy halls in which defiance and pride and boundless conceit reign are not happy. Justice shines in poor men's homes and has no regard for wealth. Gold is wrongly stamped with praise. All this is, the

[1] P. Gardner, *Evolution in Christian Ethics*, 55.

[2] W. L. Courtney, *Old Saws and Modern Instances*, 84.

poet thinks, borne out in the history of the Atreidae.

But Arrogance, in sin grown grey
Mid vile men, bears a child at length
Like her in name, in lusty strength,
Or soon or late, when dawns her day;

Yea, and a brother-fiend, whom none
May cope with, impious Hardihood—
Black curses twain o'er homes that brood,
And like their dam each demon son.

In smoke-fouled huts doth Justice shine;
On virtuous lives she still hath smiled:
From gold-tricked halls and hands defiled,
She turns her with averted eyne.

A guest she is of each pure soul:
She on the power of wealth looks down,
With all its base coin of renown:
She guideth all things to their goal.[1]

Realism.

Two books have appeared recently dealing with Realism in Art, one (Mr. Courtney's *Old Saws*) incidentally, the other (Mr. McDowall's *Realism*) systematically. There is much confusion of thought. What we call Realism is called by the French Naturalism. Our reluctance to the use of the word Naturalism for that Realism which paints nature *as it is*, of which Zola is 'the noisy and untiring exponent,' is due to the fact that we use the word Naturalism for a certain view of the Universe.

There are three possible ways of handling a subject, whether in poetry, painting, or preaching—the way of Idealism, the way of Naturalism, the way of Realism. This is Mr. Courtney's account of the three:

'A dramatist, we will suppose, is asking himself how he shall treat human characters, and he discovers that there are at least three possible ways. He can say, in the first place, "I will paint human beings as I think they *ought* to be." In other words, he is applying, however unconsciously, a sort of ethical test to the men and women whose actions he is about to describe. He believes that it is his duty (in order, we will say, to help ordinary suffering and erring humanity) to paint certain ideals of conduct and behaviour, good and bad alike—heroes that are ideal heroes, villains that are ideal villains, heroines that are virtuous and in distress, comic men who, despite a lamentable tendency to idiotic witticisms, have a heart of gold—and all the other heterogeneous items in a romantic conception of existence.

'We can imagine, however, a dramatist with a very different ideal before him. He says, "My business as an artist is to paint men as I think they really are," not very good, not very bad, average creatures, sometimes with good intentions, often with bad performance, meaning well and doing ill, struggling with various besetting temptations and struggling also perhaps with a heritage derived from earlier generations—above all, never heroes and never heroines, nor even thoroughgoing villains, not beautifully white nor preternaturally black, but (as one might phrase it) of a piebald variety. This species of dramatist works from a scientific point of view. His mode of procedure, and also such inspiration as he possesses, is mainly experimental, based on what he has discovered—or thinks he has discovered—about humanity and its place in the world. If the first class of dramatist I am trying to describe is radiantly optimistic, the second is generally preternaturally sad, inclined to despair, teaching us that this world is not altogether a comfortable place, and that human beings are not specially agreeable to live with.

'It is conceivable, however, that apart from these two classes of dramatists there yet is room for a third, a man who is neither a preacher nor a pessimist; not inspired with a moral idea nor yet inspired with a scientific idea, but a sheer artist, inspired by a purely artistic idea. He is aware that all art is an imaginative exercise, and that however he describes his *dramatis personæ* he can only do it from a personal point of view. He is not quite sure that, however scientific may be his procedure, he can ever paint men and women precisely as they are—he can only paint them as they appear to his æsthetic perceptions. He does not desire to draw any moral. He desires, it is true, to be guided by experience; but he does not give us the dry bones of scientific data. Being an artist he uses his selective capacity both as to his incidents and his characters. The latter he often makes typical rather than individual; but they will represent the inner verity of man, and not the mere external appearance. He has made the

[1] W. L. Courtney, *Old Saws and Modern Instances*, 14.

discovery, in other words, that you do not get rid of romance by calling yourself an Experimentalist or a Realist. He knows that men turn to art just because they do not want to live perpetually in a sombre, and actual, world. The world of art is something other than the world of reality, and as a dramatic artist he must make allowance for this fact.'

Mr. Courtney then shows that each type of dramatist is represented in the Great Greek Three, and in this order—Aeschylus, Euripides, Sophocles.

Now take three short paragraphs from Mr. McDowall.

'Realism in painting does not necessarily mean telling a story or depicting the obvious. Its first proceeding is to confer on painted objects, by tactile or other values, the quality of existence; not, as was explained, by way of that literal imitation which aims at pure illusion, but with enough choice and emotional insight to give us the feeling of enhanced vitality.'

'Realism does not mean seeing things worse than they are any more than it means seeing them better than they are; it means seeing them *as* they are. And "as they are" means as they would look to one whose vision has the special gift of sincerity. Not, of course, the kind of sincerity which is merely passiveness agape, but an outlook which is genuinely interested by the individuality of everything it sees.'

'What art can do with the even tenor of life is to show that it is good and pleasant after all, that nothing is commonplace except to the man whose perceptions have been dulled by habit. This is just what Guyau declared to be the function of realism—a stripping off of the veils with which, absorbed in cares or riches, we have covered the disinterested beauty of the world. Even this may have its difficulty for a people who regard the world mainly as a place to do things in; but it is congenial because it reassures us that the doing was worth while and the scene of our doings was very good. So we can go back with joy to Jane Austen and her small country-houses, or to George Eliot's solid exhibition of provincial character, feeling that whole regions of life have been reclaimed for us and we can now renew them in the same way. But there is a difference between the ways in which romanticism and realism unfold the riches of the world. The former says that what is fair and splendid must be real; the latter, that what is real may be fair and splendid.'

SOME RECENT POETRY.

M. Nightingale.

The Babe's Book of Verse (Blackwell; 2s. net), appropriately printed and as appropriately illustrated, is an addition to an extensive literature (see Ford's *Ballads of Bairnhood* for Scotland alone). It is an addition which will live. What could be more delicately handled than this, for example, on

GOOD-NIGHT.

Most things are really very nice,
But quite the nicest thing
Is when I've gone to bed at night
And mother comes to sing.

She sings 'The day is over,'
Then waits, because, you see,
The song I want quite most of all
She made herself for me.

That's only when I've been quite good
—She knows I know quite well—
And so she stands and waits in case
There's anything to tell.

And if there's not, she sings to me
'Hush baby,' very low,
And strokes my forehead softly
Till my eyes shut down, you know.

Poor Cæsar on the pillow,
I think, he must be sad,
'Cos *he* hasn't got a mummie,
And he does so wish he had.

So I snuggle him beside me,
And hold him very tight,
In case he might be lonely
When *my* mummie says 'Good-night.'

Ethna Carbery.

A new edition has been issued of *The Four Winds of Heaven*, by Anna Johnston MacManus ('Ethna Carbery'), with a memoir of the author written by Mr. Seumas MacManus (Gill; 3s. 6d. net). The new edition has some additional poems.

The memoir describes one who was loving, lovable, and intensely patriotic. Of the second attribute this is told: 'A poor old woman from a back street in Donegal town said to me, "Ach! sure it was the oddest thing under the sun, how many of us who never had the luck to split lips to her, loved her after only seeing her walk the street!"' Of the patriotism the whole book is evidence. Take the first two verses from

THE PASSING OF THE GAEL.

They are going, going, going from the valleys and the hills,
They are leaving far behind them heathery moor and mountain rills,
All the wealth of hawthorn hedges where the brown thrush sways and trills.

They are going, shy-eyed colleens and lads so straight and tall,
From the purple peaks of Kerry, from the crags of wild Imaal,
From the greening plains of Mayo and the glens of Donegal.

L. and R.

The title is *Wine and Gall* (Blackwell; 1s. 6d. net), and the gall predominates. This is by R.:

GAUDIUM IN COELO.

I dreamed that I was dead, and after
My soul had passed its mortal bars
I caught an echo of rolling laughter
Across the intervening stars.

And all my fear was changed to wonder,
I knew the rapture of the blest—
To hear the immortal sons of thunder
Applaud each day the immortal jest.

Is it too bitter? Then take this:

FATHER AND SON.

My father's god is a prohibitionist
Who threatens and bullies and smites;
All that he saves from red perdition is
The hero of a hundred fights.

I look to one whose law is lenient,
With more of ought than must,
Who brings the hearts of the disobedient
To the wisdom of the just.

Edith Sitwell.

In Edith Sitwell's new book, which she calls *Clowns' Houses* (Blackwell; 3s. net), there are two poems on Drink, poems of terror and truthfulness. When will the politicians feel as the poets? There is also this—damnatory and dangerous in another way—on dancing:

THE DANCERS.

(*During a great battle*, 1916.)

The floors are slippery with blood:
The world gyrates too. God is good
That while His wind blows out the light
For those who hourly die for us—
We still can dance, each night.

The music has grown numb with death—
But we will suck their dying breath,
The whispered name they breathed to chance,
To swell our music, make it loud
That we may dance,—may dance.

We are the dull blind carrion-fly
That dance and batten. Though God die
Mad from the horror of the light—
The light is mad, too, flecked with blood,—
We dance, we dance, each night.

Fredegond Shove.

Mr. Shove is much perplexed on account of the mystery of all this unintelligible universe, and once he utters his perplexity in a daring poem called 'Man to his Creator':

Thou art a reaper and a gatherer
Of wild brown nuts. Thou furrowest the sea:
Thou shapest autumn, spring and death and me:
Thou knowest not Thy purpose, nor dost care:
And we make songs to please and ravish Thee,—
And sometimes, in the sunshine, Thou dost hear.

Thou makest meadows red with clover, white
With ox-eyed daisies, woods the sun turns brown;
Rivers all full of shells and stars new-blown;
Thou makest sleep and shadow and the night;
And Thou Thyself hast neither shape nor sight,
And canst not even call Thy soul Thine own.

Thou madest me an house of bone and gave
The seeds of utterance upon my tongue:
Thenceforth Thy praises I have always sung
To the waste clouds and waters where they rave,
And to the winds that are in heaven hung
Like sheets for death—white symbols of the grave.

Thou madest earth with many elms to sigh
Their sad desires; and Thou didst make the air;
And they with me their loneliness declare,
Praising Thee ever sad and wearily:
Thou madest all things mortal, foul or fair:
But who made Thee? O say before I die.

There is no effort at originality, you see, and there is no obscurity. The tone is reverent and the expression is always adequate. The title of the book is *Dreams and Journeys* (Blackwell; 2s. 6d. net).

Galleys Laden.

Galleys Laden (Blackwell; 2s. 6d. net) contains poems by four writers, poets every one of them, and quite distinguishable. Their names are Ernest Denny, Nora O'Sullivan, C. Doyle, and Gwen Upcott. There is an earnest encouragement to mothers by Nora O'Sullivan called

MATER INVIOLATA.

Walk straight and true my woman,
Straight and true;
Those little pattering feet
Depend on you;
Though you know the dark trees call you,
Though you see the hills a-dream,
Or the breath of fame befall you
Passing with a ghostly gleam.
Keep awhile to the open roads
Where storm and sunshine beat;
They will grow strong to follow you
Those little pattering feet.

Speak clear and kind my woman,
Clear and kind;
The music of your voice
Will rest behind.
When years have wearied the heart of you
And made your body old
The men and women born of you
Will tell the tales you told.
The love you taught will sweeten
The homes of their own choice,
Baby voices will echo still
The music of your voice.

Live calm and strong my woman,
Calm and strong,
The dawning of to-morrow
Will not be long.
The day of life is dark and broken,
Hold high the lamp of peace,
Children watching see the token,
Feel the fight will cease.
Guard your soul in glittering steel
To dull the edge of sorrow,
Stand fast until you see, my woman,
The dawning of to-morrow.

Of the work of Ernest Denny, of which there is most in the volume, strong and sympathetic is the poem in three sonnets entitled 'Lest I no more come back.' We might quote the last sonnet of the three:

So when, some day, the other men come back
To other homes, and I return no more,
Say not I linger on some desolate shore
Mid broken wreckage, cast up from the wrack
Of war's tempestuous sea. I have but gone
A little further on, and now I see
Somewhat of that so long denied to me,
The glory into which we have not won.

If I steal in, finding Heaven's doors aslant,
To stand aloof, with eyes grown strangely dim
Hearkening that majestic swelling chant
From multitudinous choirs of Cherubim,
Maybe that God, seeing my shame, shall grant
One worthless singer to make songs for Him.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Is it possible to be converted to evil as well as to good? If it is possible what should we call a conversion to evil? Perversion is another thing and will not do.

Professor James WARD believes that conversion to evil often occurs, but he does not give it a name. He does not even offer an example. For the only case he cites he goes to fiction. It is the case of the Duke of Gloucester in Shakespeare's *Richard III.*

'Unable, owing to his personal deformities and forbidding appearance, to take a leading part in the frivolous court life of the early years of his brother's reign, Gloucester ends his soliloquy in the first scene of the play with the resolve:

> And therefore—since I cannot prove a lover,
> To entertain these fair well-spoken days,—
> I am determined to prove a villain
> And hate the idle pleasures of these days.

So indeed he proved. "I am a villain" are almost his last words the night before his death on Bosworth Field.'

Is it a genuine case of conversion? It is not. It could not be. For conversion is the work of the Holy Spirit of God. And whatever you believe about the authorship of evil, you do not believe that the Holy Spirit has an active part in a man's moral suicide. The absence of the Holy Spirit, the quenching of the Holy Spirit—that may be the occasion, but not His presence and operation.

But does Professor WARD, as a psychologist believe in conversion at all? The question is worth asking. For in recent years we have been very circumspect in the use of that word, and the psychologists have been the cause of our circumspection.

He does believe in it.

Professor WARD has published a great book on psychology. In a preface, which is amusingly confessional, he tells the whole story of the way by which it has come to its present form. 'Just forty years ago, that is in 1878—when I began lecturing on Psychology—the plan of the book was laid down.' Some chapters were written and were either received or rejected by magazine editors. Six years later the editor of the *Encyclopædia Britannica* persuaded him to write the article on 'Psychology' for the ninth edition. 'I rashly sacrificed my book to the offer, and so, as it has turned out, destroyed one of the dreams of my life.'

'The article was begun late in 1884 and com-

pleted in 1885; then, in 1902, a supplementary article was prepared for the tenth edition of the *Encyclopædia*; and finally, in 1908, these with omissions and additions were hastily amalgamated into the new article of the present or eleventh edition. For here again circumstances were untoward. I had at first declined to undertake this, pointing out the advisability of an entirely new article, which at the time I was not disposed to attempt, and recommending a younger man well fitted to take my place. Some two years later, however, the obdurate editor with many compliments begged me to reconsider my decision, but telling me plainly that—in default of a revised article from me—he meant just to reprint the old ones as they were. Finding that his threat could be legally upheld, I yielded to his importunity. Thus the final article like the first one was done in a hurry.'

It was in 1894 that Professor WARD finally abandoned the dream of his life, the writing of an entirely new book on psychology. But the article in the *Encyclopædia Britannica* was greatly in demand and hard to obtain. 'In view of this demand I stipulated that I should be at liberty to use the articles as the basis for a new book. This permission was readily granted by the proprietors of the copyright; but on the understanding that the book should be about a third longer and not sold below a certain price.'

'Accordingly, in the spring of 1913, when arrangements for this book were made, my intention was to meet the general wish for a reissue of the *Encyclopædia* article and at the same time to satisfy the demands of the proprietors by enlarging it from material already more or less in shape. On the prescribed scale some three-quarters of the article were expanded within about a year, bringing the book down to the end of chapter xi. Owing to the exigencies of space, the sections of the article dealing with experience at the self-conscious and social level had been unduly compressed. Hence the remaining chapters (xii.–xviii.), forming almost a third of the book, are, with the exception of a few pages, entirely new; and the last two were no part of the original plan.'

That is the story. And this is the book. Verily a magnificent book and worthy of its outward appearance. Worthy also of being the first volume of a new series of books to be called 'The Cambridge Psychological Library.' Its own title is *Psychological Principles* (Cambridge: at the University Press; 21s. net).

It is at the very end of this book that Professor WARD declares his belief in conversion. He has been speaking of character, and he is led to ask the question whether in the formation of character such a thing as a crisis can ever occur. His answer is that a crisis occurs frequently. 'Crises,' he says, 'in the development of personality are the rule rather than the exception.' And of such crises the most notable instance is what 'is familiarly known in religious experience as conversion or "second birth."'

Professor WARD does not say that every religious crisis in life is a true conversion. As we have already seen, such a crisis may be a mere resolve, and may be a resolve to do ill, not well. More than that, the 'change of heart' is often deceptive and has only a temperamental origin. But 'sometimes at any rate it is genuine.'

What is the test? You expect Professor WARD to say the man's moral life. But he does not say so. For he is a psychologist. And as a psychologist he takes account of much more than a man's outward conduct. 'By their fruits ye shall know them.' No doubt. And conduct is the most obvious fruit and will always be the popular test of the sincerity of a man's claim to conversion. But the claim is to far more than acts that are in accordance with the moral law. It is a claim to be above law. And that claim, says Professor WARD, is justly made.

'They *were* superior to the weakness of the flesh, the fear of men and the temporal anxieties that hold so many in bondage, leading perhaps to the "self-loathing and self-despair" from which this new "birth" is the deliverance. Thus, for these religious geniuses at any rate, "the divided self" ceased to be, and the inner peace and unity they professed to have found, appeared in its stead. With a single eye and a single aim their whole being seemed full of light and joy. At one in mind and will with the ground of all reality and the source of all good, as they conceived it, what had they to fear, whoever might be against them? They stood fast, strenuously devoted through life and faithful in death to the widest, deepest and highest that they knew, or indeed—when all is said and done—that it has entered into the heart of man to conceive.'

It may be said that the God-consciousness which they trust to is not verifiable. It is after all not knowledge. It is only faith. Professor WARD maintains, and he says he must maintain it emphatically, that that makes no difference. As a psychologist he holds that that to which men attain by faith is higher than that to which they attain by knowledge. 'Reaching by subjective selection [he speaks as a psychologist] to the supreme in the scale of values, we must regard them as so far attaining to the highest rank as personalities; their world was circumscribed by no selfish interests, since they loved God, in whom and by whom and for whom were all things.'

The great demand of the day is for adaptation. The ancient faith must be made to fit the modern mind. But what if the modern mind is mistaken? Then the effort to make the ancient faith fit it will end in accommodation. And adaptation is right, but accommodation is wrong.

The modern mind is represented by Canon GLAZEBROOK. You might say it is officially represented by him. For he is Chairman of the Council of the Churchmen's Union, and was chosen to write the first of a series of books to be called 'The Modern Churchman's Library.' He wrote the book entitled *The Faith of a Modern Churchman.*

Four statements of the ancient faith are unacceptable to Canon GLAZEBROOK as they stand. Take them from the Apostles' Creed. They are: (1) He descended into hell; (2) He ascended into heaven; (3) And sitteth at the right hand of God; (4) The resurrection of the flesh. Canon GLAZEBROOK demands that each of these statements should be made to fit his modern mind. The Right Rev. Frederic Henry CHASE, Bishop of Ely, says that his demand is not adaptation but accommodation.

The Bishop of Ely has written a book about it. The title is *Belief and Creed* (Macmillan; 3s. net). First of all he sent a letter to Canon GLAZEBROOK and published it. Dr. GLAZEBROOK replied in the *Times*. This book reprints both letters and then discusses the whole subject.

Everything turns on the question whether the four clauses of the Creed already quoted are to be interpreted literally or symbolically. Do they represent historical facts, or do they represent spiritual ideas thrown into a historical form? Canon GLAZEBROOK would say they were once understood literally; now they can only be understood symbolically.

Take the clause, 'Who was conceived by the Holy Ghost, born of the Virgin Mary.' The Bishop of Ely says that 'beyond all dispute these words are a categorical affirmation that our Lord, without the intervention of a human father, was born of a Virgin.' Canon GLAZEBROOK says that they express no more than the fact of the Incarnation. Or take the clause, 'The third day he rose again from the dead.' This, says Dr. CHASE, admittedly means that the body of the Lord was raised from the dead on the third day after death.

Canon GLAZEBROOK admits the meaning but denies the fact. He finds in the clause a symbolical representation of a spiritual truth, the truth that 'the Lord survived death, and that in the hour of His death His spirit, clothed in a spiritual body, went to God.'

The books which have been written since the war began on the fate of the men who have fallen have been very many. It is not surprising. For, besides the desire to find comfort for those who mourn, and strength for those who are weak in faith, there is the sense that our whole doctrine of salvation is in the furnace.

Our doctrine is that salvation is by faith in Christ. We may not be asked the question in the exact words of the Philippian jailer, 'Sirs, what must I do to be saved?' but we have no other answer to give than the answer which was given to him, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Now we know that of the men who fell only an insignificant fraction could with any truth be said to have believed on the Lord Jesus Christ. What has become of the rest? And what has become of our theology?

The matter has now begun to trouble America. It is the surest of all signs that America also has been in the furnace. A book has been written about *God in a World at War* by Dr. Douglas Clyde MACINTOSH, Dwight Professor of Theology in Yale University (Allen & Unwin; 1s. 6d. net), in which the great simple issues are discussed with American plainness of speech.

Professor MACINTOSH makes no claim for the soldier's religion. He calls it 'trench-religion,' and he has no more respect for 'trench-religion' than he has for 'death-bed repentance.' 'It sometimes has a discernibly permanent effect; but, speaking generally, it tends to disappear when the danger is over. It is a well-known fact that when troops are expecting, in the course of a few hours, to go into action, it is not a difficult thing to get them, almost to a man, to partake of the sacraments of the Church. But the writer can say from his own observation in a camp made up of veterans who had been for some months — in hospital, convalescent home, and command depot —away from the front lines, that the number of men remaining for the Communion service after "Church parade" was commonly not more than from two to five per cent. of the total number present. And this characteristically frank confession was made by an officer: "When I was in the trenches, I prayed like a good one; but a week later, when I was back in billets, I didn't care a damn for religion."'

Professor MACINTOSH agrees with others in declaring that the ordinary attitude of the soldier to religion is fatalism—'the well-known fatalism of the trenches.' 'Realizing how little any one at "the real front" can do, through prayer or in any other way, to guarantee his immunity from death, he finds comfort in the thought that the time and manner of his death are settled beforehand. And so, with the thought, "What's the use of worrying?" he learns to do his daily duty with a fine scorn of the constant menace of death.'

And Dr. MACINTOSH prefers this attitude. 'It is often the soldier's way, crude and inadequate though it may be, of expressing his self-commitment to an overruling providence. It may even be the soldier's "camouflage" for a faith that might have been expressed in the familiar words, "Though He slay me, yet will I trust in Him." In any case, there are many—and I have found chaplains among them—who feel that it is the only thing that makes life tolerable at the front.'

But it is not satisfactory. It is not enough for the soldier and it is not enough for our theology. For one thing, it throws the emphasis on the time of the death, not on the manner of it. But it matters little '*when* one dies, as compared with *how* one dies. It is the truth that through self-surrender to God and dependence upon Him

one can become inwardly or spiritually prepared for whatever duty he may have to do and whatever danger he may be called upon to face.'

This attitude has not been unknown. It was well expressed by a young Canadian soldier, Ernest Garside Black, before he went into action in the great battle of the Somme in 1916:

O God of Battles, now that time has come
Which in the pregnant months in camp has been
The goal of everything, my hope, my fear,
The peril of the thing as yet unseen:

That fear and wounds and death may pass me by,
Is not the boon, O Lord, for which I pray;
For having put the rim within my lips,
I do not ask to put the cup away.

But grant the heart that Thou hast given me
May in the hour of peril never fail,
And that my will to serve and do my part
May ever o'er my will to live prevail.

Thou knowest, Lord, my soul doth not fear death,
Although my body craves to live its span;
Help me to grapple with my body's fear,
And grant, O Lord, that I may play the man.

This opens the way to Professor MACINTOSH'S solution. He holds that the soldier is a son of God. He does not say unequivocally that all the soldiers are sons of God. He uses the words, 'these brave lads in the trenches.' But certainly he suggests no exception. 'These brave lads in the trenches,' he says, 'are all of them well-beloved sons of God. When one has watched the soldiers marching up to the trenches, stern and thoughtful, looking straight ahead through the gathering night to the unknown that awaits them; when one has seen them with the guns and on the fire-step; when one has seen them returning from the trenches, as the writer saw them by the thousand in the great battle of the Somme, for example, some of them from two days' fighting, in which a trench had been captured from the enemy, consolidated and held against heavy shell fire and three counter-attacks; when one has looked upon the sublime spectacle of these rain-soaked, mud-beplastered men from the field of battle, haggard and ready to drop from exhaustion, but ready to help one another, considerate, grateful for the least word or act of kindness, uncomplaining and cheery, with an air of spiritual content about them; or when one has seen the freshly wounded in the dressing stations bearing their pain and their ghastly mutilations with quiet fortitude, and when one reflects that it is the chastisement of our peace that has been laid upon them, and that with their stripes we are healed, one cannot escape the conviction that out of the world's groaning and travailing in pain there has come a revealing of the sons of God. If these gallant soldier-lads are not sons of God, there are no sons of God among us.'

But Professor MACINTOSH knows very well that such a doctrine of sonship is very different from the New Testament doctrine. He tries to save himself and his doctrine immediately. He says: 'There is much that is far from perfect in them, no doubt; they are sinful sons of men, and many of them will have to suffer the bitter consequences of their sins. They need the regenerating power of God, like the rest of us; they need to become consciously, and by their own free decision, sons of God in a fuller and more intimate sense of the term. But after one has come to know them as they are, at their best and at their worst, one does not wonder any more that God should love sinners. In spite of everything they are already, in a very real sense of the word, God's sons; and His likeness can be seen in their faces, marred with the grime and blood of battle for a just and holy cause.'

But he has really thrown the doctrine of salvation by faith away. And he sees it. He goes

back to the Gospels. He goes to the parables. 'There is a parable of two sons, both of whom were bidden by their father to go and work in the vineyard. One of them replied, "I go, sir," but he went not. The other said, "I will not," but he afterwards repented and went. Performance without profession *versus* profession without performance. After all it is performance that counts. There are some who, in those far-off days before the war, professed to be in a special relation of sonship to God, and promised to be obedient to His will. And then the time of testing came, and they "went not." But these others, many of them, in those bygone days never ventured much in the way of profession or promise. But when the time for devoting their lives to the sacred Cause arrived, they responded to the call and "went." Of the two sorts of "sons," which were the ones who *did* the will of their father?'

So then it is not 'Believe on the Lord Jesus Christ and thou shalt be saved.' It is 'Inasmuch as ye did it. . . . Come, ye blessed of my Father.' Or are these two one?

The attitude of Science to Religion we know; what is the attitude of Philosophy? Turn to the Gifford lecturer.

The latest Gifford lecturer to publish his lectures is the Knightbridge Professor of Moral Philosophy in the University of Cambridge, W. R. SORLEY, Litt.D., LL.D. The lectures were delivered in Aberdeen in 1914 and 1915. Their title as published is *Moral Values and the Idea of God* (Cambridge: at the University Press; 16s. net).

The title brings God and man together. Now in the coincidence of God and man the first question of importance is the question of human freedom. It is also the last. For if we see our way to a restful doctrine of freewill we see all that we need to see on earth. We can really 'tell what God and man is.'

We believe that we are free. We act upon the belief. When a rumour comes (as it used to come from the trenches) that we are the toys of chance or fate, we receive a disagreeable shock of surprise. And we protest. For if we are not free, there is no morality. And if there is no morality, it were better simply not to be.

We believe that we are free. But is it merely a popular working belief? What does Philosophy say? The latest philosophy is with us. 'If there is no freedom in man's volition, and each act is rigidly determined by his inherited disposition and his environment, then it is plain that every act of man is really caused by that being who is the author at once of his nature and of the world in which he lives. To his Creator, and only to his Creator, it ought to be imputed. And, if this is so, we are left without any kind of hypothesis by which to explain the preference of the worse to the better course, or to render that preference consistent with the goodness of God.'

That is Professor SORLEY. And it is a real freedom that he offers us. It is a freedom which accounts for the actual choice of evil when good might have been chosen.

That is so far well. It is well for man. But what of God? If man can do evil and God is not the author of it, things must occur in the universe which are not due to God's will. Professor SORLEY grants it. Then God has chosen to limit Himself? Professor SORLEY grants it again. But he will not allow that that means a finite God. For it seems to him that the God who created free beings, and so limited Himself, is a God of a higher range of power and perfection than a God who might have created beings whose 'every thought and action are pre-determined by their Creator.'

Is there any limit to man's freedom? There is. It is incredible that God should limit Himself in creating a being who is limitless. The freedom

of man's will is limited on two sides. It is limited on the side of nature and it is limited on the side of God.

First it is limited on the side of nature. And that both by heredity and by environment. The range of selection open to a man 'is limited by the experience which gives content to his life, as well as by the inherited tendencies which are his from the beginning of his career. These afford ample opportunity for freedom in the development of his activity, but not unrestricted openings for any and every kind of life. A man cannot at will choose to be a mathematician, an artist, a statesman, or even a millionaire. But there is one form of activity which is never closed, and that is the realization of moral values: one choice before every man, the choice of good or evil.'

But the more important limitation is from the side of God. Man is limited by God's purpose. For God has a purpose for the Universe; and the life of man, of every man, falls within it. Do not imagine that God is content to wait and see. He sees the end from the beginning, and the end that He foresees He accomplishes. He accomplishes it through men. And men, exercising their freedom of choice, so exercise it that the eternal purpose of God is not thwarted.

Here then we have this curious situation. God is continually working out His purpose for the world (including every man in it), a purpose finally fulfilled; and at the same time every man in the world is exercising his actual freedom of choice, sometimes in harmony with and sometimes in opposition to the will of God. It follows that the evil choice must serve God's purpose and not the good choice alone. How can that be?

We see at once how it can be when we remember that the struggle with evil, the fall and rise again, is the very method whereby man climbs to his manhood. Listen to the language of the philosopher: 'The struggle and pain of the world are the lot of the good as well as of the evil. But if they can be turned to the increase and refinement of goodness, to the lessening and conquest of evil, then their existence is not an insuperable obstacle to the ethical view of reality; it may even be regarded as an essential condition of such a view. Account for it how we may, the fact remains that the heroes and saints of history have passed through much tribulation, and that man is made perfect only by suffering;

> But he that creeps from cradle on to grave,
> Unskill'd save in the velvet course of fortune,
> Hath miss'd the discipline of noble hearts.'

But this struggle cannot go on for ever. Pain and anguish are not the eternal purpose of God for man. What will the end be? The end must be peace with God and joy in the holy spirit of God. And that is secured for the struggling sinner (as well as for the struggling saint) by the presence of God in all the struggle and the offer of His grace.

The offer of His grace. Is that not purely a theological phrase? Professor SORLEY is not ashamed to use it. For his conception of God includes the Presence of God always, and the Presence of God means His help in every time of need. But it is help and not absorption; it is an offer and not coercion. 'In meeting and welcoming the divine grace man's spirit is not passive but responsive; and the divine influence comes as a gift and not by compulsion. "Behold, I stand at the door and knock," said the Master. Entry is craved, not forced. And there is a secret shrine prepared for His advent:

> This sanctuary of my soul
> Unwitting I keep white and whole,
> Unlatched and lit, if Thou shouldst care
> To enter or to tarry there.'

Is this a clumsy way of reaching the end? It is God's way, and therefore not clumsy. For all God's ways are pleasantness. And it is the way of manhood. How otherwise should we be men?

I searched awhile the earth and skies
To learn that secret thing which lies
Untold in tender creatures' eyes,
That wonder on itself intent,
That expectation which is pent
With memory sad and innocent.

That fearful pity, that most fair
Exceeding pathos of love's care,
That beauty deeper than despair;
And oft I answered as I sought,
'Would God by gentle means had wrought
For perfect beauty of His thought!'

If He had power and command
To make the beauty that He planned
At once without this heavy hand,
Why thus by process long and slow
With warp of pain and woof of woe
Weaves He life's piecey fabric so?

Yet in the lovely fragments left
Littered upon the broken weft,
In beauty beautifully bereft,
I saw with still entranced soul,
Like one who sees fresh dreams unroll,
More than perfection of the whole!

The dule and sadness of our lot
Like passing clouds I had forgot.
Even God's wrath I heeded not.
But in an ecstasy I cried,
'Beauty hath more than justified
What means soe'er He hath applied!'

The Kingdom of God in the Ante-Nicene Fathers.

By the Rev. Harold Smith, M.A., St. John's Hall, Highbury.

The Kingdom of God (or 'of Heaven') was the great subject of our Lord's teaching. In fact all His teaching may be considered to deal with some aspect of the Kingdom, which is often given as its general theme—*e.g.* Mt 4^{28}, and esp. in Lk 4^{43} 8^{1} 9^{11}, so Ac 1^{3}. It is not easy to find some general conception which will cover all these aspects, for the Kingdom is not merely inward, not merely eschatological, not merely ecclesiastical. But probably the starting-point of all is the Sovereignty or Rule of God, whether recognized by the individual, or shown in history, or realized in a community; whether now present and at work, or on its final full display.

It is of some interest to see how the Ante-Nicene Fathers understood the phrase.

Origen sees clearly that 'Kingdom of God' and 'Kingdom of Heaven' are synonymous (Frag. on Jn 3^{5}). 'The Kingdom of God means the constitution (*κατάστασις*) of those who live orderly according to His laws. But this will have its abode in an appropriate place, I mean in heaven. But since here it is called "Kingdom of God," but in Matthew "Kingdom of Heaven," we must say that Matthew has named it from its subjects or the place in which they are, but John and Luke from its King, God. So when we speak of the Kingdom of the Romans we designate it through its subjects and from its place in the world.'

He is inclined to lay more stress than other Fathers do on its aspect of the rule of God in the individual Christian; and the thought that the Kingdom is Christ Himself, though shared with others, is found most in him. So on Mt 3^{2} (Cramer's Catena) 'we find John the first to mention "the Kingdom of Heaven," which is Christ'; on 4^{17} (Possinus' Catena) 'The Kingdom of Heaven is Christ and a virtuous life.' In his Commentary on this Gospel, tome xiv. 7, on 18^{23} he says: 'The Son of God is the Kingdom of Heaven. As He is Wisdom itself, Righteousness itself, and Truth itself, so also the Kingdom itself. The Kingdom is of all the things above which are called "heavens."' In Mt 5^{3}: "theirs is the Kingdom of Heaven" may mean "Christ is theirs." He reigns in every thought of the man over whom sin no longer reigns; He reigns as Righteousness and Wisdom and Strength and the other virtues, over

him who has become heaven by wearing the image of the Heavenly.'

So again on Mt 11[11] (Frag. given by Gallandi), Origen connects 'Kingdom of Heaven' not with 'less' but with 'greater.' 'The lesser is Christ, who was lesser in the opinion of His hearers. But in the Kingdom of Heaven, *i.e.* in all spiritual, heavenly, and divine things, Christ is greater than John. But the Kingdom of Heaven is Christ Himself, exhorting all to repentance, and drawing to Himself through grace.'

It may be said here that Mt 11[12] is taken according to the interpretation of the A.V., and in a good sense, by Irenæus, Clement, and Origen. *E.g.* Clement (*Rich Man*, 4) says: 'The Kingdom of God does not belong to the sleepers or the lazy, but "the violent carry it off"; for this alone is good violence, to force (*βιάσασθαι*) God, and carry off life from God. But He, knowing those who lay claim violently, or rather stedfastly (*βιαιῶς ἢ μᾶλλον, βεβαίως*), has given way to them; God delights to be worsted in such things.' I have found no trace of any other interpretation of this passage on Lk 16[16].

On the often quoted verse, Lk 17[21] 'The Kingdom of God is within you,' or 'in your midst,' Tertullian, Origen (once), Peter of Alexandria, and Athanasius compare Dt 30[14]: 'The word is very nigh unto thee, in thy mouth and in thy heart'—or its quotation Ro 10[10]. But applications differ. Tertullian (*Marcion* iv. 35), who reads '*intra vos*,' interprets as 'in your hand, in your power, if you hear, if you do the command of God.' So Cyprian (*Test.* iii. 52): 'Freedom to believe or not to believe lies in our own choice'; and Origen (*Numbers*, Hom. xxiv.): 'Within us is the opportunity for salvation . . . the ability of conversion'; and Athanasius (*Nations*, 30). But Origen's usual interpretation is rather of God's rule within; *e.g.* *Joshua*, Hom. xiii. 1: 'Our soul may become the city of God, and God may reign in it'; *Jeremiah*, Hom. xviii. 2: 'The saint can have in himself the Word, who is everywhere'; *Luke*, Hom. xxxvi.: 'The Saviour does not say to all men, "The Kingdom of God is within you," since in sinners there is the dominion of sin. Without doubt there rules in our heart either the kingdom of sin or the kingdom of God, cp. Ro 6[12]. If any one of us longs for the Kingdom of God, he is ruled by Him.'

In one or two passages Origen interprets the phrase to mean the Scriptures, or rather their true meaning. So on Mt 21[43]: 'The Vineyard can hardly mean the People, as it does in Is 5; but is perhaps the Kingdom of God—the same as the teaching of the Scripture along with the special care (*ἐπισκοπή*) of God. V.[43] clearly shows that the mysteries of the Kingdom of God are meant by the vineyard . . .' So *Jeremiah*, Hom. xiv. 12: 'This, said by the Saviour, has been fulfilled. How has the Kingdom of God been taken from them? The meaning of the Scripture has been taken from them; no longer is there preserved with them the interpretation of the Law or Prophets, for they read without understanding.' So *Romans*, Book ii. 14: 'By the Kingdom of God He means the understanding of the Law, which was taken from the Jews, the letter of the Law alone remaining with them; and was given to the Gentiles, who may by faith be able to bear the fruit of the Spirit.'

It is only rarely that Origen makes the Kingdom refer to the future; *e.g.*, *Romans*, Book v. 3: 'In the Lord's Prayer we are taught to pray "Thy Kingdom come," as though it has not yet come. The present time is not so much that of the Kingdom as of war by which the future Kingdom is sought.'

The general difference between him and Tertullian comes out plainly in their comments on this clause of the Lord's Prayer, in their respective treatises on 'Prayer.' Origen, after referring to Lk 17[20. 21] continues: 'It is clear that he who prays for the Kingdom of God to come prays for the Kingdom of God to arise in him and bear fruit and be perfected, so that every saint is ruled over by God and obeys the spiritual laws of God, administering himself as a well-ordered city, the Father being present with him and Christ reigning with the Father in the perfected soul. . . . The highest point of the Kingdom of God in us will come to those who are continually progressing, when Christ, all His enemies being subdued to Him, will deliver up the Kingdom to God the Father. The Kingdom of God is incompatible with the kingdom of sin. If we wish God to reign over us, let not sin reign in our mortal body, but let us bring forth the fruits of the Spirit.'

But with Tertullian the main thought is eschatological. 'When does not God reign, in whose hand is the heart of all kings? . . . If the manifestation of the Lord's Kingdom belongs to the will of God and to our own expectation, how do any pray for some protraction of this world, whereas

the Kingdom of God, which we pray may come, belongs to the end of the world? We want to reign more speedily and to be no longer servants. Even if it had not been laid down in the Prayer to ask for the coming of the Kingdom, we should have uttered the word of our own accord, hastening to embrace our hope. Cp. Rev 6^{10}. May Thy Kingdom come, O Lord, most speedily — the prayer of Christians, the confusion of the heathen, the exultation of angels.'

Cyprian (*Lord's Prayer*, xiii. 10) is comprehensive and practical. 'We ask that the Kingdom of God may be manifested to us. For when does not God reign? we ask for the coming of our kingdom, promised us by God, won by Christ's Blood and Passion, that we who have been servants in this world may hereafter reign under the Lordship of Christ, as He Himself promises (Mt 25^{34}). And it may be that Christ Himself is the Kingdom of God, whom we daily desire to come, whose coming we wish soon to be manifested to us. For since He is the Resurrection, because we rise again in Him, so He may be understood by the Kingdom of God, because we are to reign in Him. But we do well in seeking the Kingdom of God, that is, the heavenly Kingdom, because there is also an earthly kingdom; but he who has already renounced the world is superior to its honours and kingdom. Therefore he who dedicates himself to God and Christ longs not for earthly but for heavenly kingdoms.'

It is possible that the personal application of the clause may go back to a century beyond Origen. Instead of 'Thy Kingdom come,' Gregory of Nyssa and Cod. 700 have in Luke 'May thy Holy Spirit come upon us and cleanse us.' This was read also in Marcion, but apparently in place of 'Hallowed be thy Name.' It is a natural interpretation of either clause. If the Kingdom is interpreted not ecclesiastically nor eschatologically, but of the rule of God in the individual heart and life, the presence and work of the Holy Spirit is a very natural explanation. At all events, this is given quite independently in the paraphrase of the Lord's Prayer attached to the 'Old Version' of the Psalms; it is ascribed to 'D. Coxe,' whom Julian's *Dictionary of Hymnology* is inclined to identify with Bishop Cox of Ely; but it is a rendering of a paraphrase of Luther's: 'Thy Kingdom come even at this hour And henceforth everlastingly; Thy Holy Ghost upon us pour With all His gifts most plenteously.'

Thus in these Fathers—at least as far as their comments on passages on the Gospels are concerned —the distinct ecclesiastical interpretation hardly appears. Conceptions vary between the inward rule of God and the manifestation of this rule at the End; the former is more prominent in Origen, the latter in the Latin Fathers. But often the exact idea is not clear; it seems to mean generally 'salvation' or 'the way of salvation.' Some passages are of course obviously eschatological, as in Lk 21^{31}—where Cyprian has a good comment (*Mortality*, 2): 'The Kingdom of God begins to be nigh at hand—the reward of life and the joy of eternal salvation and perpetual gladness and the possession of Paradise, once lost, are now coming as the world passes away. Already heavenly things are replacing earthly, great replacing small, and eternal the transient.'

Literature.

THE ENGLISH POETS.

Possessors of the four volumes of *The English Poets*, edited by Thomas Humphry Ward, will be pleased to hear of the issue of a fifth volume (Macmillan; 10s. 6d. net). It is a volume of 650 pages, and gives us estimates of and selections from the poets who are likely to live, from Browning to Rupert Brooke. It would be easy to suggest additions—Sorley, for example, at the very end—but a selection had to be made of poets as well as of poetry, and for our part we are well content.

The selection is left to the writers of the estimates. And that gives the writers of the estimates much importance. Who does Browning?—Mrs. Margaret L. Woods; Matthew Arnold? — the editor himself; Tennyson?—Sir Richard C. Jebb. It does not seem as if Mr. Ward himself had supreme gifts for such characterization as is expected here—short, just, memorable—though he has made

himself responsible for twelve of the estimates. But he writes sensibly enough, and his selections are as representative as any.

The most piquant of all the editors is Mr. John Drinkwater. Sometimes he is a little wicked; he is never dull. Even when he is good he is interesting. Of Frederic Myers he says: 'With secondary poetic qualities he was well equipped; he had an earnest curiosity about life, wide and liberal knowledge, a sensitive and individual rhythmical gift, considerable grace of style, and spiritual dignity; and when he was visited by the clearer poetic mood, and was not misled by his too volatile imagination, these fine natural gifts were ready to the service of his inspiration, and he wrote shapely verse, infused at its best with a generous temper and real tenderness, and now and again moving with great delicacy, as in the subtle arrangement of the last line of:

Across the ocean, swift and soon,
This faded petal goes,
To her who is herself as June,
And lovely, and a rose.'

More than that, Mr. Drinkwater tells us a little about poetry, which the rest of the writers rarely do. He is fine on Philip Bourke Marston. In the middle of his estimate he says this: 'To the expression of an extremely delicate susceptibility and sometimes of a thrilling passion, he brought a just and varied sense of word-values and an artistic discretion that rarely failed him, so that his work is hardly ever without a distinct and personal beauty. But, also, it is hardly ever bracing, and poetry, even in its forlorn moods, should brace. This same central infirmity kept him, in most of his poems, from achieving those radiant touches, living in the use of a word or the turn of a syllable, half chance and almost remote from reason, that so often makes the difference between a poem in which it is difficult or impossible to find a flaw, and one that is of manifest excellence. This is strikingly so in most of Marston's sonnets, of which he wrote a large number. In reading through them we find great technical sureness; more than that, we are constantly aware of a fine poetic temper, that keeps us securely above any feeling of tediousness, and we gladly allow a sweet musical movement. But it is only very rarely that we are stirred to the delighted admiration that greets those fortunate strokes that are a poet's chief glory. We feel constantly that Marston, charming poet as he was, was within a phrase of being a first-rate one.'

Six humorous poets are named and represented —Thackeray, Frederick Locker, Calverley, J. K. Stephen, A. C. Hilton, and W. S. Gilbert. There is also a Canadian representation, when four are named—Isabella Valancy Crawford, William Henry Drummond, Archibald Lampman, and Harold Verschoyle Wrong. Let us quote and close with a sonnet by Mr. Wrong. All we are told about him is that he was born at Toronto in 1891 and was killed in action at Thiepval on the first day of July 1916.

THE GREAT ADVENTURE.

The travel birds which journey in the spring
Lust after pleasures of awakened sight;
They rout the weather in a truceless fight,
And swell their souls with joy of buffeting
And constant strife. To know the unknown thing,
To see the unseeable in God's despite,
To try his strength against another's might,
This set Ulysses to his wandering.
And this we still desire, we, who live
Clamped to the dulness of an ordered round;
'Tis ours to take the best the world can give,
And if the taking slay us on the way
What loss is that? We too were outward bound
Beyond the narrow shelter of the bay.

CANON BARNETT.

Mrs. Barnett has filled two massive volumes with the story of *Canon Barnett, his Life, Work, and Friends* (Murray; 28s. net). It was not easy to keep within even that limit. Only short and few extracts are given from his letters, though he was a letter-writer. The work done by Canon Samuel Augustus Barnett was prodigious. The variety of it, the difficulty of it, the persistent energy it demanded, the unfaltering faith it exercised—all was on the great scale. And yet the man was always greater than the work he did. A writer in one of the London newspapers spoke of him after his death as one of three really great men whom he had known. He could have known only a fragment of his work, but he knew the man himself.

Barnett never worked alone. The biography is

written by his wife, and it is right well written, quite worthy of a place beside the three great biographies by wives—Kingsley's, Creighton's, Watts'. But Mrs. Barnett was with her husband in everything he did. 'The men pulled (this refers to a holiday in Oxford) and Iffley, Newnham, Godstow, or the Cherwell hearkened to many jokes and much weighty talk—the Canon usually sitting in the bow, and I steering; a parable, perhaps, for in our common work he saw and pointed out where to go, and I knew how to get there.' They even composed his sermons together. 'As in Whitechapel, Oxford, and Bristol we had together prepared the sermons, so the habit continued in Westminster, but there the beauty of the Abbey, the immense congregations, and the contrast between the sounds of the gorgeous music and the one small voice, fanned my husband's ever-active flames of humility until the task seemed to be too great for him.' That seems to say that the sermons were not successful. Evidently Canon Barnett had no gift of delivery, but the sermons always were effective. A hearer says: 'At Westminster Canon Barnett's preaching, though he was never an orator in the ordinary sense of the word, was wonderfully effective. He was heard by crowded congregations with genuine attention. His direct clear speech gave social subjects a reality and interest which even the high standards of the Abbey pulpit too often failed to create.'

But he did his greatest work out of the pulpit. For when he went to St. Jude's, Whitechapel, he found practically no congregation of worshippers, but outside the Church a vast community of sinners and sufferers, and at once recognized the call that his environment made. His biography is a lesson in adaptation.

What did he try? Would you like the list in alphabetic order? Turn to the Indexes—for this biography has three Indexes, one personal, one of subjects, one of names. He tried Children's Country Holiday Fund, Clubs, Educational Agencies, Entertainments, Emigration, Exhibitions, Flower Shows, Garden Suburb, Housing, Lectures, Libraries, Museums, Open Spaces, Relief (with endless schemes), Toynbee Hall Settlement, University Extension. Now one of these 'causes' would have been considered sufficient occupation for any ordinarily energetic husband and wife; they gave personal attention to each one of them, day after day, year after year. And the 'individual dealing' all this involved, the wear and tear of it, the disappointment, the waiting and watching!

'The following letter was written to a young woman whom in her need we had taken into our household during her preparation for emigration. She had repaid us by rifling the plate-chest, and was so scornful of her sin, that she sent us her photograph wearing some of my jewels. After she had been told that we knew of her wrong-doing, she wrote a letter that was both false and flippant, and to that my husband replied:

'"Whitechapel, *March 27th*, 1884.—Your letter expected very anxiously disappoints me. There can be no real repentance when there is still a lie in your mouth. You have now confessed to a theft which has put you in the power of the police, but you have not yet told the truth. We know of other things that you have stolen. I appeal to you to write and tell the truth. It is for your own sake—it little matters about the jewels, for they now can give us nothing but pain—it is for your self's sake you should confess, and make such reparation as you can. Your self is not the wretched, lying creature you now seem; your self as God made you is something good, and it is to your real self I urge you to be true. Be true; dare to tell me everything.

'"I am sending your money as you direct. Your conscience will tell you how it should be used. Often and often are you in our thoughts, and our prayers may have reached you many times. As the girl you write of who died on board was buried, we were kneeling in the dining-room overwhelmed by the discovery of your guilt, and praying that God would break the hard, cold crust about your heart to make you sorry and repentant."'

The book is crowded with incidents. Only one other must be quoted. It reveals Mrs. Barnett's gift of humour:

'Among the friends made in those days was Mr. Brooke Lambert, who had spent four years as Vicar of St. Mark's, Whitechapel, and was then Vicar of Tamworth.

'"I am sorry to hear that Barnett means to marry before he goes to East London—wrote Mr. Lambert to Miss Octavia Hill.—The work is onerous and continuous, and a wife can only be an incumbrance."

'This letter amused Miss Octavia, who sent it to us. About a year after, during Mr. Barnett's severe illness, Mr. Lambert called; and with his

letter in my memory, I went into the drawing-room to receive him, pretending gaucherie.

'"Well, Missy," he said, "and who are you?"

'"Please, sir," I said, dropping him a mocking curtsey, "I am the incumbrance."

'"God bless my soul, are you?" he exclaimed, in some confusion, and then we shook hands and became real friends until he left this earth on January 25th, 1901.'

PILLARS OF EMPIRE.

Pillars of Empire is the title which has been given to a book of biography written by Mr. W. L. Courtney and his wife, Mrs. J. E. Courtney (Jarrolds; 15s. net). It is a book written with all that charm of style which alone makes a book a book, though we have very often to accept books without it. And it is as instructive as it is charming.

For, after an introduction in which living politicians—Balfour, Asquith, Lloyd George, Churchill, Grey, Chamberlain, Bonar Law, Lord Derby, Walter Long, and Robert Cecil—are hit off with few but unerring strokes, and a further introduction, from which we learn what Imperialism means and must be, the book is divided into sections, and each section gives a short biographical history of the men who made some particular colony or dependency—Canada, South Africa, Australasia, Egypt and the Sudan, India and the Far East. Thus we have history as well as biography, and as easy knowledge of the British world at this present time as one could conscientiously ask for.

Mr. and Mrs. Courtney do not flatter. Yet they are fair. No political bias seems to warp their judgment; no religious or irreligious propensity seems to weaken their authority. A fine tribute of unaffected admiration is offered to the memory of that provoking but patriotic Irishman, Sir George Grey. His work in New Zealand is particularly well described, and it was worth it.

Return to the Introduction. The authors of this book have not a high opinion of the British statesmen to whom so much has at this great time to be committed. Certainly Mr. Lloyd George receives the due reward of his good deeds, and Sir Edward Grey's virtues are appreciated. But read this (as introduction to the estimate of Mr. Austen Chamberlain):

'It is the misfortune of the times in which we live that our leading politicians are for the most part second-rate. Perhaps this phenomenon is not peculiar to Great Britain: the whole of Europe seems to be suffering from a want of that supreme leadership which wins wars and moulds the destinies of an epoch. The tyranny of the second-rate is the worst of all tyrannies because it has no excuse for its dominion: its lack of intelligence deprives it of the solitary reason why it should extort submission. Under a benevolent and highly intelligent despotism we may sometimes groan but we cannot protest. We acquiesce because we are so obviously in wise and safe hands. But when the second-rate rule, we are perpetually uneasy. We are not persuaded that our fates are supervised with reasonable skill and prudence; we rebel, if we can: and if we cannot, we grumble. That is our condition under the present regime, for with all the good wishes in the world for our pastors and masters we are not satisfied as to their ability or as to their farsightedness. And they, in their turn, not being first-class men, hesitate to act with masterful decision. They ponder and reflect and ask for advice from this quarter or that: and meanwhile through their hesitation the good moment goes. Our politicians have many virtues, especially of the domestic order. They are diligent and laborious and painstaking and, no doubt, conscientious. But they have not that spark of genius which solves problems, nor yet that electric fire of personality which wins willing and instantaneous obedience.'

HUMANISM.

Mr. Frederic Harrison has published his last book. It is a collection of articles and addresses, chosen from the writing and speaking of one of the longest of literary lives, in order to express what he and his fellow-Positivists stand for. The title is *On Society* (Macmillan; 12s. net).

What, then, is Positivism? Notice first that 'the terms Humanism and Positivism are used as practically equivalent,' but that the Positivist is not a Comtist. 'We are not "Comtists." We have nothing to do with "Comtism." We are not even "believers in Comte." We are Positivists, who hold by conviction to a body of Positive, demonstrated, and demonstrable truth which Auguste Comte had reduced to organic unity and provided with its head and heart. Comte is not to us in any sense that which Christ is to the Christians,

or even Mahomet to Mussulmans, and Confucius to Chinamen. His writings are in no sense a Bible, a Koran, a Book of the Law. Comte is to us one of the greatest and maybe the latest, but only one of the great roll of mighty thinkers by whom man's knowledge has been reduced to principles and grouped in order.'

Well, what is Positivism? It is belief in human nature. That single sentence will suffice. It means that human nature has in it the capacity for the highest things. Now Canon Barnett (say), a Christian, believed that. He agreed with Mr. Harrison in repudiating the doctrine of human depravity. He held that every man and woman had a seed of goodness, and he made it his business to give that seed of goodness room and encouragement to grow. But Canon Barnett believed that there is a God who implanted that seed and who is greatly concerned about its growth. What is the difference? The difference is that Canon Barnett (for love of God) spent his life in the East end of London, and there made the seed of good to spring up in many most unlikely soils, while Mr. Harrison has spent his life in lecturing to intellectual audiences about the future of Humanity. Mr. Harrison believes in Humanity (always with a capital); Canon Barnett believed in men and women and little children.

This is the one clear and significant fact about the Positivists. They believe in man and in man only, yet they do nothing for man that can be compared with the work done by Christians who believe both in God and in man. Mr. Harrison criticizes the commandment, 'Thou shalt love thy neighbour as thyself,' and calls its motive low and selfish. He takes it as it is expressed in the Old Testament, ignoring the meaning which Christ gave it; and he forgets that even to the Old Testament Israelite it was one of two commandments. Obey 'Thou shalt love the Lord thy God with all thy heart,' and your obedience of 'and thy neighbour as thyself' will be a different thing from the selfish obedience of Mr. Harrison's criticism.

HUDSON TAYLOR.

If Hudson Taylor had not been a missionary what a sensation would have been caused by the publication of this volume with the title of *Hudson Taylor and the China Inland Mission* (Morgan & Scott; 9s. net). If Hudson Taylor had been a statesman, for example, there is no doubt whatever that he would have been reckoned one of the few great British statesmen of all time. But if one were to write down the four names, Pitt, Gladstone, Hudson Taylor, Lloyd George, nearly every reader would pounce upon the third name with an astonished, 'Who's that?' And yet Hudson Taylor was a statesman, exercising legislative and administrative authority surpassed in extent and influence by no statesman, at any rate of our time. And it does not make him less a statesman, less foreseeing, less able and wise and influential, that he was backed by no physical authority, but rested entirely upon a moral authority. Nay, the physical authorities were for the most part arrayed against him, and that just because he was a missionary. If he had gone out to China with money and enterprise and had succeeded in covering that vast land with British traders, as he did cover it with British evangelists, his name would have been as familiar to the man in the street as the name of Strathcona or Cecil Rhodes. And yet his influence in China, and through China on the world, will be greater than that of either of these men, and an influence, moreover, that is altogether for good.

There is only one missionary who has obtained a great reputation in the world, but he lived so long ago that it costs us nothing now to build his tomb. We build the tomb of the missionary Paul, and we do not take the trouble even to read the life of the missionary Taylor. And yet the labours of the later apostle were on a vaster scale than those of the earlier. And his sufferings by land and by sea might be described in the well-known catalogue of the earlier martyr's sufferings, with something over as his own peculiar marks of the Lord Jesus. Like the apostle Paul his bodily presence was weak and his speech contemptible, and yet, like him, his personality was more than all his works, and did more for the evangelization of the world.

It is a bulky book this that Dr. and Mrs. Howard Taylor have written, and, as we know, it is only the second half of Hudson Taylor's life. But it must be read right through for the good that is in it. Let your mind bathe in the influence of it. Take the plunge right into the godly atmosphere of it. There is a Presence which pervades it from beginning to end, and which gives rest and peace. To read this book sympathetically is to live in close fellowship with that Presence.

We have compared Hudson Taylor with St. Paul. Let us make one deduction. He did not, and probably could not, write letters like those to the Romans and the Ephesians. His theology was extremely simple and quite unspeculative. Perhaps you might say that some of it is already out of date. On the other hand, he had some characteristics of which we read nothing in the apostle Paul. He had a passionate love of nature, and he had a wonderful way of winning the hearts of little children.

'"He was just beautiful with little ones," wrote his hostess, Mrs. Fagg, formerly of Singapore. "He took each child in our home, and, kneeling with them apart, presented them one by one to his Heavenly Father for definite blessing. . . . Two of those children are now engaged in missionary work, one in India and one in China." It was the latter, little Edith, only three years old at the time of Mr. Taylor's visit, who remembered him with special affection. A year or two later, when she achieved the triumph of knitting a doll's garment, nothing would do but that it must be sent to China, to Mr. Taylor—"'Cause I love him so!"'

THE GERMANS IN THE MAKING.

Under the title of *Rhyme and Revolution in Germany*, Mr. J. G. Legge has published a history of Germany from 1813 to 1850 (Constable; 15s. net). The history of Germany, he says, 'since the War of Liberation in 1813, when the German peoples rose as one nation to shake off the yoke of Napoleon, may be conceived of as a vast trilogy, the subject of which is more tremendous even than that of Thomas Hardy's *Dynasts*. The first part dramatically complete is that which covers the period between 1813 and 1850. The second part covers the Bismarckian regime, when the constitutional strife died down, but by blood and iron a German unity was achieved, a lesser German unity, for the German provinces of Austria were deliberately excluded. Moreover, the basis was not popular but dynastic, with one dynastic rod, the Hohenzollern, turned serpent, and devouring the others. The third great drama is now unrolling itself before our eyes.'

His work covers the first part of that drama. That is the period, he believes, in which the character of the Germans as we so unhappily know it was formed, and not under Bismarck. But he does not wish to force his opinion upon us. He gives us the opportunity of judging for ourselves, by reprinting extracts from the literature of the period, well translated and carefully fitted together. He has been able to do this and retain readability. His book may be read as history or used as a storehouse of historical and literary knowledge.

As a mere specimen of his (or his friends') ability in translation take Herwegh's ode on Shelley:

To win his God he double forfeit paid,
Therefore the God he won was doubly dear;
The Eternal never saw a soul so near,
No faith was e'er more strong and unafraid.
His pulse beat warm for all whom God hath made;
Hope ever sat beside, his course to steer;
And when his anger broke, the flame burnt clear
And tongues of fire on slaves and tyrants played.
A spirit of steel in fleshly body pent,
A glowing spark from Nature's altar sprung,
Whereat his England's vulgar scorn was flung;
A heart made drunk with sweet celestial scent,
A father's curse, a woman's love he won;
At last, a star in the wild waves fordone.

One of the strangest chapters is that on Hate. Lissauer had a predecessor in Arndt, the hymn-writer. In 1813 Arndt 'wrote a poem entitled "The Boy Robert's Vow," of which the two following verses, translated almost literally, form part:

I swear a hot and bloody hate,
And anger that shall ne'er abate,
'Gainst Frenchmen all, the giddy crew,
Whose injuries my land may rue.

O Thou who, throned above the skies,
Bid'st hearts to beat and suns to rise,
Almighty God, be near me now
And help me keep intact this vow!

Arndt *meant* that this was the right sort of doctrine to instil into a child. About the same date he published a pamphlet entitled *Ueber Volkshasse*, "On a Nation's Hate," subsequently expanded by the addition "and on the Use of a Foreign Language." In this essay occurs the following passage, which many will find it difficult to accept as a genuine extract from the work of any responsible writer:

'A man who has the right sort of love must hate evil and hate it until death. That was Christ's way, who none the less was the meekest One and like a child of Heaven walked joyfully on earth. Know ye not how He rebuked and mocked the hypocrites, the Pharisees; how He was angered when He saw the Temple built at Jerusalem profaned, and overthrew the table of the merchants and the money-changers and drove them out? Can ye feel what a deep and exalted anger was His that enabled Him even on the cross to triumph over wickedness and sin? Did He not say, I came not to send peace, but a sword?'

CHRISTINA FORSYTH.

'He is the greatest of biographers,' says Mr. Frederic Harrison in a pleasant chapter of *Among My Books*, 'because he thoroughly grasped and practised the true principle of biographic work—to make a living portrait of a man's inner nature, not to write the annals of his external acts. The conventional biography records what the person *did*; the true biography reveals what the person *was*.'

By this standard Mr. W. P. Livingstone is a great biographer. With amazingly little material to work upon, he has written the biography of *Christina Forsyth of Fingoland* (Hodder & Stoughton; 5s. net), and shows us what she was—nay is, for she is still with us. She gave herself to a turbulent, treacherous, degraded, and debased tribe of South Africa, spending thirty years of her life all alone in an almost inaccessible valley at a village called Xolobe. Why did she do it? 'Mrs. Forsyth,' remarked a trader's wife, 'is a marvellous woman, living all alone like that; it is wonderful what some people will do for a hobby!' That trader's wife's name should have been given. It is the world in one. Why did she do it? The love of Christ constrained her. And if you ask next how she did it and was successful, the answer is, By the prayer of faith.

The Rev. Harry Ranston, M.A., of Kingsland, Auckland, New Zealand, has gone through the New Testament to find what is there said about the Holy Spirit. He takes book by book and sets down its references to the Spirit. Then he begins again and shows the Spirit at work before and after Pentecost constructively. Finally he goes over the whole ground once more, but now for doctrine and for life. It is a scholar's painstaking and reliable contribution to a difficult subject. No student should be without it, for it will save much toil and give much instruction. The title is *Outline Studies in the Doctrine of the Holy Spirit in the New Testament* (9d. from the author).

At the Cambridge University Press is published a volume of *Studies in Early Indian Thought*, by Dorothea Jane Stephen, S.Th. (6s. net). Some of it has been delivered as lectures in India, and all of it has the swing and go of the successful lecture, as well as the local colour and accuracy of the lecture delivered on the spot. No longer can we afford to be ignorant of the religious ideas which sway the minds of our friends and fellow-fighters in India. It is the first step to our own enlargement; it is the first and a most necessary step to our accomplishing that great task of guidance to higher things which has been laid by God's strange providence upon us. And this small, clear, competent book is as good a general introduction as we are likely to find.

Bishop Azariah and Dr. Farquhar, who jointly edit the 'Heritage of India' series, are choosing their writers skilfully. Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology at the University of Edinburgh, has contributed a volume on *The Samkhya System* (Milford; 1s. 6d. net). It is an admirably written book. It gives this Indian philosophy into the hands of the multitude. To missionaries it will be invaluable.

The world is probably of a mind now to listen to 'a discussion of pacifism and the prevention of wars.' So Mr. W. E. Wilson has written a small book and called it *The Foundations of Peace* (Headley; 2s. 6d. net). It is a carefully considered and temperately written book. Mr. Wilson may not have searched the mind of Christ fully. He may make too much of the form of His words and thereby accept as rules of conduct what was given as words of life. But his strong sense of the evil of war will do much, if he is dispassionately and widely read, to strengthen the hands of those

who now desire (with the Old Testament as well as the New) to see wars cease till the end of the world.

The Mary Slessor Calendar (Hodder & Stoughton; 2s. 6d. net) has been gleaned partly out of the well-known biography but more out of letters which have not been published. Its dominant note is trust—trust in Christ which is trust in God. 'Fear not! All is in the hands of loving wisdom.' 'Christ sent me to preach the Gospel and He will look after results.' 'Shall I not follow my Master because my way is not easy and nice?' Those are three of the days' mottoes.

The first sermon published in Dr. W. M. Macgregor's volume *Repentance unto Life* (Hodder & Stoughton; 6s. net) is an appeal to preachers to preach the essential things. For 'in a world where every one has his allotted time and no more, his measured and numbered chances of helping or of being helped, it is needful that a choice be made, and that life should not be left to straggle out vaguely amongst matters insignificant.'

What are the essential things? 'What is it that counts? What must be taught though much besides be left unspoken? Paul's summary of the essentials of Christian teaching, on its human side, is repentance and faith.' The text is Ac $20^{20.\ 21}$.

Others of the sermons have a special appeal, but for the most part they are addresses to ordinary congregations to repent and live a life worthy of repentance. And always there is the direct vision and the telling word. The note of this preacher's preaching is timelessness. You do not ask if he is up to date, for he preaches that which is the same yesterday, to-day, and for ever.

The Rev. John A. Hutton, D.D., is an optimist. He would not otherwise be the popular preacher that he is. But he is a serious optimist. His 'God's in his heaven' means the recognition that comes from submission and service. He dares not to doubt because he does the will of God. And so we are not surprised that he looks forward, as he does in every one of the sermons in his new book, *Our Only Safeguard* (Hodder & Stoughton; 6s. net), to a good time coming. Nor that it is to be a restrained and strenuous time. 'In the new time towards which we are looking—upon which, indeed, we have entered—let us take care not to hanker too much after the merely marvellous or miraculous, as though it were only the presence of the mysterious and unnatural which are the signs of God. It may very well be, and this is my own view, that the next generation is going to be marked in its finer souls by a return to serious thinking, modest speech, self-control, patience—the mood, in short, which men display who are aware that they are dealing with a difficult matter, but a matter by no means hopeless. I think that we are going to place our confidence not so much in lightning-flashes of the Presence of God, as in the steady growth of good sense, forbearance, kindness, industry. For faith stands to reason. God is Light: though there will always be reserves of lightning about His throne.'

The last book of the Rev. George Congreve, M.A., of the Society of S. John the Evangelist, is appropriately occupied with the hope and joy of old age. It is partly a selection of passages from other writers, partly a record of the author's own thoughts. There is, as the editors say, a certain incompleteness in the book, but somehow that adds to its attractiveness. We seem to prefer that an old man should wander at will among his memories and hopes. To fix them into a system of thought would seem unnatural, almost inhuman. The point is that each chapter is good enough to take by itself—has good things in it, and especially a good atmosphere. The title is *Treasures of Hope for the Evening of Life* (Longmans; 6s. net).

A remarkably clear and reliable description of *The Greek Orthodox Church* — its doctrine, worship, organization, present state, and relation to the Anglican Church—is given in a small book, written by the Rev. Constantine Callinicos, B.D. (Longmans; 3s. 6d. net). Our question about any part of the Orthodox Eastern Church is not how learned, but how ignorant, are its priests? Mr. Callinicos answers: 'The Science of Theology is not neglected. The Faculty of Theology in Athens University is steadily improving and keeping pace with the country's general regeneration. Students reading for it are required to have passed examinations in Greek, Latin, Greek and General History, Philosophy, and other ordinary subjects. Then follows a four-year course in Hebrew and Christian Archæology, Christian Art, Comparative Theology, History of Christian Doctrine, History

of Missions, Biblical History, Modern Greek Theological Literature, Church History, Patristics, Old Testament Hebrew, Biblical Criticism and Exegesis, Dogmatics, Symbolics, Apologetics, Ethics, Catechetics, Pastoral Theology, Rhetoric, and Canon Law. The degree D.D. is conferred on candidates who have specially distinguished themselves. The Board of the Faculty consists of twelve theologians, *i.e.* eight professors and four lecturers. Besides the Theological School of Athens there are the two Patriarchal Schools of Constantinople and Jerusalem. They are of equal merit, and their graduates enjoy exactly the same privileges as graduates of Athens.'

In all our efforts at religious reconstruction let us not forget the preaching of the Gospel. Canon Cyril Hepher fears we may forget. If we do, what will all our other remembering and reconstructing come to? But it is a great subject, demanding the forth-putting of all our powers, the down-treading of all our prejudices. We must learn to preach, some of us must learn to preach in the open air. And we must know what the Gospel is.

It is an interesting book that Canon Hepher has written on *The Re-evangelization of England* (Macmillan; 5s. net). It is notable for its harmonious combination of enthusiasm and level-headedness.

The Story of the Scottish Church from the Earliest Times has been written by Mr. Ninian Hill within the compass of one convenient volume (Maclehose; 7s. 6d. net). That is itself an achievement. More than that, however, it has been written so artistically that it is a pleasure to read the book, a pain to lay it down; and yet so accurately that the volume may well serve for future educational purposes—when the time comes that the history of the Church of Christ is thought worthy of a place in our schools. For title we should have preferred 'the Church of Scotland,' or still better 'the Church in Scotland,' all the more that 'the Scottish Church' is the name used by Scottish Episcopalians. Mr. Hill is a member and admirer of the Church of Scotland, and it is significant that he uses the word Disruption and does justice to it. And yet (this one criticism) we doubt if he has discovered the cause of the Disruption.

We ought to add that the book is beautifully printed on beautiful paper and as beautifully illustrated.

One of the greatest research works of our time was done by *Charles Booth*, of whom a memoir has just been published (Macmillan; 5s. net). A prosperous business man, he was able to attend to his business, to do a little painting, and to carry through the immense task of discovering by personal inquiry the state of 'Life and Labour of the People in London.' He was of course assisted by others. The inquiry and the writing of the volumes occupied twenty years. There are three sets of volumes—Poverty in four volumes, Industry in five, and Religious Influences in seven. They are well-thumbed by all the men and women who take an interest in the life of their fellows and want to know the facts. The memoir is short and pleasing. We lay it down with a grateful, 'Well done!'

'Quotability' is the title of one of the essays in Mr. Stephen Gwynn's collection which he calls *For Second Reading* (Maunsel; 4s. net). 'For Second Reading' means that the essays have already been read in periodicals. 'Quotability' is the subject of one of the essays, and we see clearly that the author took care to be himself unquotable. For the quotable writer is the writer of platitudes—at least they become platitudes when quoted. And quotability is no evidence of greatness. The most quoted poet in the world is (or used to be) Horace.

Another essay is on 'Reading Aloud.' That you *can* do with Mr. Gwynn, and it is one of the rarest peculiarities. What is it that makes a writer readable aloud? Not the perfection of his style. Try Newman, for example. There has been just one great writer of English who must be read aloud—Thomas Carlyle. But there are many small writers.

Among the rest (it is difficult to pick and choose) there is a long sensible essay on 'The Modern Parent.' A most encouraging essay, too. In Mr. Gwynn's experience the modern parent is vastly better than last century's parent. He has discovered his duty, and he does not take it too seriously. His duty is himself to see to the training of his children, and he does not take it too seriously because he knows that the best training leaves them largely to themselves. 'The one

thing to be avoided is fear—habitual fear. If you cow a puppy you can do nothing with it, and some children are cowed—oftenest by a stinging tongue. Let us concede to the modern parents that this evil is far less common than it would appear to have been even half a century ago; the father is not that awe-inspiring personage he once was. Human nature being what it is, one need not be seriously afraid of his becoming in many cases a sort of amateur schoolmaster, like Mr. Edgeworth or the model Froebelian parent.'

It is not every commentary, not even every devotional commentary, that you can read right through. But you can and very likely will read the commentary of the Rev. J. M. E. Ross, M.A., on *The First Epistle of Peter* (R.T.S.; 2s. 6d. net), from beginning to end, if it falls into your hands. For it is written to be read, and not once does this scholarly and devout editor cease from clear fresh thinking and clear captivating expression. His exposition of the Descent passage is a triumph of modernity and unction.

A good many years ago Canon Bell wrote a book on the Gardens of the Bible. The book 'caught on,' though it has passed away now with its style of exposition. The Rev. Harrington C. Lees, M.A., is more ethical. He does not describe all the gardens. He has a talk first of all about them. But then he holds to the one ideal garden and tells us what it contains. It contains honeysuckle, that is love; roses, that is joy; lilies, that is peace, and so on. And the point is that none of it is told for its prettiness, but all for its discipline and demands. The title is *God's Garden and Ours* (Scott; 3s. 6d. net).

The Church Impotent here in Earth: A Constructive Critique on the Inefficiency and Unpopularity of the Church in this hour of the world's supremest need of God and Guidance, with a plea for A Rational Readjustment of The Relationship between Religion and the Race.

That is the title. The author is the Rev. W. H. T. N. Rainey, Vicar of St. Paul's, Avenue Road, Hampstead (Scott; 10s. 6d. net). What are we to think of it?

If the introduction is unpromising there is no device or division in the book itself to restore confidence. Yet is it a book well written and thoughtful. One great aim is its inspiration, the desire to give us a true conception of God. And that aim is never lost sight of; though there are many subsidiary issues introduced. It is a thoughtful book, even original and arresting here and there.

Among other discussions we find a discussion of the meaning of death. Strongly is it held that the death we know is only one of many deaths we are to pass through. 'If the ascent of man involves the development of his mentality, a wider, fuller capacity for life in a wider, fuller sphere, the necessity for the abandonment of a restricted and restricting organism is obvious. And if that be so, then death is not only not an isolated experience in life here, it is probably not an unknown or isolated fact in life beyond the grave, though there unattended by pain or sorrow. For in the immeasurable and infinite range of Eternity, development—expanded capacity—is still in progress, the Spirit-Mind is widening uninterruptedly and passing on from sphere to sphere, each transcending the last as nearer and nearer it approaches the Æon where GOD will be All in All. May not that evolution or ascension involve many a change, many a discarding of effete organisms, and the investiture of more exalted ones? And what is each but Death?'

Another defence of *The Virgin Birth of our Lord* has been written. The author is a scholar, the Rev. Leonard Prestige, M.A., Fellow, Lecturer and Dean of Divinity, New College, Oxford (Scott; 3s. 6d. net). Every item of evidence has been examined by him, the textual variations obtaining particular attention. This is the conclusion: 'The theology of the matter was stated once and for all by St. John, when he said, with ultimate reference to the supernatural birth of Jesus at Bethlehem, "begotten not out of physical elements, nor through natural instinct, nor by a man's will, but of God." In such wise we believe that God was born into human nature. His mother was maiden not only in her relations with her espoused husband, but also in the most secret mysteries of her own body.

He came al so still
  There his mother was,
As dew in April
  That falleth on the grass.

He came al so still
To his mother's bour,
As dew in April
That falleth on the flour.

He came al so still
There his mother lay,
As dew in April
That falleth on the spray.

Mother and maiden
Was never none but she;
Well may such a lady
Goddes mother be.'

A Short History of S.P.C.K. has been written by the Editorial Secretary, the Rev. W. K. Lowther Clarke, B.D. (1s.) It is a business-like document, but it is also literature.

Canon A. E. Humphreys has made a study of the Epistle to the Ephesians, and found that it contains a missionary and social Gospel for to-day. He has published his results under the title of *The Spirit of Jesus* (S.P.C.K.; 2s. net). The volume is written that it may serve for instruction, whether for those who go to foreign countries as missionaries or those who serve at home as social workers. Moreover, it is a scholar's exposition of the Epistle, faultless in tone and in language.

Professor J. P. Whitney, B.D., has written short chapters on the men who lived in the second century of our era and the life they lived. His hope is that the book may be used for readings in Lent and at other times. And it would be well if in this easy way our classes and families could learn a little more than the mere names of Ignatius, Polycarp, Irenæus, Justin Martyr, and the many more who are here. The title is *The Second Century* (S.P.C.K.; 3s. 6d. net).

The fifth and last Report of the Archbishops' Committee of Inquiry deals with *Christianity and Industrial Problems* (S.P.C.K.; 1s. net). It is as outspoken as any of the reports; it is as revolutionary. That is what it recognizes, that is what it demands—a revolution in the attitude of the Church to work and wages. The plea of the bookish or indolent parson that he has nothing to do with trade disputes is set aside with sternness, even with contempt. The demand is made for special training in Industry at the theological college. The Committee, if they had their way, would stop at the boundary of any parish the man who was not fit and ready to take an interest in the welfare of the working people in it. They would change the very class from which the parson comes, sending him often from the working class itself.

Here is a volume of sermons which has passed its thirty-fifth thousand, and in a new edition begins again. 'A plain little collection of sermons,' the preachers call it, 'that and nothing more.' There are two preachers, William Channing Gannet and Jenkin Lloyd Jones, and its title is *The Faith that makes Faithful* (Stratford Company; $1.25 net). The secret of its success lies probably in the lucky title of the first sermon, 'Blessed be Drudgery.' That sermon has been published by itself and has reached ever so many thousands.

Does argument ever convince any one of immortality? There is one argument that convinces. It is Christ. Christ is immortality. 'To me to live is Christ,' not now only but always, and so 'to die is gain.' But if reasons and reasons can do it, Dr. H. E. Fosdick has them. He is a most acceptable writer. He writes on living issues, and never misses the mark. Try his book, *The Assurance of Immortality* (Student Christian Movement; 3s. net).

Sometimes it happens that a man who has done good work in one department of study risks his reputation by entering another in which he is not at home. We have had notable examples lately. The Rev. T. R. R. Stebbing is another. Mr. Stebbing, who is M.A., F.R.S., F.L.S., F.Z.S., and an honorary Fellow of Worcester College, Oxford, has done excellent work, we believe, in zoology. He ought also to know something about theology, for he is a clergyman of the Church of England. But he is a very old man (he was ordained in 1858), and he has no knowledge of theological studies at the present time. Yet he has written a book, and found a publisher for it, in which he attacks what he supposes to be present-day notions about the Bible with great liberty of language. He is much troubled about the unscientific character of the early chapters of Genesis,

and works through them elaborately and unsparingly. He sees no way with the standing still of the sun and moon in the Book of Joshua except to regard it as either a historical scientific fact or a deliberate deception. His standard commentary is the Student's, which was published in the seventies and was then only an abridgment of an older work. When he wants an example of teaching on everlasting punishment he goes back to Bishop Beveridge for it—almost a hundred years before even he himself was born. The title is *Faith in Fetters* (Fisher Unwin; 6s. net).

The Bookshelf by the Fire.

By the Rev. George Jackson, B.A., Professor of Pastoral Theology, Didsbury College, Manchester.

IX.

Archbishop Leighton.

Rarely if ever has it been given to any man to play so large a part in the ecclesiastical affairs of his country, least of all in the ecclesiastical affairs of Scotland, and yet to secure in such large measure the suffrages of good men of all parties, as to Robert Leighton, Bishop of Dunblane and Archbishop of Glasgow. Gilbert Burnet, who was his intimate friend and younger contemporary, and to whom we owe what is still our best portrait of him, counted his friendship as amongst the greatest blessings of his life.[1] Scotsmen have naturally been of different minds as to the course Leighton followed at the Restoration, but few of them would wish to dispute Professor Flint's judgment, that 'a purer, humbler, holier spirit never tabernacled in Scottish clay.'[2] The fiercest duel in modern Scottish ecclesiastical history was fought by Dean Stanley and Principal Rainy, but each man lowered his sword at once at the mention of the name of Leighton. He was, says Stanley, who devotes to him some ten pages of eulogy, 'the one saint common both to the Presbyterian and the Episcopalian Church.'[3] Rainy's touching tribute I give in a footnote.[4] Scottish men of letters are of the same opinion: 'Ian Maclaren' calls him 'the most gracious character in Scots Church history,'[5] and Dr. Walter Smith, 'our Scottish Fénelon,' 'as beautiful a spirit as ever lighted on this earth.'[6] Nor does the stream of tribute slacken when we cross the Tweed. Stanley's judgment has already been recorded. It was Leighton's torch that kindled to a flame the soul of Henry Martyn.[7] Samuel Taylor Coleridge has told to all the world how great was his debt to him;[8] and still more recently, Lord Morley has described him as 'one of the few wholly attractive characters of those bitter-flavoured times.'[9]

It is surely worth considering what it was in Leighton that has called forth notes of praise so loud and clear as these.

I.

Leighton's place in history, it seems clear, is not to be accounted for by his published writings. They have, it is true, been rated very high by men

[1] *History of Our Own Times.*

[2] St. Giles' Lectures, First Series, p. 204.

[3] *Lectures on the History of the Church of Scotland*, pp. 105–114.

[4] 'Leighton's character and writings have been habitually cherished by those in Scotland who are most averse to moderatism, and who recognize in him the very spirit which moderatism lacked. Among my own very earliest recollections are those of an aged lady, very dear to me, whose life was one continued strain of overflowing piety—a long pilgrimage of faith rising at last into an unbroken Beulah of praise and prayer. It was piety nursed under the purest Scottish and Presbyterian influences. But my impressions of Leighton were formed first by the delight I used to see her take in perusing and re-perusing "that blessed Exposition"' (*Three Lectures on the Church of Scotland*, p. 67). The reference is to Rainy's grandmother (see his *Life*, vol. i. p. 25); the 'Exposition' is of course the famous *Commentary on St. Peter.*

[5] *The Scot of the Eighteenth Century*, p. 288.

[6] Preface to *The Bishop's Walk* by 'Orwell,' pp. xiii, xv.

[7] See Alex. Smellie's *Men of the Covenant*, p. 187.

[8] See following section of this paper.

[9] *Oliver Cromwell*, p. 95.

whose praise is praise indeed. In all the devotional literature of Scotland, Professor Flint says, there is nothing nearly equal to them; they 'are worth many times over all the writings of all his Scottish contemporaries.' Coleridge goes still further: 'Surely,' he says, 'if ever work not in the sacred Canon might suggest a belief of inspiration, of something more than human, it is Leighton's Commentary on the First Epistle of St. Peter.'[1] The *Aids to Reflection* is largely based on Leighton, and Coleridge's original intention was to make the work a mere selection from the writings of the Archbishop, 'with a few notes and a biographical preface by the Selector.'[2] Wholly devoid though he was of any literary ambition—he published nothing himself—Leighton appears, in comparison with his uncouth Presbyterian contemporaries, a graceful and accomplished man of letters. His years of residence abroad (1631–1641), his contact with the Jansenists, his knowledge of French literature, his admiration for writers like Thomas à Kempis and George Herbert, all wrought in him a freer spirit and a wider culture, which give him in the Scotland of the seventeenth century a place apart, 'like a fair flower of Paradise dropped amidst the thorns and thistles on some bleak mountain-side.' And while, with hardly an exception, the dust lies thick and undisturbed on the Covenanting writers of that day, Leighton has continued for two centuries to charm and edify one generation after another of English and Scottish readers.

Nevertheless, it would seem that now even Leighton's day as a writer is past. He lives, in so far as he lives at all, by his *Commentary on St. Peter*. But of this, if I mistake not, the last edition was West's, published nearly fifty years ago, and eventually sold out as a 'remainder.' It may be thought, perhaps, that Coleridge's commendation and quotations will still avail a while longer to keep Leighton in life—that the pedestal will still make the statue visible. But what if the pedestal itself is crumbling? Coleridge the poet the world will always remember; Coleridge the metaphysician it seems resolved to forget. The Highgate shrine is forsaken; we seek our 'aids' at other doors.

[1] *Notes on English Divines*, vol. ii. p. 120.

[2] Coleridge's advertisement to the first edition of 1825. It is to this, I suppose, that Lamb refers in one of his letters: 'Coleridge's book is in good part printed, but sticks a little for *more copy*. It bears an unsaleable title, "Extracts from Bishop Leighton"; but I am confident there will be plenty of good notes in it, more of Bishop Coleridge than of Leighton, I hope; for what is Leighton?' Except in the heat of contemporary conflicts, this is the only depreciatory reference to Leighton that I remember to have come across.

II.

If Leighton does not owe his high place to his books, still less does he owe it to the part which he played in the strange drama of seventeenth-century ecclesiastical history. And here it will be well to record a few of the leading facts in his personal history.

Robert Leighton was the son of that Alexander Leighton whose barbarous treatment at the hands of the infamous Star Chamber is one of the worst blots on the memory of Laud.[3] His father was still in prison when, at the age of twenty, young Leighton left England for his ten years' sojourn on the Continent. On his return in 1641, he was ordained to the ministry of the Church of Scotland, and settled at Newbattle, near Edinburgh. Two years later he put his hand to the Solemn League and Covenant, by which he swore to do all that in him lay to extirpate Popery and Prelacy, and to make Presbytery supreme alike in Scotland and in England. In 1653 he resigned his charge at Newbattle to become Principal of Edinburgh University. A few years more and then came, in quick succession, the death of Cromwell, the downfall of Puritanism, and the return of the Stuarts. For Leighton these things brought first the Bishopric of Dunblane, and afterwards (in 1671) the Archbishopric of Glasgow, and with them for us one of the most tangled problems that a good man's life ever set posterity trying to unravel.

On one point, happily, there is no controversy. It is no longer necessary to defend Leighton's sincerity and single-mindedness. No one—no one at least who is not blinded by party passion—

[3] His offence was the publication of a fierce treatise against prelacy; this was the penalty: 'To be committed to the Fleet during life, fined £10,000, referred to the High Commission to be degraded; that done, to be brought to the pillory at Westminster and there whipped; and after whipping to be set in the pillory, have one of his ears cut off, one side of his nose slit, and be branded on one cheek with the letters S.S. for a sower of sedition; and another day be brought on a market-day to the pillory in Cheapside, there likewise whipped, and have his other ear cut off, and the other side of his nose slit.' The second part of this savage sentence appears to have been remitted; all the rest was duly inflicted.

believes that in turning Episcopalian he had any petty ends to serve. If, amid the sordid self-seeking and vaulting ambitions of those turbulent times, purity of motive and singleness of aim were anywhere to be found, it was in Robert Leighton. He, a Presbyterian and Covenanter, consented to become first Bishop and then Archbishop because, rightly or not, he did honestly believe that by so doing he could best serve his distracted Church and nation.

Nevertheless, the problem still remains, how a son of Alexander Leighton, a minister of the Kirk, a sworn ally of the Covenant, could bring himself, not only to submit to re-ordination, but to serve in the company of worldly self-seeking prelates like James Sharp, and at the bidding of a monarch like Charles II. 'Here was a servant of God who found himself strangely ranged on the devil's side in the great conflict of the age, though fully minded all the while to fight the battle of the Lord.' As Dr. Walter Smith says, that is the problem, settle it as we may. Nor can we get rid of the difficulty by simply throwing the blame on the Covenanters. It is always easy, at our safe distance, to see the mistakes of the men who won the liberties which we enjoy, easy to say that if only all men had been as reasonable and peace-loving as Leighton, all would have been well. Perhaps so, but when you have Laud and the Stuarts on one side, then, if liberty in Church and State is to be saved, they must be met by the rude strength of Cromwell and the Covenanters on the other. The apostles of sweet reasonableness — Erasmus, Falkland, Leighton—always win our admiration; they seem such kindly, gracious figures beside their rougher comrades; nevertheless, it was not Erasmus who gave us the Reformation, nor Falkland and Leighton our civil and religious liberties. Laud had made Scotland's problem impossible of solution on Leighton's lines, and in the end Leighton himself abandoned the attempt in despair.

III.

No, it is neither Leighton's plans nor his books that have set his name on high; it is the sweetness, the purity, the nobility of his character. Leighton the writer we forget, Leighton the ecclesiastic we debate, Leighton the saint we reverence and love. What Falkland had been a few years before in the harsh din of English politics, such was Leighton amid the much fiercer fervours of Scotland. Clarendon's famous passage concerning the former might serve almost equally well to describe the latter's longing for peace. 'Sitting among his friends, often, after a deep silence and frequent sighs, he would with a shrill and sad accent ingeminate the word *Peace, Peace*; and would passionately profess that the very agony of the war, and the view of the calamities and desolation the kingdom did and must endure, took his sleep from him, and would shortly break his heart.' Readers of Matthew Arnold, who are also admirers of Leighton, may sometimes have wondered how it came to pass that one who had so sincere an admiration for Falkland, and devoted to him one of the best of his essays, should be so silent concerning the one man in Scotland who so completely fulfilled his own ideal of sweetness and light.

It was an age when all manner of unclean ambitions were in the saddle, careful only of their own ends, and ready to ride down every obstacle in the path; yet, far as he went, and high as he rose, no one now dare say that Leighton was ambitious. Humility and a merciless self-effacement, which perplexed alike his friends and his foes, marked his whole life. When reluctantly convinced that it was his duty to accept a bishopric, he bargained for the see of Dunblane, as one of the smallest and most obscure. After his consecration he went down to Scotland, Burnet tells us, in the same coach with the other bishops. But their company proved a sore trial, and when Leighton found that they were intending to enter Edinburgh in pomp, he parted from them at Morpeth, and completed the journey alone. 'He would not have the title of "Lord,"' Burnet says, 'given him by his friends, and was not easy when others forced it on him.' It is said, moreover, that in only one of his extant letters, does he sign himself 'R. Dunblane.' Elsewhere invariably, and contrary to the custom of his colleagues, the signature is simply 'Robert Leighton.'[1] It is a small matter, but it helps to show what manner of man Leighton was.

Again, in an age in which fanaticism and intolerance had, as Professor Flint says, converted the whole land into a well of Marah, Leighton's one aim was the healing of the bitter waters. The spirit of controversy, as he saw it at work on every side, seemed to him nothing but evil; the disputatious skill which passed in many for acuteness and

[1] Butler's *Life and Letters of Robert Leighton*, p. 415.

erudition, he boldly declared to be 'the mark of a mean understanding,' and he bade his Edinburgh students avoid it as they would the plague. His ten years on the Continent had strengthened still further a certain constitutional unwillingness to draw ecclesiastical boundary lines with the sharpness and rigidity of most of his contemporaries. Were men's opinions in these things, he asked, so mathematically certain that they could not dispense with any part of them, for the peace of the Church, and for the saving of souls? As for many of their controversies, they seemed to him no better than 'a drunken scuffle in the dark,' in which Christian charity 'so much more worth than all that was contended about,' was often wounded and slain. 'If,' he said, 'I had one of the loudest, as I have one of the lowest voices, yea, were it as loud as a trumpet, I would employ it to sound a retreat to all our unnatural and irreligious debates about religion, and to persuade men to follow the meek and lowly Jesus.'

It is but another way of saying the same thing to say that to Leighton it was given to see things in a truer perspective than most of those about him. He cared so supremely for the first things that, in his thinking, secondary things never usurped the first place. 'Some truths,' he said, 'are of so little evidence and importance that he who errs in them charitably, meekly, and calmly may be both a wiser man and a better Christian than he who is furiously, stormily, and uncharitably orthodox.' He would rather, he declared, convince a man that he has a soul to save, and induce him to live up to that belief, than bring him over to any opinions in whatsoever else beside; he would rather be instrumental in persuading one man to be serious in religion than the whole nation to be Conformists.

IV.

Seventeenth-century Scotland, it is evident, was no place for a man like Robert Leighton. High-flying Presbyterians on the one hand, wily, worldly prelates on the other, what had he to do with either? He was a dove among lions and serpents, a child in the hands of sharpers. Once, when his brother-in-law chided him for his lack of prudence in a matter of business, he answered half sadly: 'I am not easily taught that lesson. I confess it is the wiser way to trust nobody; but there is so much of the fool in my nature as carries me rather to the other extreme, to trust everybody.' Such a man was obviously no match for the cunning and bigotry that were arrayed against him, and at last, as I have said, he quitted the field in despair. Defeated in the noble designs on which he had set his heart, suspected and hated by Episcopalian and Presbyterian alike, he resolved, as Burnet says, 'to retire from all public employments, and to spend the rest of his days in a corner, far from noise and business, and to give himself wholly to prayer and meditation.' His married sister and her husband, Edward Lightmaker, were at that time living at Broadhurst Manor, near Horsted Keynes, in Sussex, and thither, in or about 1674, he withdrew, and there the remaining years of his life were spent;[1] there he is buried, and there to the infrequent visitor his tomb tells how 'in an age of religious strife he adorned the doctrine of God his Saviour, by a holy life, and by the meek and loving spirit which breathes throughout his writings.'

There is no period of Leighton's life over which one would choose more to linger than this long and quiet evening amid the deep peace of the pleasant Sussex country. Unfortunately, our knowledge of these closing years is very slight. We have Burnet's delightful page and practically nothing more. A certain Giles Moore was rector here during Leighton's time, and his diary, under the title of *A Clergyman's Diary of the Seventeenth Century*, has been given to the world; but, curiously enough, Leighton is not even named in it. What is even more surprising, Mr. E. V. Lucas writes a whole volume on Sussex,[2] gives two pages to Horsted Keynes and Giles Moore, but not a syllable to our saintly Archbishop. We must therefore fall back on Burnet once more: Leighton 'had lived,' he says, 'ten years in Sussex, in great privacy, dividing his time wholly between study and retirement, and the doing of good: for in the parish where he lived, and in the parishes round about, he was always employed in preaching, and in reading prayers. He distributed all he had in charities, choosing rather to have it go through other people's hands than his own. . . . He lamented oft to me the stupidity that he observed among the commons of England, who seemed to be much more insensible in the matters of religion

[1] It was to his brother-in-law that Leighton wrote one of the most beautiful of his letters; see Butler's *Life*, p. 398.

[2] In the beautiful 'Highways and Byways' series.

than the commons of Scotland were.[1] He retained still a peculiar inclination to Scotland; and if he had seen any prospect of doing good there, he would have gone and lived and died among them.' What grieved him most was the prevailing temper of the Christian Church. Even the Church of England, which seemed to him in many ways 'the best constituted Church in the world,' showed in his eyes but as 'a fair carcase of a body without a spirit; without that zeal, that strictness of life, and that laboriousness in the clergy, that became us.'

Burnet, too, shall paint for us the last scene of all: 'There were two remarkable circumstances in his death. He used often to say, that if he were to choose a place to die in, it should be in an inn; it looked like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it. He added, that the officious tenderness and care of friends was an entanglement to a dying man; and that the unconcerned attendance of those that could be procured in such a place would give less disturbance. And he obtained what he desired; for he died at the Bell Inn in Warwick Lane [London]. Another circumstance was, that while he was Bishop in Scotland, he took what his tenants were pleased to pay him: so that there was a great arrear due, which was raised slowly by one whom he left in trust with his affairs there: and the last payment that he could expect from thence was returned up to him about six weeks before his death, so that his provision and journey failed both at once.'

[1] F. W. Robertson, it may be remembered, thought the Sussex peasantry 'very bucolic' (see F. Arnold's *Robertson of Brighton*, p. 200).

V.

I have said enough, I hope, to show that Leighton's is a name on which it is good to dwell in the fireside hour. What books about him we should keep for our fireside shelf, it is not so easy to say. His story deserves a better record than it has yet received. His latest biographer (Rev. Dr. D. Butler) has made all lovers of Leighton his debtors by his careful and painstaking inquiries, but his book is needlessly long, and somehow lacks inspiration. Other books are referred to in the foregoing footnotes. On the whole, next to Burnet, I should be disposed to suggest the little volume of selections edited, with a short biography, by Dr. W. Blair, and Dr. Walter C. Smith's poem, *The Bishop's Walk*. These, if they leave much unsaid, may yet suffice to fill the whole house with the fragrance of a life as fair and sweet as ever grew in Scottish soil.

In the Study.

THE CHRISTIAN YEAR.

Quinquagesima.

Pleasing God.

'Without faith it is impossible to please him.'—He 11^{6}.

There are three things necessary to the pleasing of God—knowledge of God, service for God, likeness to God. Man is made to know as much as possible, to do as much as possible, and to be as good as possible. In the sphere of knowledge, in the sphere of action, in the sphere of character, faith is the one element that gives life and power to please God.

1. Look first at the sphere of knowledge, the understanding of the world and of life. We stand in a strange and mysterious universe, with certain faculties to help us to a comprehension of it. First, we have the senses, and they tell us how things look, and taste, and sound, and feel. Then we have the reasoning powers, and they enable us to discover how things are related to each other, how causes are followed by effects, how great laws control their action and reaction. But is there not something beyond this, a depth below the deep and a height beyond the height? Every instinct of our nature assures us that there must be. The lesson of modern thought is the limitation of science and philosophy. But outside of this narrow circle lie the truths that we most desire and need to know. In that unexplained world dwells God. Why should we hesitate to confess that we must have another and a higher faculty of knowledge? The astronomer has keen

eyes, but he knows their limitation, and he does no discredit to them when he uses the telescope to bring near the unseen stars. The entomologist has quick sight, but he does not disparage it when he turns to the microscope to search a drop of water for its strange, numberless forms of life. Reason is excellent and forceful, but beyond its boundaries there is a realm which can be discerned only by faith. Where science ends, where philosophy pauses, faith begins. 'By faith we understand that the worlds have been framed by the word of God, so that things which are seen were not made of things which do appear.'

On the simplest soul that feels the wonder and the hidden glory of the universe, on the child to whom the stars are little windows into heaven, or the poet to whom

'the meanest flower that blows can give
Thoughts that do often lie too deep for tears,'

God looks down with pleasure and approval. For in such a soul He sees the beginning of faith, which is able to pass behind the appearance to the reality, and make its possessor wise unto everlasting life.[1]

2. Faith is no less necessary in the sphere of action. There are some who would persuade us that believing is appropriate only to infancy and old age; that it is a kind of dreaming, an infirmity of the weak and visionary. But the truth is otherwise. Carlyle says: 'Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. A man lives by believing something, not by debating and arguing about many things.' Faith is power. It makes men strong, ardent, persistent, heroic. Nothing truly great has ever been done in any department of the world's work without faith.

If the cause be divine, if the idea come from above, if the action be impelled by faith in God and a resolve to do His will, then how dauntless and impregnable does it make the heart in which it dwells! Paul standing alone against the mocking, sneering world to testify to the truth as it is in Jesus, 'I believe and therefore speak'; Luther riding into the city of Worms, though every housetop were thronged with devils, and appearing alone before the imperial council, 'Here stand I, I cannot do otherwise, God help me'; Morrison, the first missionary to China, standing alone on the deck of the ship that bears him to a strange and hostile world: 'Do you think,' says the captain, 'that you will make an impression upon 400,000,000 Chinese?' 'No, sir, is the reply, 'but I believe that God will':—that is faith,—everywhere and always the victory that overcometh the world.[2]

[1] Henry Van Dyke, *Manhood, Faith, and Courage.*
[2] *Ibid.*

3. Faith is necessary to please God, because it is the only means of attaining to spiritual character which is spiritual power. If we were to listen to some, we might suppose that Faith is the portion of childhood and old age, an infirmity of the weak and the ignorant. And yet, if we will be honest with ourselves, we shall confess that there is nothing great and noble in the world, nothing which calls forth the admiration and the love of men which is not sealed with the sign of Faith. To feel the reality of something above us, above our temporal experience, above the limit of our single lives; of something more enduring than the shows which we see, more glorious than the visions which we frame; is just so far to rise to the possibility of a more transcending triumph. It cannot indeed but be so. For Faith not only apprehends the unseen, but enters into vital union with it, and so wields, according to its strength, the powers of the world to come.

It is not in 'main points' that character lies. Many have the same, but it is the *peculiar* way each one develops these. It is in the multifarious details which all bear the stamp of the inward spirit, and not only that but of the individual physical constitution, that the distinctive features of a character lie, and it is in the acquaintance with these, and in seeing how they unite with the main principles of the character, *i.e.* in understanding the person as *a whole*, that the charm of sympathy lies.[3]

First Sunday in Lent.

The Eleventh Commandment.

'A new commandment I give unto you, that ye love one another.—Jn 13^{34}.

In the seventeenth century the minister of Anwoth, on the shores of Galloway, was the famous Samuel Rutherford, the great religious oracle of the Covenanters.

It is one of the traditions cherished on the spot, that on a Saturday evening, at one of those family gatherings whence, in the language of a great Scottish poet,

Old Scotia's grandeur springs,

when Rutherford was catechising his children and servants, a stranger knocked at the door of the Manse, and (like the young English traveller in the celebrated romance which has given fresh life to those same hills in our own age) begged shelter for the night. The minister kindly received him, and

[3] *Life and Letters of Stopford Brooke*, i. 85.

asked him to take his place amongst the family and assist at their religious exercises. It so happened that the question in the Catechism which came to the stranger's turn was that which asks, 'How many Commandments are there?' He answered, 'Eleven.' 'Eleven!' exclaimed Rutherford; 'I am surprised that a person of your age and appearance should not know better. What do you mean?' And he answered, 'A new Commandment I give unto you, that ye love one another, as I have loved you, that ye also love another. By this shall all men know that ye are my disciples, if ye have love one to another.'

The stranger proved to be 'the great divine and scholar, Archbishop Ussher, the Primate of the Church of Ireland.'

1. The story is told in Dean Stanley's *Life*. No doubt Archbishop Ussher was right in reckoning the commandment to Christ's disciples that they should love *one another* as an eleventh. The disciples themselves understood it so. For they gave it a new name. When a discovery is made we need a name to call it by—'telephone,' 'phonograph.' They chose the name 'philadelphia' (from *phileo*, to love, and *adelphos*, a brother). It is the very word that was chosen by the Pilgrim Fathers for their new city in the new land.

2. So there are two kinds of love. First there is love of our neighbour—'Thou shalt love thy neighbour as thyself,' that is, every one out of Christ, including our enemies. And next there is love of brethren, brotherly-love, the love of those who are in Christ for one another. St. Peter makes this very clear when he ends his chain of virtues with 'add to godliness brotherly kindness (*philadelphia*), and to brotherly kindness charity' (*agapê*, the ordinary word for love).

3. But how is it possible to love in two different ways? Mark Guy Pearse tells us that one day he heard one of his children say to another, 'You must be good, or father won't love you.' He took the boy to himself and said, 'Do you know what you are saying, my boy? That is not true, not a bit true.' The boy looked at him in wonder. 'But you won't love us if we are not good, will you?' And he said, 'Yes I will love you if you are not good. I love you when you are good with a love that makes me glad, and I love you when you are not good with a love that hurts me. But I cannot help loving you, because I am your father, you know.'

4. It is so with the Heavenly Father. 'God so loved the world, that he gave his only-begotten Son'—that was 'a love that hurt Him.' 'If a man love me, he will keep my words, and my Father will love him'—that is a love that makes Him glad.

5. How are the two kinds of love to be exercised? The first is a *missionary* love; it seeks to save that which is lost. The other is a *ministering* love; it serves. It is the love that Christ spoke of when He said 'If I your Lord and Master have washed your feet, ye also ought to wash one another's feet.'

Second Sunday in Lent.

Great Faith.

'O woman, great is thy faith.'—Mt 15^{28}.

How was her faith so great?

1. It overcame many natural obstacles. She was a woman of Syrophœnicia, St. Mark tells us—a land where you would naturally expect neither purity of love nor nobility of faith. Its people were worshippers of Moloch and Astarte, hideous names that are synonyms for cruelty and lust. Yet it was out of this dismal swamp that Christ plucked this beautiful flower of faith.

Circumstances do not make character. The noblest character can emerge from the worst surroundings, and moral failures come out of the best. Just where you are, take the things of life as tools, and use them for God's glory; so you will help the kingdom come, and the Master will use the things of life in cutting and polishing you so that there shall some day be seen in you a soul conformed to his likeness.[1]

2. It would not take a No. That is the most striking feature of the story—the silence of Jesus, and the faith that would not be silenced. When first we meet her she is crying a piercing, heart-broken cry, 'Have mercy on me, thou Son of David. My daughter is grievously vexed with an unclean demon. Have mercy on me.' And He, what does He answer to that cry—He whose ear was ever open to the prayer of human need? 'He answered her never a word.' It is the strangest incident in all the life of Jesus—His silence to this broken-hearted mother's cry.

It was a real refusal. This woman felt that. She knew she had a battle to fight. Yet she refused to be beaten. She followed on, crying and weeping, right into the house where Jesus was. There she falls at His feet and sobs out the piteous

[1] M. D. Babcock, *Thoughts for Every-Day Living*, 72.

prayer, 'Lord, help me,' until at last even *He* is moved to speak.

Why is God sometimes silent? No doubt to test us. 'When he hath tried us, we shall come forth as gold.' But this story suggests to us that God may have other reasons for His silence than merely to educate our faith; nay, more, that these reasons can be overcome by persistent prayer. This is a great mystery; but it is a fact in the history of the intercession of the saints.

He who wholly believes in and trusts that Love may leave the mysterious silence and the apparent indifference to wait their explanation when Love shall find language in God's good time.[1]

3. It expressed surprising spiritual insight. This comes out in the woman's marvellous rejoinder to what must seem to many the sternest word ever spoken by the Son of Man to a seeking soul, 'It is not meet to take the children's bread and to cast it to dogs.' At once she replied, 'Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' tables.' Christ realized from this word of hers that she had penetrated into the meaning of His refusal; that she understood that His life-work had to be for His own people, and that it was right that it should be so. That she knew *why* it must be so would be too much to say. She could not understand yet why it was necessary that 'this Prophet must not die out of Jerusalem.' But she realized that it was Christ's mission to confine His ministry to His own people, and it was for this reason, as well as for her passionate and persistent love, that Jesus felt there was no temptation here to desert His mighty task. This was a case so exceptional as to justify legislation for itself alone. 'And he said unto her, For *this* saying the devil is gone out of thy daughter. O woman, great is thy faith! Be it unto thee as thou wilt.'

The silence of God is often the prelude to His richest speech. You know what it is to come to a pause in the music of some great composition, some symphony by Beethoven or some oratorio by Handel. At a signal from the conductor there is a sudden silence, a silence over the vast orchestra that may be felt. Every violin has ceased to throb, every cornet has ceased to sound, until, after a breathless moment that seems to quiver with the tenseness of its expectancy, the conductor lets his baton fall. Then, in a twinkling, every instrument takes up its strain again. The violin makes the music; the cornets prolong it. The drums boom it forth. The cymbals clash it. The organ adds to it the weight of its mightiest diapason, until, in a perfect blaze of melody, the music reaches its close. The pause was but the prelude to the climax.[2]

[1] J. Kelman, *The Road*, i. 134.

[2] W. M. Mackay, *Bible Types of Modern Women*.

Third Sunday in Lent.

Laying Hold.

'Laying hold on eternal life.'—1 Ti 6[12].

The word here translated 'lay hold' is the same as is used elsewhere, as 'And when they had *caught* Paul and Silas!' It was not a caress with which they laid hold of them. About as far from that as could be. It was a grip that could not be dislodged.

1. Lay hold on *eternal life*. What is that? It is life that lasts, though 'eternal' is not simply everlasting. It is an attribute not of time but of condition. It is life in Christ, and life in Christ is fellowship with God. This eternal life has its beginning here, but for its perfection we look forward to the hereafter.

(1) Eternal life will comprehend the perfect knowledge of God. We have the authority of our Lord Himself for saying this. 'This,' said our blessed Lord, 'is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent.' Man, by reason of sin, has lost a correct knowledge of God. The understanding is darkened, the will perverted, and the whole moral nature enfeebled. But for the light of the glorious Gospel of Jesus Christ, there would be no correct knowledge of the true God. Man is in ignorance with respect to the character of God, apart from the light of revelation. Philosophy may do its utmost; art and science may contribute their efforts to arrive at the true knowledge of God; but apart from the revelation of God in Christ we come to the same conclusion announced by the Apostle: 'The world by wisdom knew not God.' And what is the whole design of the Gospel of Christ, but to reveal to us the true character of God, to teach men the right knowledge of the ever-living Creator? And in proportion as the Gospel is known and embraced, in that degree men come to know God as He really is, and to be possessed of a correct knowledge with respect to the everlasting, ever-living Creator. Now, upon earth this knowledge will ever be imperfect—'Now we know but in part.' The largest discoveries we

have respecting the character of the attributes of God leave us still but partially, but imperfectly informed; and we wait for the dawn of eternity in order to arrive at the perfect knowledge of God as He really is. 'Now we know in part, then shall we know even as also we are known.'

(2) Eternal life will be perfect resemblance to Christ. One great object of the Gospel is to accomplish the restoration of man to the Divine image; and in proportion as the Gospel of Christ gains its legitimate hold upon any man, in that degree he is brought into the Saviour's image—'changed into the same image from glory to glory, even as by the Spirit of the Lord.' But this resemblance upon earth will never be perfect. There is too much sin inherent in our nature to render it possible for us, under the present dispensation, ever to attain to a perfect resemblance of Christ. It will be one part of the glorious inheritance reserved for the saint in eternity that he shall be made fully to resemble the Redeemer. The Psalmist said: 'I shall be satisfied when I awake with thy likeness.' And that declaration on the part of the inspired Psalmist found its responsive echo in the language of the Evangelist: 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is.'

(3) Eternal life will consist in the companionship with all the blessed, with all the saints of God from Abel, the first martyr, downwards to the last saint that shall be brought forth to complete the spiritual edifice. In every age, in every clime, in every country, all who have ever known, and loved, and served the same Lord shall be brought together in one glorious throng, to unite for ever in celebrating and adoring the wisdom and the goodness of Christ.

Grant Duff in his *Notes from a Diary* says: 'An old priest was trudging home through the deep snow after early Mass on the morning of All Saints' Day, when a man stopped him to ask how many had been at his service. "Millions! Millions!"' he replied. Farther on Grant Duff again refers to the incident, and quotes a comment of a friend: 'That is a lovely story about all the saints at Mass; quite lovely. It reminds me of a line I always liked:

Multitudes, multitudes stood up in bliss.

One imagines them as a field standing thick with corn.'

2. *Lay hold* on eternal life. To lay hold is not to make ourselves worthy of it; nor to attempt to merit it; nor to wait till we are holy before we come to Christ. Salvation is not of works, but of faith. 'Not by works of righteousness which we have done, but according to his mercy he saved us.' To lay hold on eternal life is to lay hold on Christ. We have nothing to do then, but to believe; to open the door and receive Him into our hearts, who is knocking there. Jesus is ready to come in, as a king into his palace—followed by penitence, humility, goodness, meekness, temperance, hope, peace, joy, charity; a long, shining train of graces. It is only by the hand of faith that we can lay hold of Christ.

In his voyage to the Polar Regions, Kane, when involved with his brave companions among broken ice fields, found himself placed between two mighty, moving bergs. Each a towering, floating, crystal mountain, they rapidly approached to give battle—threatening to crush his ship between them, like an empty shell. The danger was imminent; destruction seemed inevitable. There was not a breath of wind to fill their sails; and their ship, as if herself paralysed with terror, lay still on the water—waiting her doom. At that moment of terrible suspense, when no power of theirs could extricate them, or clear their way through the ice that choked the only path of escape, just then, a low, water-washed berg, set in motion by some strange current, came driving up from the southward. If they could follow in its wake, it might make a way for them through the floating ice; and they might yet be saved—plucked from the very jaws of destruction. Their despair was now turned into hope. It nears them; it is passing them. They seize the opportunity; and, God blessing the attempt, succeed in planting an anchor on its slope—holding on it by a whale line. 'It was an anxious moment,' says Dr. Kane, 'our noble tow-horse hauled us bravely on; the spray dashing over his windward flanks, and his forehead ploughing up the lesser ice as in scorn.' The two great ice mountains, whirling on their axes, and roaring, grinding through the sea, encroach on the ship as it advances; they drew nearer, and still nearer, to each other; the channel is now narrowed to forty feet; another moment and their fate is sealed. With the promptitude of sailors, they fly to the rigging and brace the yards to clear the ice-walls. They pass clear—saved as by the skin of their teeth: and 'never,' writes Dr. Kane, 'did men acknowledge with more gratitude their merciful deliverance from a wretched death.'[1]

Fourth Sunday in Lent.

Efficiency.

'I can do all things.'—Phil 4^{13}.

There are four elements of efficiency.

1. The first is *vision*—clear vision of the actual facts of life. It takes courage to face facts, but courage is one of the fundamentals of efficient

[1] Guthrie, *The Way to Life*.

living. He who would attain to effective living must stop every form of make-believe, clear his eyes of every scale that hangs between his soul and the naked truth. This is hard on people who try to make themselves believe that they are good when they know that they are bad, who pretend they are succeeding when they know they are piling up failure, who make believe they are well when they know they are sick. Efficiency does not come by that route. This propensity for playing fast and loose with life is one of the first things to be cured in a man who aspires to the life that can do all things through Christ who empowers him—to see clearly the truth.

We must try to see things as they are, not obscured by prejudice or privilege or sentiment or selfishness; and sin does not cloud the vision so much as stupidity and conceit.[1]

2. The second element of efficiency is *consistency*. Growing out of the appetite for pretence is the discrepancy between what we know we ought to do and what we actually do. Always and everywhere there yawns a gulf between ideals and conduct. No life can be efficient which consciously does the things condemned by conscience. So fundamental and axiomatic is this principle that it is as hard to prove as that two and two make four. But assumed as it is by the most rudimentary human creatures, it is not so readily realized that violation of conscience lies at the root of most ineffective and flabby living. The student who is content to do work below his possible grade of attainment, the mechanic who is willing to slur over work when he could do it as it should be done, anybody who does anything carelessly and is content to let it go at that is undermining the whole effectiveness of his life and poisoning the stream of life blood at its heart.

Of Professor Robertson Smith it is said: In the course of these years (before he was twelve) we had the consolation of learning that a work of grace was wrought upon him, and in such a form that he was at length delivered from the fear of death and made partaker of a hope full of immortality. That the change wrought upon him was real, we had many satisfactory evidences—not the less satisfactory that there was no parade of piety, no sanctimoniousness, but a cheerful performance of daily duty, truthfulness in word and deed, and a conscientiousness which we could not help thinking was sometimes almost morbid. I never knew a boy with so sensitive a nature and so tender a conscience. When still very young, and on the occasion of one of his serious illnesses, his old nurse came from a distance to see him and brought him a paper of sweets. His mother, who disapproved of the free use of such dainties, and generally kept the distribution of them in her own hands, permitted him to keep the whole store himself, and told him to take one when he thought it needed. Some days after, she was surprised to see him rush into the parlour in his nightdress in great and evident distress, and on inquiring into the cause, was told that he could not go to sleep until he had confessed that he had that day helped himself to *two* of his goodies—the second one without any special necessity.[2]

3. The third element of efficient living is *peace*. Personal adjustment is one of the greatest arts of life. Blessed is the man who acquires a smooth-running, accurate-working personality. To co-ordinate the faculties of a human soul, that they may work together harmoniously in the output of life—that is to become humanly efficient. Perfect adjustment, stable balance, controlled reserve—these are indispensable for him who would get ready to do all things.

I dined with an old friend one night, whose children had been brought up with my own. When the war broke out his eldest daughter was newly married to a brilliant University professor. He enlisted at once, with the entire consent of his young wife. He went to France with the first British forces, fought through eight terrible months unscathed, and came home on leave to see his new-born son. He returned, and within a few weeks news came that he was severely injured. His wife instantly crossed the Channel, but arrived at the hospital too late to see him alive. She travelled back alone, and her mother said, 'We sat in this room dreading her arrival. We watched the garden gate, and wondered what we could say to her when she came, and how we could comfort her. She came at last, just as the darkness fell, and directly we saw her we knew that it was she who would comfort us, not we who could comfort her. She was perfectly composed; she came up the garden path quietly and proudly. I could not have imagined it possible. All I can say about it is, that Dorothy seemed to have found the peace that passeth understanding.'[3]

4. There is a fourth element in efficient living. It is *power*. The other three things are in the man himself. He must see clearly with his own eyes, he must connect his conduct with his conscience, he must be at peace within and without; but all of these are but the polishing of the lamp, the adjustment of the engine, the regulation of the machine. It will take something more before we can do 'all things.' It takes power. You cannot become efficient without it. Beyond the common sense, beyond the trained mind, beyond the co-ordinated personality are higher ranges of being, deeper sources of power. The efficient individual,

[1] A. C. Benson, *The Silent Isle*, 11.

[2] *The Life of William Robertson Smith*, 12.

[3] W. J. Dawson, *The Father of a Soldier*, 118.

the efficient Church must have something different from the results of culture and the social spirit of effective organization. There are burdens that we can never bear and roads that we can never travel unless there comes to us a strength that is stronger than ours—and different in kind. Unless some Hand be downstretched from heaven to help us we are lost, and all the pomp and pride of culture and adjustment will avail us nothing in the hour of our testing.[1]

Virginibus Puerisque.

MARCH.

Some Spring Flowers.

'God seeketh again that which is passed away.'—Ec 3^{15}.

'Let no flower of spring pass us by: Let us crown ourselves with rosebuds before they be withered.'—Wisd. Sol. $2^{7, 8}$.

I heard of a prayer offered by a very little boy on a cold January night. 'Jesus, I thank Thee for skating, and sleds, and snowballs, and my big snow man in the yard; and, Jesus, I thank Thee most for next Spring when I won't have to wear an overcoat, and when I can go out and pick flowers.' I wonder if he thanked God for the Spring after it was past.

Very few boys or girls do, I fear. That is why I chose the second of the texts. It is from the Apocrypha, a sacred book that is not read in church here, but one in which there is much good advice which we would all do well to follow.

1. Spring is upon us again and we are all glad. You love it, I love it, we all love it. On a fine March day it is a joy to walk along a country road, saunter through a wood, or spend an afternoon in one of the city parks. Where a little while before there were only signs of winter there are flowers; sweet, shy, pretty little things they mostly are. In the gardens there may be a few exceptions so far as shyness is concerned, for the crocus and the early tulip always seem rather proud of their gay dresses. If you want to make any sick little companion very happy with a present of spring flowers, pick a bunch of wood-anemones, or a little bouquet of snowdrops; you might even come across some sweet violets—if your friend is a girl she would love them.

In the country here and there, there is to be seen a flowering tree or a bush. Their flowers, however, have very little colour. The hazel that grows nuts in the autumn is blossoming, and the elder down by the river. Then, of course, you know of the pussy-willows and the flowering currant bushes. I like the pussy-willow best of all. To see it in March makes some people think of fairies, especially when the birds seem so happy among its branches. They keep chattering to each other just as if their little hearts were ready to burst with joy. They, of course, *see* the fairies.

Pussy-willow had a secret that the snowdrops whispered her,
And she purred it to the south wind while it stroked her velvet fur;
And the south wind hummed it softly to the busy honey-bees,
And they buzzed it to the blossoms on the scarlet maple-trees;
And these dropped it to the wood-brooks brimming full of melted snow,
And the brooks told Robin Redbreast, as they chattered to and fro;
Little Robin could not keep it, so he sang it loud and clear
To the sleepy fields and meadows, 'Wake up! cheer up! spring is here!'[2]

2. Do you know how it is that the flowering trees and bushes are so hardy and flower so early? And why it is that the snowdrop and the crocus and the tulip come so soon? Well, the trees have a store of energy to spare; they have been laying it up nearly all the winter, some of them indeed are almost evergreens, and have never had any break in the laying up process. So you see they are always ready. Certain of them have even ready-made buds in position for unfolding. Then, they come of a good, old stock, made strong by our trying climate. And where do you think the dear little snowdrop and the crocus have their reserve store of energy? They have it underground, in their bulbs.

3. Nature preaches a great many sermons. Every March, when the early flowers are showing themselves, she says to you boys and girls, 'You may think that a great deal of your work at school is useless, you may often feel hopeless because there are certain subjects that you cannot master, but if you do your best the effort will create within you a reserve of what we call moral power, fitting

[1] G. A. Miller, *The Life Efficient.*

[2] 'Telltales,' in *A Garland of Verse*, 149.

you to become strong and good men and women. Nothing you ever really learn is lost.'

And God expects you to get good from having lived in this world. The trees and bushes become hardy from being tossed about in the wind. Don't things sometimes happen to you that you don't like at all? If you bear them, holding up your head and saying nothing, that will mean that there will be something added to your store of moral strength. Then, the fact that you are brought to church means that your father and mother believe that true strength of character comes only through religion, so you too are of a good stock.

4. God does not send us the Spring for nothing. Some elderly people love the Spring so much that they try to hold every moment of it. You love it too in your own way. But while God is good to us, He is also our master. You know that at school you prefer a strict master to one who is very lenient. And the text, 'God seeketh again that which is passed away,' means that we are here not merely to have a good time, but to make our characters. And in this God wants to be your best friend. He is true, He is just, but above all He is loving. If He is a strict master, He is full of sympathy for you when you fail. Confide in Him then: tell him everything. And so with His friendship you will be able truly to enjoy the beauty of Spring, and, as the last half of the text has it, to 'crown yourself with rosebuds before they be withered.'

O.H.M.S.

'The posts went with the letters.'—2 Ch 30[6].

And so our good old friend the post is to be found in the Bible! Yes, but I'm afraid you might not recognize him if you met him, for the posts mentioned here did not wear a navy-blue uniform with red pipings as our posts do, and they didn't carry letters from house to house. They were couriers or runners chosen from the king's body-guard, and they were employed to carry the king's messages all over the land.

I wonder how many of you would like to be postmen? How many would like to be king's messengers carrying the king's letters? You can all be that if you wish, and to a much greater king than King George, or King Hezekiah who sent out those posts in our text. Sometimes it is difficult for a boy or a girl to get into King George's postal service, because the vacancies are few, and only a certain number of applicants are chosen. But this King has always plenty of room in His service, and any one can get in who likes to apply.

Now there are three things I want to say about postmen in the service of the Heavenly King.

1. They must be *prompt*—ready to obey the King's commands at a moment's notice and to do whatever He asks them to do.

When Professor Henry Drummond was a very small boy at Stirling High School the boys decorated and illuminated the school in honour of the marriage of the late King Edward, who was then Prince of Wales. They cut out Prince of Wales feathers and suitable mottoes in coloured paper—blue, and pink, and red, and yellow—and stuck them on the windows. When night came on they put lighted candles in the windows so that when people passed outside they saw Prince of Wales feathers shining in every window.

Henry was too small to help, but he was eagerly watching the cutting out and pasting when a big boy came to him and asked him to run down town and buy twopence worth of pink paper. Now Drummond thought it was much more fun watching the others than going on a dull errand, so he refused. 'Why won't you go?' asked the big boy. 'Because I don't want to.' 'But do you know it is "O.H.M.S."?' asked the other. 'You don't really mean it!' said Henry, and off he went like a shot. And as he ran down the street he felt, as he afterwards said, about 'ten feet high.'

You see it makes all the difference in the world when you are 'O.H.M.S.' When the King gives a command you obey at once without questioning. And the errands that are bothersome, and the duties that are disagreeable seem quite different. If they are difficult or disagreeable it is all the more honour to us that the King has asked us to do them.

In ancient Persia the posts were mounted on swift steeds. It was said of these messengers that nothing mortal travelled so fast, and that they outstripped the flight of birds. And the messengers of the Great King must be like these ancient Persians—swift to do the King's bidding, ready to go whenever and wherever the King calls them.

2. The King's postmen must be *faithful*. King Hezekiah's postman carried his messages written on parchment, but the Great King writes His message on boys, and girls, and men, and women.

His postmen carry the message on themselves. They are the letters as well as the postmen, and by their life and conduct they show the mind and heart of the King.

Now there are a great many people going about the world who call themselves the King's messengers, and when other people see them they say, 'Well, if the King is at all like them we don't want to be His followers!' They are unfaithful postmen and bring disgrace on the King's name.

In the life of Bishop Bompas, whose work lay in the district of the Mackenzie River, away in the cold North-West of Canada, there is a funny story of how some letters got mixed up. The mails arrived only twice a year, and their arrival was always a great event in the life of the fort. In the winter time they were brought from a long distance by Indians with dog-sledges. On one occasion the Indian in charge broke through the ice, and man, dogs, and letters all got a thorough soaking. The Indian made for the shore and lit a fire to dry his clothes. Then he looked ruefully at the wet letters. What was to be done with them? Suddenly a brilliant idea occurred to him. He took them out of their envelopes and stacked them up round the fire to dry. When they were all nicely toasted he proceeded to replace them, but then he discovered to his dismay that he did not know which letter belonged to which envelope. As he was unable to read he could get no clue, so he just popped any letter into any envelope and proceeded on his way.

By and by he arrived at the fort and delivered up the mail, and *then* the fun began. The Bishop opened sedate-looking envelopes addressed to himself and found they contained private documents or love-letters intended for the officers at the fort. And the officers on opening some of their letters discovered epistles intended for the Bishop. At last the Indian confessed what had happened, matters were cleared up, and everybody had a good laugh.

Now the unfaithful messengers are like letters that have been put into the wrong envelope. When the people to whom they are sent look inside they say, 'Why, this isn't the writing of the King at all. It is the writing of selfishness, or pride, or greed. This boy is wearing the King's uniform, the envelope and the address seem all right, but inside he is a sad disappointment and not at all what we expected.'

Don't get into the wrong envelope, boys and girls. Don't pretend to belong to the King and be really serving yourself. Remember when you wear the King's uniform you must carry His messages faithfully.

3. Lastly, if we want to be swift messengers, if we want to be faithful messengers, we must *keep in touch with the King*. We cannot carry His messages unless we are in communication with Him. But He has made a path for us all whereby we may reach Him in a moment, and that path is called the Way of Prayer. If we go to Him frequently by that path we need never fear to prove unfaithful, for He will show us His mind and heart, He will fill us with His Spirit, He will guide us in all our ways.

The Jasper.

'The first foundation was jasper.'—Rev 21^{19}.

Our stone for March is the jasper. I have chosen it because the bloodstone, which is one variety of jasper, is the birth-stone for the month.

There was more of the jasper than of any other stone in the New Jerusalem, for not only was the first foundation of the city jasper, but its walls were jasper as well. Then He who sat upon the throne was compared to a jasper; and the light of the city was said to be as the light of a jasper.

The stone which the ancients called jasper may have been a translucent stone—that is to say, one that you can see light through,—but the stone that we know as jasper is an opaque stone—one that you cannot see light through. It is a stone of many colours. The commonest jasper is yellow, but there is a scarlet jasper, and a red jasper, and a crimson jasper, and a green jasper. There is a jasper in different shades of brown which comes from Egypt, and Siberia gives us what is called ribbon jasper because it is striped like a coloured ribbon. India, too, has a rare green jasper, with little red spots in it. This is known as the bloodstone, and it has sometimes been chosen as the special stone for Easter, because the head of Christ crowned with the crown of thorns has been cut out of it, and the red drops have been used to represent drops of blood.

The jasper has been, from earliest times, a favourite both as a gem and as an ornamental stone in building. The portraits of the Roman Emperors were carved on it, and the finest intaglio (an

intaglio is the opposite of a cameo, it is cut in, whilst a cameo stands out) in the British Museum, the head of the Roman goddess of wisdom, Minerva, is cut out of a jasper. To this day it is a favourite stone for signet rings. If father has a signet ring with a red or green stone in it—a stone you can't see through—ten chances to one it is a jasper.

Large pieces of jasper are used in buildings. The altar in Canterbury Cathedral stands on a platform of yellow jasper, thirty feet long and fourteen wide. Any one who has been to Italy and has visited her wonderful churches will tell you that they owe much of their beauty to the use of the jasper stone.

Jasper is very hard. It is so hard that it cannot be removed from the bed-rock in the ordinary way. Instead, the workmen bore holes in the rock, and into these they drive wedges of wood which they soak in water. The water makes the wood swell till it bursts the rock. Then the fragments are carefully collected and sent to be cut and polished.

Because jasper is hard and strong it made a splendid first foundation-stone of the Holy City. The other eleven foundations could safely rest on it. Because it is so hard and suitable for foundations it has been called St. Peter's stone. You remember Christ called Peter a foundation-stone when He said, 'Thou art Peter, and upon this rock I will build my church.'

Now, what is the jasper's message to us? Is it not this?—'Be strong.'

1. *Be strong in body.*—Do you know what makes the red spots in the beautiful bloodstone? It is a stuff called oxide of iron. Do you know what makes the red in your cheeks? The very same iron. You have heard people speak of having iron in the blood. You must have plenty of iron in your blood if you want to be healthy boys and girls.

What gives us that iron? Why! good plain food, and plenty of sleep, and lots of fresh air. Don't turn up your nose at milk puddings or an honest plate of porridge, and sigh for pies and paste. Stick to the plain fare and you'll grow both tall and strong. Don't want to sit up late at night. Remember one hour's sleep before midnight is equal to two after it, and the person who burns the candle late at night will soon have cheeks to match the candle wax. Don't be afraid of fresh air, or an open window or a shower of rain. Change your shoes and stockings when they get wet, but be out as much as possible in the open. That will bring to your cheeks roses as red as any in the garden.

2. *Be strong in your character.*—Have good principles and stick to them. Know the right and do it. Don't be either coaxed or driven into doing the wrong. Be firm and immovable as the jasper rock. After all, what is the use of knowing the right if you don't do it?

A bright little chap was sent home from school for bad behaviour. 'Why! Willie,' said a friend, 'How did this happen? I thought you had better principles.' 'Oh!' said Willie, 'It wasn't my principles, my principles were all right. It was my conduct they sent me home for.' It's no use merely knowing what's right. The thing is to do it. And that is what takes real strength of character.

3. *Be strong for others.*—The jasper foundation had to bear the weight of the other eleven foundations, but it was equal to its task. We have often to be foundation-stones. We have to be strong for others. We have to act as a support to those weaker than ourselves. We have to infuse a little of our strength into them.

A man in the north of Scotland once got the present of an eagle. He was very proud of it, and kept it chained in the courtyard of his house. He fed it and petted it, but the poor bird pined and grew weaker day by day. It looked so heart-broken with its drooping wings and its film-covered eyes, that at last the owner feared it might die, and he determined to give it its freedom. He took it out to the hillside, and he set it on a rock, and then he lay down in the heather to watch what would happen.

Presently he saw it raise its head, open its eyes, and look upwards. The man himself saw nothing, but the eagle saw something that he could not see, and heard a sound that he could not hear. By and by a speck appeared in the sky. It grew larger and larger, and as it drew near the man saw that it was another eagle coming to the rescue of the sick bird. At last, with a cry of joy, it swooped down beside the invalid. It fanned the poor creature with its mighty wings and lifted it on its broad pinions, till the sick bird gathered strength and courage from its strong friend, and, spreading its wings, soared aloft beside it into the blue sky.

Boys and girls, we should be like that eagle. We should be strength to the weak. We can help

those who have little strength in a thousand small ways. We needn't make a parade of it, but when we see an opportunity of backing some one up, or of lending a helping hand, or of giving a good lead, we should slip in quietly and use the strength God gave us.

Do you know that about eleven-twelfths of the people in the world are weak people—not bad people? They are people who need a strong leader. They are excellent followers if some one shows them the way. The other twelfth are the leaders, the strong men, those who bear the burdens, those who are the foundation-stones on which others build.

If God has made you one of the rare twelfth, use the strength He has given you to serve your fellow-men. So doing you will serve Him, and make yourself one with Him. For He came to earth two thousand years ago just that He might help the fallen and be strength to the weak.

Christianity the World Religion.

By the Rev. Sydney Cave, D.D., Henleaze.

I.

It has become a commonplace to say that the War has made the world seem a very small place. We are compelled to-day to think on the world scale and to seek a world polity. Is that possible without a common moral ideal, and can there be a common moral ideal without a common religion? Is there such a religion? Can Christianity, for instance, rightly claim to be of final and so of universal value?

I.

To some, such a question suggests a sort of spiritual Prussianism. The rights of religions, as of nations, should be respected, and each religion allowed its full and free development, without interference of any kind. Thus in India, where the contact between East and West has been most intimate, no attitude is commoner than that of Rāmakṛishṇa's, that every man should follow his own religion, for all religions are pathways to the truth. A Christian should follow Christianity, a Muḥammadan Muḥammadanism, and so forth: and for the Hindus, the ancient path of the Aryan Ṛishis is the best. That God is one and that He receives all honest worship to whomsoever it is addressed, we would almost all agree, but is such catholicity as Rāmakṛishṇa's true to fact? Can religion be thus independent of its objects? Thus Rāmakṛishṇa himself worshipped an image of Kālī as the Mother of the Universe and believed, in his enthusiasm, that it took food from his hand. When later he desired to experience the ecstasy of Kṛishṇa's love, he put on woman's clothes, lived in the women's part of the house, spoke in a woman's voice, until at last as Rādhā, Kṛishṇa's paramour, in a trance he saw standing before him the Kṛishṇa that he so passionately loved. Surely we cannot say that it makes no difference whether men see God in the dreaded Kālī or in the holy Christ. A devotion to Kṛishṇa which is the ecstasy of human passion in its moment of breathless abandonment, is not the same as that quiet, constant faith in Christ, which means repentance, forgiveness, and a new moral ideal and power. The truly religious man will recognize and appreciate in other religions sincerity and zeal, but, when we remember how diverse religions are, to say that all religions are alike true, is impossible unless we hold that all religions are alike false, or regard God as so unknown that it simply does not matter how we think of Him. Truth after all is not a mere question of geography. Humanity is one. In religion *svādesheism* is out of place. We may try to ignore religion, but its problems will not be evaded. We have to-day a common world life. Religions have met, and we are forced back again to the question, Is there any religion of final value? Can Christianity, for instance, claim to be the world religion, and, if so, in what sense?

II.

As we turn to the books of the New Testament this much at least seems clear. From its inception, Christianity was proclaimed as a religion of uni-

versal significance. Christ, indeed, restricted His work almost entirely to the Jews, but He proclaimed God as the universal King and the common Father of men; and even those who, like von Harnack, deny that Christ bade His disciples preach the gospel to the Gentiles admit that 'by His universal religion, which at the same time was the religion of the Son,'[1] Christ bids men come unto Him as unto one who has a perfect and certain knowledge of the Father. He presents Himself to men, and has from the first been preached by His disciples, as the sole sufficient Saviour.

Can such a claim be substantiated? Certainly many of the old arguments have by now to be abandoned. Thus the old proof from miracle would be to-day as ludicrously inappropriate as it was in the Roman Empire. Every religion has its 'miracles,' and in such a land as India, for instance, even to ask the meaning of the name of a hill or village will often mean to hear of miracles so portentous that the Gospel miracles seem but ordinary events; and college students in India have told me, with obvious sincerity, of miracles they have themselves seen worked by holy men. And there is to-day a general recognition that no proof of religion can be given with an entirely objective certainty. Our answers to the perennial questions of philosophy and religion depend less on our mental alertness than on our moral choice, and our judgments are inevitably judgments of 'value'; indications of what we regard as good. Modern Theology has attempted in this way to indicate the truth of Christianity. The moral self—the 'practical reason' of Kant's philosophy—demands for its highest good a faith in God and an ideal in life at once personal and social, and this highest good we cannot find in the world-life around us. So by the 'inner dialectic of faith'[2] we are led to look for this good in history, and we find just what we are seeking in the Kingdom of God—that spiritual realm into which Christ calls men, where we may know God as Father, and strive to do His will in the world with the obedience of subjects and the glad freedom of children. Suggestive as this apologetic is, it cannot be said to be conclusive. It is certainly right in abandoning any attempt to 'prove' Christianity intellectually, but is it right in assuming that by the moral self a common ideal can be realized? Thus in India, ethics has always seemed inferior in importance to metaphysics, and in the most influential philosophy the highest good is regarded not as moral activity but as absorption into the infinite. Only if its moral ideal is recreated, will India see in Christ's proclamation of the Kingdom its highest good. Yet the apologetic is so far true and useful. If Christianity is the final religion, then it must be able not only to reveal new moral needs but to satisfy all worthy aspiration in itself. History, if it cannot prove, can disprove. The claim of Christianity to be the final religion cannot be proved by the history of religion, but, if true, it will be congruous with its data.

[1] *Expansion of Christianity*, i. 48.

[2] The phrase is Julius Kaftan's in his *Die Wahrheit der Religion* (p. 550), the classic statement of this proof.

III.

To bring to the test of history the claim of Christianity to be the absolute religion may well seem a counsel of despair. Christianity claims to be religion—the full and perfect satisfaction of the needs of man. The history of religions shows at once that, whether Christianity be thus religion or not, it is at any rate in the first place *a* religion, one among the many religions of the world. Nor has it lived its life solitary and unaffected. It is not only on the periphery of interest that ethnic words and conceptions have entered into Christianity. Even to express its central doctrines, the Church has utilized from the first the categories of an alien philosophy. It has long been a complaint among Protestants that, after a few centuries of progress, Christianity absorbed from the Roman world pagan thoughts and customs, and that Catholicism, as we know it, is an amalgam of Christian and pagan ideas. The complaint is true, but it can be brought against Protestantism also. As soon as it began its Gentile mission, Christianity came to be influenced in its form by Greek philosophy and religion, Roman conceptions of law and legislature, and possibly even pagan cults and mysteries. This was inevitable. The definition of biology applies also to religion. Life means response to environment. It is mere foolishness for modern missionaries to imagine that the Christianity that they bring with them from highly industrial nations like Great Britain or America, or from a military state like Germany, is a Christianity pure and uninfluenced by its surroundings.

Mr. Temple's words are applicable to every one of us: 'I am, as I hope, a Christian Englishman, but then I am only an English Christian, and my character is moulded not only by the spirit of Christ but also by the spirit of contemporary England, which are not the same.'[1] The Church not only influences, it is influenced by the society in which it lives. It is only prejudice or ignorance which can claim for any extant form of polity or doctrine a final and universal value.

The scientific study of the history of religions has thus made it impossible to suppose that Christianity is absolute in any of its concrete forms. Does that mean, then, that we must abandon our belief in the finality of the gospel and with it the missionary enterprise? It does not follow. Missions have been hindered much, and helped little, by the schemings of ecclesiastics. Their impulse has come from the desire to share a gift, not to propagate a system. However it may be with other men, religion means for the Christian communion with God. God has shown us Himself in Jesus Christ. We know that He is the holy Father; we know that we are called to lives of trust and service. And we are sure that this knowledge of God is a true knowledge and a certain possession. Our communion with Him depends on what we know Him to be. Doubtless all men may draw near to God and come into intercourse with Him, but intercourse is not communion. Communion is possible only with those we really know, the few whose lives we are permitted to share. Such a communion we may have with God in Jesus Christ. Our certainty of the finality of Christianity—which is only another way of saying, our recognition of its missionary nature—depends on the experience of our Christian faith. It is a conviction, not based on proof or capable of it. It is unreasoned but it need not be irrational. It cannot be proved but it can be tested. Christianity, as the religion of true communion with God, claims to be religion. If so, it must be adequate to the religious needs of the race as expressed in the great religions. If true, the history of religions, though it cannot prove, should support its claim.

[1] *Foundations*, 355, 356.

Contributions and Comments.

'Carry on!' (Luke xix. 13).

Among the many excellent things in the January number is the note on this text. We are not told whether the young soldier who quoted from the text knew Greek or not. If he did not, then, as you truly say—'only a touch of spiritual genius could have suggested that almost perfect paraphrase—"Carry on till I come."' And the best of it is that the lad's rendering is *more* than a paraphrase; it is absolutely correct and literal. The verb is Πραγματεύσασθε, which just means *Carry on business.* 'Occupy' does not seem adequate—'*Occupy till I come*' being liable to be misunderstood as meaning simply *keep possession till I come.*

And, if Πραγματεύσασθε (v.[13]) means Carry *on*, so, perhaps, the best rendering of the compound verb διεπραγματεύσαντο (v.[15]) will be—Carried *through*—the verb not at all suggesting the thought of mere *material* gain or profit. What is wanted to be known in τί διεπραγματεύσαντο is simply the *result.* And the answer that would satisfy the nobleman, in the parable, would satisfy the young soldier too—namely this—losing or gaining *nothing*!: faithfulness and diligence *everything*!—Give us the wages of carrying *on*, and of carrying *through.*

P. Thomson.

Dunning.

The Septuagint Version of Leviticus.

It has frequently been observed that the Septuagint does not always faithfully reproduce the Hebrew text which lay before it. Sometimes the translators, under the influence of the theology of their time, have taken offence at the cruder teaching of an earlier time and have altered expressions which suggested unworthy ideas of God's nature or of Israel's worship. Sometimes they seem to have noted difficulties, which have formed part of the argument for our modern critical position, and to

have sought to remove these by a change in the text.

It may be worth while to set down here illustrations of both methods of procedure in the Septuagint version of the book of Leviticus.

Throughout that book a comparatively common expression for the sacrifice is לֶחֶם or לֶחֶם אֱלֹהִים, *i.e.* bread, or bread of God. The phrase is distinctly anthropomorphic, and goes back to a time when the flesh, meal, or cakes offered on the altar was actually regarded as the sustenance of the gods. When it first occurs, Lv 3^{11}, the Septuagint renders it ὀσμὴ εὐωδίας. One might, recognizing that the Greek stands for רֵיחַ נִיחֹחַ, another familiar description of the sacrifices, suppose that the Septuagint had here a different reading. But only a little further down at v.[16] the MT has both לחם and ריח ניחח, and the Septuagint omits לחם. The fact raises the suspicion that the translators have taken offence at the description of the sacrifices as bread. And this is confirmed by their uniform practice in the rest of the book. Thus $21^{6.\ 8.\ 17.\ 21f.}$ 22^{25} we find in the Septuagint δῶρα. In Nu 28^{24} the rendering is δῶρον, in Nu 28^{2} it is δῶρα δόματα, a conflate reading. The nearest approach the Septuagint allows to a literal rendering is in Ezk 44^{7}, where it has ἄρτους. The uniformity of the change points to a deliberate intention in the minds of the translators.

An illustration of a change which arises from a desire to evade a difficulty or remove a contradiction is found in Lv 26^{45}. The MT reads

וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם

and I will remember in their favour the covenant of the former persons, or predecessors, whom I brought out of the land of Egypt. Now this glaringly contradicts what immediately follows in v.[46] 'these are the statutes and the judgments and the toroth which Yahweh gave between Himself and the children of Israel by the hand of Moses in Mount Sinai.' It is obviously impossible to describe the men who came out of Egypt as 'a former generation' or as 'predecessors,' since the laws are regarded as being delivered over to the men who have just come up out of Egypt. The writer has fallen out of his part, and has betrayed the fact that he is writing for and to a much later generation. Now the Septuagint reads in v.[45] καὶ μνησθήσομαι αὐτῶν τῆς διαθήκης τῆς προτέρας ὅτε ἐξήγαγον αὐτοὺς ἐκ γῆς Αἰγύπτου; and I will remember for them (!) the former covenant when I brought them out of the land of Egypt. The translator cannot mean that there was a covenant between Yahweh and His people which was entered into at the time when the Israelites left Egypt, for there was no such covenant. He must mean by 'the former covenant,' the covenant with the patriarchs; but in that case, what sense can he have attached to the date 'when I brought them out of the land of Egypt'? The fact that his translation does not make very good sense, while the MT runs with perfect smoothness, proves that his was not the original text. In seeking to avoid one difficulty or remove one contradiction, however, he has fallen into another.

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'And he that hath no sword, let him . . . buy one' (Luke xxii. 35–38).

THE following explanation of this difficult passage occurred to me some months ago. As far as I can discover, it has not been suggested before. Though not entirely satisfactory, it appears to me to be more so than other explanations, and I am glad to submit it for the consideration of scholars.

Jesus was going out from the upper room with the consciousness that He probably had but a few hours left of freedom, before the authorities arrested Him; and, when He asked the question recorded in Luke 22^{35}, we may suppose that His mind was dominated by two leading ideas: one, the practical certainty that He was about to be arrested, tried, and executed by the Jewish and Roman authorities as if He were nothing better than an ordinary criminal; and, as v.[37] indicates, there went along with this the vision of Isaiah's picture of God's suffering servant, which pointed to His rejection as outcast and as law-breaker. The unique conception of a suffering 'servant of Jehovah' which we find in the 53rd chapter of Isaiah is applied to Jesus Christ in Peter's First Epistle (1 P 2^{22-24}); by the Apostle Philip, in Ac 8^{32}; by the first Evangelist (Mt 8^{17}), in what seems an inadequate way; and, almost certainly, by Peter and the disciples, when they spoke of Jesus (in Ac 3 and 4) as 'παιδὰ Θεοῦ,'—an expression which may be translated either 'servant of God' or 'child of

God.' We have only very fragmentary evidence as to how far Jesus regarded Himself as fulfilling the 'servant of Jehovah' passages of Isaiah; but, considering how unique they are among the Old Testament prophecies, it is surely right to assume that, at any rate as His rejection and crucifixion grew more and more certain and imminent, so His human consciousness became more and more steeped in their graphic details. Had not the prophet declared that the Servant must be despised and rejected of men, smitten, as it were, of God, wounded and chastised, brought as a victim to the slaughter, and even reckoned among the 'criminals' or 'transgressors'? Only thus, He knew as the result of His divine insight into the laws of human nature, could He heal the moral wounds of 'transgressors'—could He so 'intercede' for them, that they might once more become reunited with God.

We may therefore reasonably suppose that at this crisis the mind of Jesus was filled with these thoughts, as directly shaped by Isaiah's words. And into conjunction with them came the clear presentiment, if not the actual knowledge, that at the moment the Jewish Sanhedrin, the only governmental authority willingly recognized by the patriotic Jew, had in readiness a guard of soldiers and temple police, armed with swords and clubs (cp. Mk 14^{43} and Jn 18^{3}), under orders to waylay and arrest Him in the darkness of the olive garden, as they would arrest the head of a dangerous gang of lawless men—of robbers. We need not assume that the Son of God, who had surely with His humanity accepted human limitations upon His knowledge, anticipated exactly all the details of His impending doom, such as, for instance, the substitution for Himself of the robber Barabbas as the prisoner to be released by the Roman Governor; yet we may well suppose that He looked forward to suffering the punishment usually meted out to the robber or the brigand—to scourging followed by crucifixion, and to His sharing this fate with other condemned robbers at that time known to be awaiting execution.

Such tragic anticipations would naturally lead Jesus to select from among the various images of Isaiah's prophecy the words quoted by Him in v.[37] of our passage—'and he was reckoned among the law-breakers.' And, if we remember His first words to the armed band on their arrival, 'Have you come out as if to fight with a *robber*, with swords and cudgels?' (22^{52}), we may naturally infer that the particular type of law-breakers, amongst whom He felt that He would be classed, was that of *robbers*. (The word ἄνομος of v.[37] and of Is 53^{12} has a wide range of meaning in Hellenistic Greek, but it was frequently used for a person habitually guilty of assaults of violence—of robbery and murder.) And here it seems to me that we may have the key-thought which explains the chief difficulties of these four verses. I would attempt to paraphrase them thus.

'Once I sent you, My disciples, out on a mission of goodwill to mankind, as sheep in the midst of wolves, at the mercy of all, dependent absolutely upon the kindness of others for your livelihood. At My bidding you started out without any change of garments or of shoes, such as your long journeyings might require, without money to make purchases, or food to eat, yes, without even a purse to carry money, or a bag to carry any food or other gifts that men may give you on your way. And yet when you went thus, innocent as lambs or as doves, you lacked nothing; God supplied all your simple needs, putting it into the hearts of the men and women whom you met to satisfy them. (See Lk 9^{1-4} and 10^{1-7}.) But *now* we are going forth to receive very different treatment at the hands of men—at the hands of the established authorities of this land. We are about to be treated as persons who, far from serving their fellow-men in innocency and love, prey upon them, as wolves prey upon sheep. Police and soldiers are to be sent to arrest us, just as they would be sent against a dangerous gang of robbers. Little enough does our present dress and equipment resemble that of men worthy of such treatment. Perhaps, therefore, we might well do something on our side to act the part of robbers, which the authorities, in harmony with the ancient prophecy seem determined to force upon us. The first requirement of a robber is a sword, let us then procure swords; and, as we have but little or no money, let us buy swords with the price secured for our outer garments, which are but useless hindrances to men preparing for deeds of violence. And purses and bags we shall need also—this time not for the gifts which goodwill procures for us, but again as part of the robber's equipment, purses for the money stolen from our victims, bags or scrips for the other valuables that may form part of the plunder.'

If this interpretation is correct, we must assume that Jesus is here speaking in a tone of strong irony, such as it might seem difficult to find elsewhere

in His recorded words. And yet, is it not a similar irony, though of a less poignant character, which tinged, for instance, His words to the Pharisees, 'I came not to call *the righteous*, but sinners to repentance' (Mk 2^{17})? Was it not by an equally daring paradox that He compared God to an unrighteous judge, or the prudent disciple to a dishonest steward? Or, closer parallel still, does He not liken Himself, in His spiritual strife with evil, to a robber, who attacks a householder, overpowers him, and plunders his goods? (Mt 12^{29} and Lk $11^{21.\ 22}$). Such 'hard sayings' may justify us in explaining the passage under discussion, in default of any other really satisfactory explanation, as a piece of very strong dramatic irony. It is incredible that Jesus can have asked His disciples to arm themselves with swords in self-defence; this conclusion is inconsistent with both the character and the mission of Jesus, as well as with the sequel, in which He forbade Peter the use of his sword. Moreover, of what use could two swords be against an armed band?

Assuming then that Jesus spoke in irony, His disciples, as might be expected, failed to understand Him. They produced two swords; 'Enough!' (Ἱκανόν ἐστιν) was the word with which the Master dismissed the subject; not meaning thereby to imply that two swords were enough for the purposes of attack or defence, but speaking rather in weariness of their dull understanding, or in sadness—'enough of such dullness! let us think of other things.' (See Thayer's Lexicon, art. ἱκανός.)

We may ask why He did not make it clear at this point that the weapons were not needed. Perhaps, indeed, He did, and the words are not recorded. Perhaps far deeper issues made Him overlook this as a minor consideration. Or again, He may have deliberately left the sword in Peter's hand, in order that He might manifest the power of His personality and teach a more striking lesson, by healing the wound that the weapon might inflict;—just as the Fourth Evangelist records Jesus as saying that a man was born blind 'in order that the works of God (in healing him) might be openly shown.' There is much instruction to be derived from the different accounts we have of Peter's blow at the High Priest's servant and its effect. The healing of the injured ear is mentioned only by Luke; but, if we admit the miraculous, it has strong indication of being historical. For it fits in perfectly with the character of Jesus; and, without some such striking exhibition of love and power, it is difficult to see how Peter's deadly blow, which might easily have proved fatal, could fail to provoke a bitter retaliation upon himself and his companions.

But we are digressing beyond the scope of this note, of which the object is to explain Jesus' strange direction as to swords in v.[36], by bringing it into connexion with His comparison of Himself in v.[37] to a 'law-breaker,' and in v.[52] to a 'robber.'

STEPHEN HOBHOUSE.

'Locusts and Wild Honey.'

Ἀκρίδες καὶ μέλι ἄγριον.

THE common explanation is that the ascetic character of the Baptist's diet is here indicated. It may be objected, however, that honey is a luxury which no one would taste who renounced the pleasures of the palate. Witness the outcry raised against the reading in Lk 22^{42} *καὶ ἀπὸ μελισσίου κηρίου.*

In order to appreciate the sense it is necessary to bear in mind the symbolism habitually practised by the prophets. Thus honey is symbolical, typifying honeyed words. Similarly ἀκρίδες (grasshoppers) are the types and emblems of enchanting utterance. Together they stand for perfection of diction, as desired and acquired by one who, on his own confession, was nothing but a ων . To the ancients the grasshopper's note seemed the most musical in nature. Thus Simichidas is made to express his inferiority to other poets in the words, *βάτραχος δὲ ποτ' ἀκρίδας ὥς τις ἐρίσδω.*[1]

It was because of the honey-sweet and cicala-like eloquence of John that ἐξεπορεύετο πρὸς αὐτὸν Ιεροσόλυμα. The city-dwellers found a sylvan simplicity in his words which was eminently refreshing. He might indeed have said of himself—to quote the words of the neatherd to Eunica, *ἔῤῥεέ μοι φωνὰ γλυκερωτέρα ἢ μέλι κηρῶ.*[2]

How idyllic are the little pictures he draws of the axe laid to the root of the trees, and of the vipers creeping out of their lurking-places in the thickets which have been set on fire!

[1] 'I croak like a frog the grasshoppers among.' Theoc. *Idyll*, vii. 41.

[2] 'From my lips flowed a voice more sweet than the honey of the comb.' *Ib.* xx. 28.

Ἴδε τὸν ἀμνὸν τοῦ Θεοῦ. It sounds almost like a Theocritean pastoral. When we hear the *Agnus Dei* sung in the Holy Communion service, it is helpful to remember that we owe it to the *vates numerosus*, who in solitary communion with Nature's κάλαμοι σειόμενοι and καλὰ ῥέεθρα caught the music of the grasshoppers and imbibed the honey of the bees.

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The Beasts of Dan. vii.

THE interpretation of the chapter that follows this, Dn 8, is in large measure supplied by the sacred text itself. The ram which has two horns (Dn 8^3) is the Medo-Persian empire, and the horn which is higher and comes up later represents the Persians as distinguished from the Medes. It butts to the west, and to the north, and to the south; and this evidently represents the advance of the Persian arms, presumably against Babylonia, Lydia, and Egypt. Then the he-goat appears, representing the Greek power as united under Alexander, but this power soon divides into four main kingdoms, Macedonia, Syria, Egypt, and Lysimachus' kingdom in Thrace and Bithynia, which may be said to have evolved into the kingdom of Pergamum. And the little horn in Antiochus.

It is surprising that any, with the eighth chapter before them, should hesitate as to the interpretation of the bear in Dn 7^5. Just as the ram has one horn higher than the other, so the bear is raised upon one side; just as the ram butts in three directions, so the bear has three ribs in its mouth. And again, just as the he-goat's single great horn gives place to four notable horns, towards the four winds of heaven, so the bear is succeeded by a single leopard, which yet has four wings and four heads. The parallel is obvious, and the kingdoms represented must be the same.

The chief reason that prevents commentators from adopting the above exegesis, which surely is the only correct one, seems to be the fear that they may be compelled to identify the fourth beast in Dn 7 with the Roman power. But this is by no means a necessity; it may just as well signify the Seleucids in Syria, the dynasty to which Antiochus IV. Epiphanes belonged. It had such an importance for the Jews that it might well be portrayed by a separate beast, even although it is included, strictly speaking, in the figure of the leopard. And it may well be intended by the feet, partly of iron and partly of clay, in the second chapter. The Seleucid monarchs were great fighters, but their hold on the Oriental part of their enormous dominions was always weak, and the native element, here as in Egypt, gained on the Hellenistic. The relations of the Oriental to the Hellenistic element are admirably portrayed in that of the clay to the iron, but are not to be recognized so easily in the case of Rome. The bronze belly and thighs represent the united kingdom under Alexander.

It may perhaps be of interest to note that the traditional note on Dn 7^8 in our English Catholic Bibles runs as follows: 'This is commonly understood of Antichrist. It may also be applied to that great persecutor Antiochus Epiphanes, as a figure of Antichrist.' And St. Thomas Aquinas in the Prœmium to his commentary on the Psalms says: 'In Daniel many things are said of Antiochus as a type of Christ; wherefore some things are there read which were not fulfilled in him, but they will be fulfilled in Antichrist.'

But the discussion whether the fourth beast in Dn 7 represents Rome or the Seleucids should not in any case be allowed to cast in doubt the exegesis of the first three beasts. Nor should the Medes be separated from the Persians; 'Darius the Mede,' in Dn 5^{31} presents a formidable difficulty, which there is no need to discuss here, but he is represented as subject to the law of the Medes and Persians as to one single law.

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Entre Nous.

On the 24th of December there appeared in *The Times* an article of nearly two columns in length, being a review of the second volume of the *Dictionary of the Apostolic Church* (T. & T. Clark; 25s. net). As the Dictionary is not reviewed in The Expository Times, that review may be recommended for reading.

One of the literary surprises of the War has been the demand for the *Encyclopædia of Religion and Ethics*. How is it to be accounted for? The evidence, so far as it is available, points to a wider knowledge of its contents. A Roman Catholic priest, just returned from Rome, informs us through a friend that *no book of any kind is now so frequently consulted in the Vatican*. The tenth volume has been published; the last two are well on the way. The whole will be comfortably contained in twelve volumes.

SOME TOPICS.

With Anger.

Dr. Westcott's lectures are another very vivid memory. I was not reading theology, and therefore had to take them as a luxury, to be indulged in when my own Tripos lectures allowed. The courses I attended were thronged by men who received certificates of attendance, in view of bishops' requirements at ordination. At the back of the big room could generally be seen a few embryo priests of a style which is not unfamiliar at the seminaries of sound learning and religious education. These worthies, being absolutely incapable of following the lecture, would play cards or read novels, and secure some more intelligent friend's notes afterwards to copy. Once Westcott stopped abruptly in his lecture and fixed the back bench with wrath in his eye. Gathering up his gown, he strode down to the door, and presently we saw a big undergraduate towering above the little Professor and looking about as thoroughly withered as a man could do. In a minute or two the door opened, the hopes of a certificate vanished sullenly down the stairs, the Professor came back to his desk, and we resumed our note-taking. The incident will serve as a companion to the solitary instance of Westcott's powers of wrath narrated in the *Life*, which made his son ever after believe in the story that Edward I. once killed a man by looking at him.[1]

Your Favourite Passage.

A man is known by the company he keeps in his reading, by the authors he loves, by his preferences and his aversions. A well-loved writer cites this from Thoreau as 'the noblest and most useful passage I remember to have read in any modern author': 'It takes two to speak truth—one to speak and another to hear.' The same writer tells us that to his thinking 'the noblest passage in one of the noblest books of this century is where the old pope glories in the trial, nay, in the partial fall and but imperfect triumph of the younger hero.'[2]

Of Pure Love for his Country.

Let me tell you—or remind you—of this, for a true history and a parable. In the year 1870, in the little village of Arbois in France and in a cottage close by the bridge that crosses the Cuisance river, there abode a small half-paralysed man, working at his books to a word which he constantly repeated—*Laboremus*. For his school in Paris was closed and he had been sent out of the city as an 'idle mouth' and indeed he was clearly unfit to carry arms. 'But sometimes,' says his biographer, 'when he was sitting quietly with his wife and daughter, the town-crier's trumpet would sound: and forgetting all else, he must run out of doors, mix with the groups standing on the bridge, listen to the latest news of disaster, and creep like a dumb hurt animal back to his room,' where the portrait of his father, an ex-sergeant of Napoleon's 3rd Regiment of the Line,—'the brave amongst the brave,'—hung to reproach him. 'Shall we not cry, "Happy are the dead?"' wrote this paralytic man to one friend; and to another, 'How fortunate you are to be young and strong! Why cannot I begin a new life of study and work! Unhappy France, dear country, if I could only assist in raising thee from thy disasters!'

Now that man swore—in the depth of national defeat, in the anguish of a brain active while the

[1] J. H. Moulton, *The Christian Religion in the Study and the Street*, 99.

[2] Sir Edward Cook, *Literary Recreations*, 180.

body was laid impotent—to raise France again to her rank among the nations and by work of pure beneficence. He would never forgive Germany: but he—a man warned of his end—would live to build this monument, for the glory of France, to shame by its nobility that vulgar excrescence raised by Germany over the Rhine. You may read it all in his *Life*; how the vow was taken, how pursued, how achieved. I, who quote this vow and its accomplishment, saw the wreaths piled five-and-twenty years later by all Europe—prouder trophies for a cathedral than stands of captured colours—on the grave of Pasteur.

'But that which put glory of grace into all that he did,' says Bunyan of Greatheart, 'was that he did it of pure love for his Country.'[1]

Angels.

Mr. Charles A. Hall, who writes confidently about the life to come,—his book is *They do not Die*,—writes as confidently about angels. 'It has been customary to imagine that there is, in the spiritual world, a superior race of beings who know nothing of the grossness of earth, and who constitute a heavenly hierarchy, or a coterie of super-beings quite distinct from ordinary humanity. The belief has been fostered by poets and wrongful interpretation of Holy Writ. As a matter of fact, angels, in our Scriptures, are sometimes referred to as men, and all the parts and virtues therein attributed to them are distinctly human. The seer of Patmos, who was disposed to worship the angel who showed him so many wonders, was restrained from such action: the enlightened one saying to him, "See thou do it not; for I am thy fellow-servant, *and of thy brethren the prophets*, and of them which keep the sayings of this book: worship God." How an angel who had not known earth, and the temptations and trials of humanity, could minister sympathetically to man, passes comprehension. "Angel" literally means a messenger, and the term is really applied to "just men made perfect," spirits who once dwelt upon earth in a material body, but have since passed through death and the purifying fires of life. They have reached a degree of spiritual manhood which peculiarly qualifies them for employment as "ministering spirits." We can conceive of no occupants of the spiritual world who are not human, and who have not once been men on earth. And, necessarily, a personal Devil, who, according to a Miltonic conceit, is a fallen angel become the sworn enemy of God and man, is a mere fiction. The Lucifer of Holy Writ (Isaiah 14) was a figurative term applied to a king of Babylon. The writer of the noble hymn, "Lead, Kindly Light," gave us a truer and a nobler conception of the angels:

And with the morn those angel faces smile
Which I have loved long since, and lost awhile.[2]

Could we see the other side of death, we should behold a fair vision of such angels, fine-souled, large-hearted, and tenderly-affected human beings treating the new arrival with the most sympathetic concern:

Angels to beckon me
Nearer, my God, to Thee,

is no sickly sentiment, but fact of the most practical kind. The heaven that "lies about us in our infancy" also encircles us on our arrival into the spirit realms, and, doubtless, the patriotic lads who have been given such quick shrift on the field of battle have seen the beckoning fingers and experienced the heavenward enticement.'

NOTES ON TEXTS.

ROMANS 8[38].—Does Christianity speak the truth? No one can say who has not tested it in action; and those who have tested it cannot prove it to those who have not. They can only affirm their utter certainty, as St. Paul does when he says—I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Only through the music of those words can we understand their meaning, for that alone tells us what they meant to the speaker. He speaks of his utter certainty like a poet who, with his music, convinces us that he tells the truth about himself. He speaks like a poet in love; and we know something more from the words of the poet than that he is in love. He makes us share the passionate certainty of his love.[3]

[1] Quiller Couch, *Studies in Literature*, 320.

[2] But that was not Newman's idea.—Ed.

[3] A. Clutton-Brock, *Studies in Christianity*, 64.

MATTHEW 18[3].—To enter any kingdom worth entering, and above all whatever we call a Kingdom of Heaven, it is necessary for us not to be, but to become, little children, not merely to recover child-like graces, which may be but a pretty veil drawn over imbecility, but to temper the vivid and varied colours, the hot and violent passions, the strident notes of mature experience, all to harmony, to a simplicity which holds in firm government a host of tendencies, impulses, and powers, ready without that government to break into discord. This is not the simplicity of childhood, but of seasoned age. Simple children treat the humble and the august with the same sweetness or the same pretty and pardonable impertinence, and make upon both the same demands, while they do not see the difference; but when they come to learn a little of the significance of dignity, whether of office, or of station, or of age, they are often at a loss how to behave. The same behaviour is not appropriate in all circumstances and in all places and towards all persons, when once we have learnt the real distinctions which exist in circumstances, places, and persons. An infant, carried to his christening, may, without reproach to himself, though not without extreme discomfort for his kindred and his sponsors, behave as he would in his nursery; but a man who should comport himself in a cathedral as he would in his club would deserve and receive our censure. He should be natural in both, and to be natural he must neither cause, nor allow, a divorce between one part of himself and another: to be natural he must be his whole self. Our difficulty is not that we have two or more worlds, but that we have two or more selves; if this marks an advance (as in a sense it may) upon the simplicity, the unity of childhood, it indicates also the need for a further advance to a new simplicity, a higher unity. There is no dissonance in unison, for none is possible; harmony is the reconciliation of divers tones. But harmony attempted and not achieved is discord, and hurt by that we resort to a single note, which lacks the clearness, if it is without the shrillness, of childish music.[1]

1 PETER 1[4].—Mr. J. P. Struthers of *The Morning Watch* attended Professor Aitken's lectures at the Hall of the United Original Secession Church. One day a student had read in 1 P 1[4] a description of the heavenly inheritance. The Professor paused, repeated slowly the Greek words which had been read—*εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον*—and then, as if emerging from a fit of wonder, said, 'as if the thought was music to the apostle's soul.'[2]

PSALM 95[4].—Mr. Struthers travelled round the world. In India he was much moved by the grandeur of the Himalayas. One of the heights is Kinchinjinga (or Kinchinjunga, as he spells it), between Sikkim and Nepal, over 28,000 feet. 'At length,' he says, 'the mist cleared away, and there stood before us, white with everlasting snow, the top of Kinchinjunga. I need scarcely tell you that to look at it over the ten ranges of intervening mountains, that ever rose higher and higher the nearer they came to Kinchinjunga, was our chief occupation for three days. When we went to church on Sabbath and heard in the morning service that "the strength of hills is His also," we got a new idea of the words. They were away up in the clouds, those hills, with an awful barrier look about them, and yet they rose so gradually you felt God could have made mountains twice as high. There was no feeling of effort about them at all.'[3]

PSALM 116[11].—And this leads me to remark that all men are liars here—the English, *i.e.* some of them, as at home, if it is to their advantage; the natives, whether or no.[4]

MATTHEW 27[45].—I believe Miss Cobbe is right—in every Calvary there must be 'darkness over the face of all the land' for awhile.

Well, indeed, if we can always keep a firm grip of:

Only this, that He knoweth the way that I tread,
And His banner of crimson is over my head.

And again:

This only for solace,—God knoweth indeed
Where the poverty galls,—of what things we have need.[5]

MATTHEW 4[6].—'I took Colani from the shelf,' she says on one occasion, 'and read, "Cast *thyself*

[1] E. T. Campagnac, *Religion and Religious Teaching*, 25.
[2] *Life and Letters of John Paterson Struthers, M.A.*, 21.
[3] *Ibid.*, 63.
[4] *Ibid.*, 67.
[5] *The Life of Sophia Jex-Blake*, 243.

down,—for the devil can suggest; compel can he never."'[1]

About 1 Timothy 5^{23}, with its suggestion that he should 'no longer be a water-drinker, but take a little wine for his stomach's sake and his frequent infirmities.' It is strange that a verse which palpably gives scriptural authority for total abstinence, except for medical purposes, should be so perversely misquoted to encourage 'moderate drinking'![2]

SOME RECENT POETRY.

Ernest Rhys.

The new volume which Mr. Rhys has issued and to which he has given the title of *The Leaf Burners* (Dent; 4s. 6d. net) will certainly widen the circle of his readers. For it has poems that are simple and true and touching. Read this on

The Home-Returned Soldier.

I saw a young soldier sitting alone,
Home from the wars; wounded, unhappy,
His face pale as paper above his red necktie,
Khaki coat, and blue breeches;—
Yawning and stretching at the gate of the gardens.

Should I halt at his seat, and ask him his news?
Should I sit down beside him upon the wet bench?
The mud made me doubt, and the edge of the wind;
And I nodded my head, with a nod non-committal,
Quickened my paces and hurried away.

Behind me, some footsteps and wheels told of nursemaids—
Three of them, wheeling so primly their nurslings,
Talking so mim, as one might to a mistress;
Maids automatic, each one an appendage
Of her square p'rambulator;
Stiff as pins, you might think—till they saw the young soldier.

Oh Ares! Great Scott! and Pythian Apollo
What a change there was then in the scene, and the soldier!
For the handmaids, all three, had halted their chariots;
And one laughed such a laugh, so joyous and noisy,
So jolly and rowdy and mistress-defying,
So rude and rebellious and baby-alarming,
That the cold dripping laurels thought it must be the herons
Were shrilling and clapping their wings by the pond.

Once again I looked back, at the shout of that laughter—
So unfitting the scene, the dark and sad landscape,
Chill trees and wet wind—and what did I see?
Two nursemaids were sitting, one each side the soldier,
And one stood before him, his cap on her head,
And his face had grown red, and his khaki was shaking
With amorous mirth as he rallied the nursemaids.

I wished, as I went, that their music was sweeter;
But Apollo on high forthright from the cloud
Shot shafts of delight, and shone, and reproach'd me,
'You did nothing for him, your home-returned soldier;
But went slinking off. They have warmed him with laughter,
They like his rum face, red tie and blue breeches,

And out of their heart's love have taken the strings,
And hung it about him—the joyousest garland
Ever made for a man in his sulking and moping;
And the heavens are pleased, for the gift that goes hot
And hot from the heart is good for a soldier;
And when you have had months of Krupp in the trenches,
You do not ask lutes in the hands of the Graces.'

[1] *The Life of Sophia Jex-Blake*, 483.
[2] E. A. Burroughs, *The Faith of Friends*, 63.

Many of the poems are engendered by the War, and enable us to see it in some of its less familiar phases.

Helen Cash.

The author of *The Dreamer and other Poems* (Palmer & Hayward; 3s. 6d. net) is in earnest and has ability enough to carry her earnestness into poetry. She is in earnest to make life better for others, not to find it easier for herself. She grudges the young and strong who have fallen because they might with youth and strength have done so much to make better this sorry scheme of things. She makes no terms with a man or a people that is not striving to make good. Listen to this patriotic outburst:

While there are weary feet and toilworn hands,
And lips too tired for laughter, eyes too sad
For tears, and hearts made wolfish by despair,
And misery that drives men almost mad:

While there are feet that creep before the dawn,
With brains enfeebled, bodies weak and starved,
And souls depraved by vile incestuous loves,
Young faces marred by lines that crime has carved:

While there is bestial bargaining for love,
And loathsome gutters where wan children play,
And rooms in which men breed like human lice,
And men who say the world was made that way—

While there are sunshine, woods, and flowering fields,
Sea shore, and brown wet rocks, and golden sand—
While there is one wan child face lacking these—
England, I scorn Thee, Thee my native land.

E. J. Thompson.

Mesopotamian Verses, by E. J. Thompson, M.C., C.F. (Kelly; 2s.), are hard to read. For every poem is an act of heroism, and the restraint of the poetry, the very fineness of it, makes the act the more heroic. The places that have become familiar to us along the Tigris are sepulchres of our own heroic dead. And nearly every poem is the memory of such a place. Yet there is now and then a sweet picture:

THE OLD EMBRASURE.

Where wind-waves had drifted
The waves of dust,
I found a thorn that lifted
Strong arms of trust
Against a gun-embrasure;
Green of leaf and bud,
With stars of azure
And berries of blood.

But the memory of the fallen is never far away, as in

THE WADI.

Wind that in the Wadi
Sett'st the scrub asighing,
In the Wadi, where the grouse are crying!
Like the souls of men
Homeward fleeting,
Through the wintry heavens the fowl their way are beating.

Stream that in the Wadi
Sett'st the grasses swaying,
In the Wadi, where the waves are playing!
Like the souls of men
Homeward going,
Down the racing stream the silvered waves are flowing.

You that saw men die,
Wind and Stream! Reply!
After all our pain
Does no trace remain,
But flying
Wings, and crying
Fowl, and weeds and water sighing?

Edward Thomas.

The *Last Poems* of Mr. Edward Thomas (Selwyn & Blount; 4s. 6d. net) are almost all poems of nature. Trees, winds, birds—especially birds, are ever returning. And the tone is pessimistic in spite of this intimacy. For the birds and the bushes suggest missed opportunities, lost ideals, unhopeful outlooks, and even a doubtful Providence. Yet it is all deeply interesting, sometimes absorbingly so, and very poetical. This is one of the darkest:

FEBRUARY AFTERNOON.

Men heard this roar of parleying starlings, saw,
A thousand years ago even as now,
Black rooks with white gulls following the plough
So that the first are last until a caw
Commands that last are first again,—a law
Which was of old when one, like me, dreamed how
A thousand years might dust lie on his brow
Yet thus would birds do between hedge and shaw.

Time swims before me, making as a day
A thousand years, while the broad ploughland oak
Roars mill-like and men strike and bear the stroke
Of war as ever, audacious or resigned,
And God still sits aloft in the array
That we have wrought him, stone-deaf and stone-blind.

Twelve Poets.

Messrs. Selwyn & Blount have issued a volume of selections from the most recent poetry of *Twelve Poets* of our day (5s. net). They are poets indeed, now recognized as poets even by the editors of up-to-date periodicals. They are Edward Thomas, W. H. Davies, Walter de la Mare, Vivian Locke Ellis, A. Hugh Fisher, Robin Flower, John Freeman, James Guthrie, Ruth Manning Sanders, J. C. Squire, Rowland Thirlmere, W. J. Turner. Quotation is needless. This by Mr. Robin Flower will serve to show how determined our poets are to 'find a gesture of their own':

THE DEAD.

They had forgotten that for which they died,
Ardours and angers, valiancy and pride,
The blows given for blows, the blood, the stench,
The grenade scattering death in the dripping trench,
The humming death and the droning death in the air
And the sad earth pitted and riven everywhere—
They had forgotten all; and now gathered together
Like flocks of birds fluttering in the serene weather
When the exhausted summer day draws to an end,
Enemy by enemy going as friend by friend,
Rejoicing and rioting there, truants from life,
Forgetting mistress and friend, children and wife,
Released from hate and love, mated or unmated,
Wondering at how they had loved, how they had hated,
Spirits alight and alert, circling and flying
Over death and life, being done with living and dying,
Being free of the flesh, glad runaways from that prison,
Eager for joy, avid of light, from slumber arisen;
So enemy going by enemy as friend by friend
In the level light of the quiet evening end
They flew and mounted and dwindled and so were gone,
And the night drew down and stars came one by one,
A wandering wind began to mutter and sigh,
And the earth lay lonely under a livid sky.

'D.'

All is well with 'D,' who sends out the small book of poetry called *The Celtic Tinker* (Heffer; 1s. 6d. net)—all is well, except the technical skill. And that is probably but a matter of revision. There are lines that could easily be made more poetical and phrases also. This sonnet shows what 'D' can do with care:

O hast thou known it? Known the restless, trite
And aching weariness of life subside
At last, and backward slowly, slowly slide,
Till peace enfold thee as a globe of light?
And now there breaks upon thy weary sight
A long line of white sands, where wavelets glide,
And silver silence in the air doth hide,
And brittle grasses, green as malachite
Without, and satin-ribbed with snow within,
Stand waist-deep in the sand, and little thin
Pink shells are lost in the still, shimmering white
Of earth and sea, all lapped in that pale light?
This is the borderland 'twixt God and thee,
The curving argent of eternity.

J. M. Courtney.

Captain Courtney has considerable skill in rhyme, but sometimes he attempts more than he can carry through. Once he attempts to write a sonnet of which every line shall end with one rhyme. The

rhyme is 'tears,' 'nears,' 'years,' etc., but before the fourteen lines are finished he has to use 'bears,' and prayers.' Nor is the poem on the Symbol of the Wooden Cross quite successful. This is the first stanza:

> There grew a Tree in leafy pride
> Whereon there hung One, crucified,
> There hung an One, Who dying cried
> A meed of Hope to the whole wide
> Of the world—Who crying died.

The best of his poetry is, after all, and with all his skill, in blank verse. Take this:

THE BEAUTY OF THE WORLD.

Humbly I stand before the Beauty of the World,
Bending my trancèd soul in wonder mute,
What time my aching tongue must cease
For very inability to speak
The passion-thoughts that throb and throb,
Making such burning pain in me,
To cry to all the peoples of the winds:
'Behold! The Presence of your God!
Unloose the sandals on your feet;
Fling wide your arms and cry out—"Hail!"'
So would I speak if I had words,
When humbly I stand before the Beauty of the World.
There is more Godhead and more holy Prayer
In the frail crimson of the sunset's veil
Or in the narrow grass-blades green
Than in St. Peter's mighty dome itself.
Wherefore I say—
'If you would see the Image of your God,
Humbly then stand before the Beauty of the World,
Bending your trancèd souls in wonder mute.
Pray that His Love may reach
Into your hearts through this mysterious way.
The Beauty of the World is God!'

The title of the volume is *As the Leaves Fall* (Macdonald; 3s. 6d. net).

Willoughby Weaving.

The poem quoted in the Notes of Recent Exposition, beginning

> I searched awhile the earth and skies,

is taken from Mr. Weaving's new volume entitled *Heard Melodies* (Blackwell; 6s. net). It might very well stand as an example of his poetry. For it has something of most of the merits of this true, graceful, sternly religious poet's work. But we shall quote another, saying as we do that this volume makes sure its author's place among the great poets of our time:

BEYOND RECALL.

One who had walked awhile with Death,
And knew what he accomplisheth,
Having, amid the stress and strife,
Found death as common as the day
And, close as night, had put away
The fallacy of life.

Where men fell thick, like sheaves beside
The shrewd machine that reaped and tied,
And life was left like stubble bare,
He could but see with inner sight
That life was but a thing how slight,
And death a thing how fair.

How empty seemed those husks of men
That ne'er would lift their hands again
Nor fill with thought those faces grim;
But Death was present with them, more
Than life had been, and closer bore
Them now in love to him.

He did not wish that they would rise
And move their silly hands and eyes:
He almost feared their bodies yet,
Lest they should claim their inmates fair,
And draw them struggling from the air,
And force them to forget.

The beauty of their bodies now,
That once he loved, he knew not how
Till Death had left it overthrown;
He envied lest it might entice
Their souls again from Paradise,
And snatch them from his own.

He watched while men with tender skill
Sought signs of life within them still,
Despairing at their hope; and when
They ceased and bound the hands and feet,
A joy and great compassion sweet
Filled up his soul again.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE BISHOP OF DURHAM believes that the Second Coming of our Lord will take place in 1920.

And no man is likely to know better. For Dr. MOULE is a good scholar and a good man. Now God does not reveal His purposes to the good man, for He expects us to use all the faculties we have in the discovery of truth. And He does not reveal His purposes to the good scholar, for He requires the surrender of every faculty to His will. He makes known His secrets to the good man who is a good scholar, to the good scholar who is a good man.

The BISHOP OF DURHAM delivered an address on the Second Coming at a meeting of Clergy and Ministers held at the Cannon Street Hotel on Wednesday morning, January 28. It is published in *The Life of Faith* for February 5. No one can read the address without perceiving that it is the address of a good man. The language throbs with devotion to the Redeemer, it meets the demands of a disciplined conscience for the closest possible approximation to truth. And the scholarship is just as apparent. It is under the heaviest sense of responsibility that Dr. MOULE has come to his conclusion.

He has come to it by the way of the Apocalypse. In the Apocalypse the length of the present æon or 'age' is specified, now as 1260 days, now as 42 months (the same duration), now as a time, times and a-half, that is, three times and a-half, each time so measured filling 360 days. That last numeration suggests the number seven. Thus the whole length of the present 'age' is twice 1260 'days,' or 2520 years. And to know when it will end we have simply to know when it began.

Now this present 'age' is described by our Lord Himself as 'the times of the Gentiles.' In the course of what Dr. MOULE calls 'His predictive utterances in Passion Week,' Christ said, 'Jerusalem shall be trodden down of the Gentiles *till the times of the Gentiles be fulfilled*.' We have therefore to consider when the times of the Gentiles began. And Dr. MOULE has no hesitation in saying that the times of the Gentiles, or Gentile 'Age,' began when Jerusalem fell into the hands of the Babylonians, 600 years B.C.

Take 600 from 2520 and we have 1920.

Why does the author of the Apocalypse divide the period into two? He does not speak of 2520 'days,' but of 1260. Dr. MOULE believes that he is interested not only in the end of the period when Christ shall come again, but also and more immediately in the middle of it when two great events were to take place. One of these events was the

rise of Islam, a wholly new apparition, a novel faith, 'conscious of both Moses and Jesus; consciously in its development the fierce foe of both Jew and Christian; ere long the alien mistress of Jerusalem.' The other was the emergence into new 'bulk and force of the Papal monarchy, with its portentous claims, so remote from apostolic ideals. I take it as at least gravely probable that the Apocalypse foreshadowed that great and pregnant epoch, and made it the note of the opening of the second half of the "times of the Gentiles" the times, time and a-half, to run out before the consummation should be at hand.'

Now it must not be supposed that the BISHOP OF DURHAM believes that the year 1920 will see the end of the world. He is too good a scholar to make that mistake. His phrase is 'the end of the age.' It is true that our English versions, all but the Rhemish or Roman Catholic version, translate St. Matthew's phrase (28[20]) 'the end of the world.' But the correct translation is given in the margin of the Revised Version, 'the consummation of the age.' 'As a result of the common rendering, it has been widely thought for generations that the Lord's return will bring with it a collapse of the universe. The words of His great promise do not say so. True, the material world, the glorious robe of its Creator, will one day be so touched by His will, on which its being momently rests, that "as a vesture it will be changed," not into nothing, but into a yet worthier glory. But the consummation of the age is another matter.'

But, although the year 1920 will not see the end of the world, the BISHOP OF DURHAM believes that it will see the Second Coming of Christ. 'And physical and spiritual events of exceeding awe and holy glory will attend it.' Among them will be the resurrection of the dead, and the rapture of the living. 'We will expect,' says Dr. MOULE, 'with a hope humble but deep-founded, to see soon the hour when death shall die and the grave be buried; for "they that sleep in Jesus will God bring with Jesus" when He comes again, and we are looking for His coming soon. Then shall we "together with them" "be for ever with the Lord."'

We have given but the bare, bald figures. The article itself is full of interest, psychological and exegetical. If the BISHOP OF DURHAM enters upon the prophetic office he does so with as real a reluctance and as irresistible a sense of the divine call as any prophet of ancient Israel. And before the conclusion is reached every step of the argument is tested, the Bishop's well-tried exegetical ability working hand in hand with his reverence for the very letter of Scripture.

An important and even momentous book has been published by Messrs. Hodder & Stoughton under the title of *The Reasonableness of the Christian Faith* (3s. net). The author is the Rev. David S. CAIRNS, D.D., Professor of Dogmatics and Apologetics in the United Free Church College, Aberdeen.

The book contains four lectures which were delivered in Cambridge. Each of the lectures must have occupied an hour in delivery. Once more we are reminded that brevity is not one of the essential things in a lecture or sermon that will be listened to. What are the essential things?

The first and most essential of all is to be in touch with the audience. Most preachers ought to begin there at once, without throwing away a single sentence, for the audience is well known to them. The stranger has to feel his way for a little, but if he is a lecturer or a preacher of discernment he knows that his words are mere sound signifying nothing until he and his audience come together.

Another essential thing is matter—plenty to say, with frequently occurring illustration and occasional anecdote. A third is clearness of arrangement, much care being taken to see that the conjunctions introducing a new paragraph are the right conjunctions. 'And' can never be used for 'but,' or

'but' for 'and.' The last essential to a really telling sermon or lecture is the possession of such a singular felicity of style as Professor CAIRNS commands.

The subject of these lectures is—what shall we call it? Speaking to Cambridge undergraduates, Professor CAIRNS calls it 'The Christian Interpretation of the Riddle of the World.' And he is wise to let his audience see at once the line of thought it is his purpose to pursue. The Riddle of the World is there. If you are for a moment out of touch with him because the phrase is not familiar to you as an expression of the presence of evil in the world, he explains his meaning without delay, and uses other expressions, one or other of which is sure to come straight home to your mind or your experience.

The Riddle of the World is there. And you cannot get rid of it by rejecting the Christian interpretation of it. There are, however, other interpretations besides the Christian. Accordingly, the first point to make is that no other interpretation of the Riddle of the World is more satisfactory than the Christian interpretation. With great fairness, but also with great firmness, Professor CAIRNS shows that no interpretation has ever been offered that can compete with the Christian interpretation.

What is the Christian interpretation of the presence of evil in the world and all our woe? It is Christ. Without a moment's unnecessary delay Dr. CAIRNS comes to Christ. Faith in God may hold you loyal, but faith in Christ makes you victorious. Professor CAIRNS is most careful to show that we must come to God at last. But he is thoroughly assured that we can come only through Christ.

And he means the human Christ. An earnest and forceful declaration of his own belief in the Godhead of Christ is made when the time comes. But it does not come till the very end of the book. We must get to God, and the way to get to God, Professor CAIRNS tells us, is to study the life of the historical Jesus as we have it in the Gospels.

We have said that Professor CAIRNS uses illustrations, and does not despise anecdotes. Sometimes his anecdotes have a personal reference. And then they are so inoffensive and so effective that we are encouraged to follow his example. It was our fortune once to read Row's *Jesus of the Evangelists*. We have not read it again, and cannot say now what is the intrinsic value of the book. But the reading of it then made an impression that is not yet obliterated from our mind. Nay, it is as strong to-day as it was at the beginning. What was the impression? It was that the Jesus whom we find in the Gospels, whom any one may find by simply reading them, brings us to God. Not as a teacher might bring a pupil to an understanding of God. Not even as the law was our schoolmaster to lead us to Christ. It was that Jesus Himself stood for God, that you could not come to Him, pass by Him, and then come to God, but that you really and truly found God when you gave yourself in faith and love to the Jesus of the Evangelists.

What then? Then the Christian interpretation of the Riddle of the World becomes the interpretation which Christ makes of it. For as soon as we clearly see and firmly believe that Christ stands for God, we turn to Christ and put our question to Him. We say to Him, What is the meaning of so much pain and suffering, of so much mischief of every kind in a world of God's making? We put it again in this way. We say, Had not you yourself as the Son of God something to do with the making of the world? You made it very good. But you made it leaving an opening for the entrance of sin. And after sin came sorrow and death, so that now the very meaning of such a world is a puzzle to us, we cannot comprehend it.

Can we really go to the Gospels with such a question and receive an answer? The answer is

the Christ of the Gospels Himself. He does not need to open His mouth to answer our question. He has only to live and die and rise again. Because that is all done for our sake, for the sake of each single individual of us. It is all done for our sake by God. So great an interest in every single individual of the human race does God take that He spares not His own Son but delivers Him up to the death. Does He do that for things? Does He do that for animals, for birds? Does He send the Son of His love to die for sparrows? He has a great regard for sparrows, not one of them falls to the ground without Him. But we are of more value to Him than many sparrows. For we have the freedom of the will, we have the choice of right and wrong. Us He made, not for mechanical obedience but for the immensely, immeasurably greater thing called love. That is the Christian interpretation of the Riddle of the World.

But when we have solved the Riddle of the World, satisfied with the Christian interpretation of it, we have entered upon a journey, the end of which is far hence and very glorious. We have found Christ, we have found God, we have found a Father who loves us and lives for us. We have found a God who in Christ died for us. And dying with Him we have entered into the enjoyment of sonship. We are heirs of God, joint-heirs with Christ Himself.

We have not followed Professor CAIRNS very closely, but we have indicated his line of reasoning. We do not think that any one will read his book without concluding that it is the most persuasive argument for the truth and finality of Christianity that has appeared in our day.

Is it possible to say that Christ was sinless although He inherited original sin? The Rev. Stewart A. McDOWALL, B.D., Chaplain and Assistant Master at Winchester College, believes that it is possible.

Mr. McDOWALL has been giving himself for some years to the great purpose of reconciling evolution with orthodox theology. He has already written a volume on *Evolution and the Need of Atonement*, another on *Evolution and Spiritual Life*, and he has recently published a third volume on *Evolution and the Doctrine of the Trinity* (Cambridge: at the University Press). It is in the last volume that Mr. McDOWALL discusses the possibility of our Lord being born in original sin like the rest of us and yet being sinless.

His solution is really a very simple one. Original sin is not sin. Whatever we inherit from our ancestors we do not, says Mr. McDOWALL, and cannot, inherit sin. We may inherit weakness of will, we may inherit a propensity towards sensuality, pride, sloth, and any or all of the other things that flesh is heir to; but we cannot inherit sin, for sin is the conscious misdirection of the will, the free choice of evil, where the choice of good was in our power.

But what is the advantage of saying that Christ inherited original sin—that is to say, a propensity towards sin? The advantage to Mr. McDOWALL'S mind is very great. It makes Christ human. It makes Him a real man. It gives reality to His temptations. Most and greatest of all, it makes it possible for Him to become really and truly an atonement for our sin.

For in the first place it made Him one with us. That seems to Mr. McDOWALL to be essential to His atonement. And in the second place it made Him experience the great mystery which we call dereliction, that shutting out from God, or from the enjoyment of God's favour, which drew from Him the most awful cry that has ever been uttered on earth. 'My God, my God, why hast thou forsaken me?'

It is time to recognize the presence in our midst of a new religious movement. It has not yet attained to the name of Church. Its title

for the present is the Society of Free Catholics. But it has a considerable membership, and still more considerable sympathy. And it possesses an official organ, *The Free Catholic*.

It has scarcely been possible until now to give an account of the movement. There has been no adequate or authoritative exposition of it. Now, however, a volume has been published by Messrs. Allen & Unwin of which the title is *The Coming Free Catholicism* (5s. net). The author of the book, the Rev. W. G. PECK, is, we take it, a United Methodist, and in that fact lies the significance of the book and the movement.

Why is it necessary to start a new religious movement? Mr. PECK'S answer is, the breakdown of organized Christianity. The churches have failed. They have all failed together. Mr. PECK believes that he knows why they have failed, and that Free Catholicism, understood and acted upon, is able to restore the Church of Christ in this land to its original glory and destined power.

All the Churches have failed. 'In England,' he says, 'the claim of the national Church to represent the nation had long been precarious, for the Free Churches, in their days of power, had claimed a large share of the English people's allegiance. But the Free Churches had been falling of late years into a condition not unlike decay. At the time of the war's outbreak they were without adequate leadership, without any clear consciousness of their own meaning; and they had long since ceased to exercise any real power in the national councils. Individual Free Churchmen rose to high office in the State, but the Free Churches grew gradually weaker.'

'A few years ago there was a widespread belief that the ideal of social service could replace the abandoned religious faith as a positive and constructive basis of human loyalty. The belief is already stale and old-fashioned. Social reform as a religion is not a success. As an enterprise of Christian men it may have a great future, but as a substitute for Catholic Christianity it is a ludicrous failure.'

The result is that 'whereas the grandfathers worshipped Jesus Christ as the Incarnate Word, the grandsons imagine they are paying Him a compliment by reckoning Him with Proudhon and St.-Simon as one of the early Socialists. Yet doubtless it is a healthier thing to listen to Mr. Philip Snowden or Mr. Ben Tillett than to sit at home listening to a music-hall dirge from a cheap gramophone, or reading reports of Divorce Court proceedings from an evil Sunday newspaper. These are the chief alternative occupations of the poor on the Lord's day.'

But Mr. PECK does not believe that that is the end. There is no visible return yet of the multitudes to the Church. He thinks it probable that many things must happen before this takes place. 'Beneath the surface, however, there certainly is an awakening sense of spiritual need, and this can be judged by the growth of superstitions and the importation of foreign cults which we have witnessed of late. Indeed, most articles of the Catholic Faith find acceptance in one quarter or another, provided only that they are disguised under a new label. The resurrection of the body and the life everlasting and the communion of saints return as spiritualism. The miracles of healing and all the traditions of the holy wells come back with the Christian Scientists. God the Father is received as the latest discovery of Oriental poets. Mr. H. G. WELLS has announced a new religion with God the Son as the sole object of faith. And God the Holy Ghost is now the Life Force. It would be easy to mock at these fugitive and confused shadows of the Faith; but in spite of much intellectual pride and sheer wrong-headedness accompanying their profession they do bear witness to the yearning of men, and taken together they cry aloud that the full Gospel of the Church is the one satisfaction craved by the human mind and heart.'

The full Gospel of the Church—that is what the Society of Free Catholics claims to supply. Let us see how the claim is made good.

We see at once that in the title Free Catholicism both words are given their full significance. The value of the word 'Free' comes from the history of Protestantism, the value of the word 'Catholic' is attached to the Church of Rome. Free Catholicism, then, is the recovery of the Roman Church, but stripped of the evil that is in it—stripped especially of its spiritual tyranny, the one real gain of the Reformation.

For Mr. Peck does not think that the Reformation accomplished very much. 'The Protestant theory is that in the sixteenth century the Church was subjected to a severe but salutary surgical operation which cut away certain mortifying limbs whose decay threatened the life of the Body of Christ. But somehow the mortifying limbs lived on, and at the present day they seem to possess as much vitality as the rest of the Body.'

More than that they are the Body. 'For it was not the reformed Churches which preserved the sense of centrality and continuity. They have never lost a certain clumsy and uneasy air, probably due to their self-conscious provincialism and to their position as innovators. The Roman Church has marvellously retained its unity and has managed to keep alive in its members a tenacious faith in the Church. The Protestant sects became a ludicrous mob and the Protestant Faith fell into bewildering confusion.'

This is plain speaking for a United Methodist. But it may be worth our while to submit to it.

We do not require to follow Mr. Peck as he traces the history of religion in this land from the Reformation to the present day. It is a history of failure, he says, or at any rate it has ended in failure. And the most complete failure of all is the failure of what is known as 'Liberal Christianity.'

Fifty years ago great expectations were formed of this movement, which endeavoured to meet the demands of science and preserve the essentials of the Gospel. But the effort broke over the Person of Christ. Liberal Christianity stood face to face with an alternative. It must give up Christ as an enigma, a remote puzzle which the modern world cannot solve; or else it must accept Him as God. Liberal Christianity could not accept Him as God. And once again the hope of the world passed into the power of orthodox Christianity.

But what is orthodox Christianity? It is the Christianity that looks upon Jesus Christ as Lord, Saviour, God. It is the Christianity of St. Paul and St. Francis, of Bunyan and Wesley. That has broken upon our minds, says Mr. Peck, 'with all the force of a great surprise, the discovery that our modern search for truth has led us back to the Catholic Faith.'

And where is the Catholic Faith to be found to-day? In the Church of Rome? Yes, in the Church of Rome. 'Cradled and reared in Protestantism as we have been, we are, moreover, forced to admit that Rome, no matter what her faults and failings, has kept that Faith. She has kept the Faith which is the foundation of social hope, even when she has allied herself with the forces of reaction. She has refused to traffic with the spirit of the age. Like the Bourbons, she forgets nothing and she learns nothing; but we felt that what she had remembered was, at the moment and for us, much more valuable than what we had learned.'

In particular she had kept the idea of the Church. Mr. Peck is not sure that Rome is the goal of his own and his friends' desire, but he is sure that there is a craving in the younger generation of Protestants for the Church, One, Holy, and Catholic. No Protestant Church in existence can meet that craving. The alternative is either the Roman Church or else a new Church, more Catholic in conception than the Roman Church,

and more ready to meet the demands of each new age of Christian progress as they arise. In short, a Free Catholic Church.

But Mr. PECK writes for those to whom the title Catholic is foreign, and not merely foreign, but offensive. Why must he use that title? The evangelical tradition is not dead beyond hope of resuscitation. Why does he not go back to the Old Protestant evangelical position and find in it a sufficient mode for the presentation of the truth he has discovered? He says it is impossible, and he gives his reasons.

The first reason is, that no real spiritual revival ever does renew the precise forms and terms of earlier movements, because in doing so it would be out of touch with the characteristic requirements of its own age. 'Evangelical Protestantism did retain the Catholic Christology, which is indeed central and vital, but it forfeited many things without which religion can no longer exert its full power, and for lack of which Protestantism itself is dying. Bunyan and Wesley certainly had the heart of the Christian Faith, but Churches, like men, can die from causes other than heart disease. Protestantism generally failed to emphasize the organic fellowship of Christian men, and its apologists have often treated the Catholic doctrine of the Church as a corruption of pure, spiritual religion. Neither Luther, Cranmer, Calvin, nor Knox preserved the organic conception of salvation which is one of the most conspicuous marks of Catholicism; but Christianity will never again flourish unless the doctrine of the Church as the corporate fellowship, outside of which there is no full salvation, receives more effective statement than Protestants have given it.'

Then, again, to return to Protestant evangelicalism would be to perpetuate the divisions of the Church of Christ. At a time when nationalism is passing into internationalism, 'and when commerce, science, philosophy, and finance are cosmopolitan, there must be one Church, and one Church only, throughout the world. It may be a Church of rich variety, but its unity must be unassailable. The problems of our day are entirely beyond the competence of sects or denominations even to discuss. In fact, the insulation of Christian communities in denominations or in national Churches is a demonstrated absurdity which must be abolished as quickly as possible. If Christ is to have a distinctive witness amongst the affairs of men, the only possible organ is the Church—One, Holy, and Catholic.'

The third reason is that, while there are two spheres of life, a natural and a spiritual, Protestant evangelicalism has so concentrated upon the one sphere as to look upon the other as an outcast or even an enemy. 'Evangelical Protestantism would not admit that the "natural" elements have any rightful place in the Church. Its cry is "Jesus only." In other words, it emphasizes the one answer to the religious cravings of mankind which all Christians believe to be the sufficient answer; but in its practical institutions it gives no expression to the cravings themselves. They are human—and therefore sinful. Natural religion is tabooed; and the result is that religion has often an unnatural air in Protestant countries.' The true Catholic Church 'must recognize and sanctify all the basic and constructive factors of human life and must find due place for art, philosophy, music, and for the "natural" expression of the religious instinct.'

Our last question is, What are the elements which this Free Catholic Church intends to take over from the Roman Church? Mr. PECK gives prominence to three—priesthood, sacrifice, ritual.

'The lack of priestly consciousness,' he says, 'is one of the cardinal faults of Protestant life and worship. The majority of Protestants scowl at the very name of priest. Priesthood is regarded as a human intrusion into the divine plan of salvation, the buttress of all that is obscurantist and reactionary, a menace to liberty. And yet it is

safe to say that without it no Church could exist, and that even the Free Churches possess it. Priesthood is practically as old and as universal as the operation of the religious instinct. The gay iconoclasts who used to explain that religion was invented by priests, always found it tough work to explain how the priests invented priesthood. Mankind, with its shifting moods and its sporadic faith and recurrent disloyalty, craves objective representation, and Catholicism rightly interpreted Christianity as providing the full satisfaction for this craving. It exalts the Christian priesthood, which sanctions the priestly instinct of humanity. Christ is the High-Priest who determines the priestly nature of His Church and by whom every believer is given priestly consecration.'

But surely the Reformers accepted the doctrine of the priesthood of all believers. 'The Reformers,' says Mr. PECK, 'did indeed give allegiance to the doctrine of the priesthood of all believers, but they never built the principle into the life and worship of Protestantism, and thus neglected one great means of balancing the dispersive individualism which has been the bane of its existence ever since. For priesthood involves organic unity. If many men can be represented by one man, that man is the symbol of a bond between the many. If the Church is a priestly body, the conception involves faith in the organic unity of the race. In our worship we enter behind the veil for the sake of all the sinful and broken humanity which exists in the world; and believing in the organic unity of mankind, we must believe that the race can never become finally derelict so long as there is a priesthood presenting in itself the needs of man before the Throne of God. But the Church's ministry thus becomes a representative priesthood. Each minister is a priest in virtue of his representative function. And while we may readily admit that the Roman conception has done great mischief, we must not forget that Rome, at any rate, has kept the priestly office, showing here, as always, the fuller recognition of the natural operations of religious instinct.'

The next element is sacrifice. Not only has priesthood been practically ignored in Protestantism, but 'all symbolism of sacrifice has been deliberately abolished. It is held to be sufficient that Christ died once: but then, Christ's death has to be spiritually appropriated before it becomes morally effective, and why that spiritual appropriation should not be symbolically set forth it is difficult to see if we are agreed that symbolism is not essentially an evil thing.'

Mr. PECK has already said some strong things for a United Methodist. Here he says another. 'The case for the sacrifice of a Mass,' he says, 'is just as strong as the case for prayer. Christ died for us, but Christ also makes intercession for us. The sacrifice of the Mass relates directly to the sacrifice of Christ. Christian prayer acknowledges the intercession of Christ. Christ died once and He intercedes for ever. If we encourage the practice of prayer, which is the identification of the Church with the one effective Petition, and its appropriation by believers, why should we discourage the Mass, which is the identification of the Church with the one effective Sacrifice and its appropriation by believers?'

All this must be difficult enough for Mr. PECK's fellow-believers, but he is not done yet. Coming to ritual, he says: 'The belief that the Gospel is expressed in greater purity by a sermon than by a crucifix is grounded in the assumption that language is the only valid vehicle of consciousness. It is not. It does not symbolize according to a given convention of sounds. It is essentially analytical and static in its method. There are whole tracts of experience which it cannot express at all. It is as purely pictorial of reality as any rite or symbol and often sadly less picturesque.'

The Theological Significance of the Early Chapters of Genesis.

By the Rev. F. R. Tennant, D.D., Lecturer in Theology and Fellow of Trinity College, Cambridge.

In what sense the opening chapters of the Bible, which deal in their naïve way with the Creation of the world and the earliest doings of mankind, may be taken in our age to have been 'written for our learning,' is a question not merely of historical interest but also of living import for religious thought.

The history of the interpretation of these chapters, and of the transition during the past few decades to views which now obtain as to their nature, is largely a history, unfortunately, of warfare between science and common theological opinion; of the vigour of youth in the one coming in conflict with the tradition of antiquity in the other; of false oppositions and false reconciliations. But before this state of things began to come about, it was possible for Christian writers—*e.g.* St. Paul—to assert the world of Nature to be a partial revelation of God. To us Christians, a revelation through the material universe is indeed of but secondary importance. Still, it is one which has become less capable of being ignored as progress has been made in discovering Nature's hidden order, her 'working like a machine while she sleeps like a picture.' God draws men to Himself in many ways; and some enter the temple of His Presence through the Gate Beautiful. The literature of religion testifies not only to the profoundness of the influences wrought on men's minds by the sublime and beautiful, but also to the generality of the belief that Nature is 'the living visible garment of God.'

At the same time, it is true that acquisition of a systematic knowledge of Nature, her processes and her laws, has been looked upon during a long period of the history of the Christian Church with disfavour and alarm by multitudes of her members. If only the scientific spirit of ancient Greece had lived on through the first Christian centuries, instead of languishing from internal and external causes so that observation gave way to fanciful speculation, the bitter controversies of later times might have been spared. For many of the Fathers who left their mark on the growing system of doctrine held liberal views as to Biblical interpretation and took intelligent interest in the natural knowledge of their day when it was accessible; some indeed possessed a measure of scientific distrust of unverifiable hypotheses. But in want of a foundation in generally known physical facts, they took what they deemed the only source of cosmological knowledge—the first chapter of Genesis—as the basis of their doctrine; and the growing belief in the infallibility of Scripture caused this system, before the Dark Ages closed down upon the Church, to assume the character of a divinely revealed science of Nature, admitting of no advance and calling for no correction.

And so, when modern science was born, it had to fight for its freedom with this prevalent theological opinion. The protests of Bacon and others against reading the Bible as a text-book of science, could not prevail against the deep-rooted conviction that, as one of the great Reformers expressed it, 'if the account of Creation in Genesis were not true, all the life of our religion would be lost.' Each new science that came into being—geography, astronomy, geology, evolutionary biology—had to join battle afresh. The cause of dispute, through two or three centuries of conflict, was always one and the same, though the battleground shifted from science to science. The belief in the inerrancy of Scripture and in its verbal inspiration seemed to most Churchmen to be so essential to the whole Christian position that it was defended by theologians and laymen alike with the tenacity which refuses to recognize defeat. To part with the simple, definite theory of Biblical authority which had been cherished for generations; to lose a Bible equally inspired in all its parts and details, was to our fathers indeed to suffer bereavement. Small wonder that a belief which appealed so strongly to sentiment died hard, or that it resorted to ingenious devices before surrendering.

Those devices, again, belong now to past history, to the period of false reconciliations. The majestic

simplicity of the Creation-poem strikes us as incongruous with the complicated theologizings which well-meaning men have hardly ceased to read into it. Its six natural days, bounded by darkness and dawn, have been imagined to represent ages of time—the periods into which geology divides the history of the earth. The order in which it asserts the different kinds of created things to have appeared on this globe has been tortured into correspondence with the order asserted by evolutionary theory. The science of Darwin and the philosophy of Spencer have been extracted from its hymn-like utterances. But if the losing battle thus stubbornly fought seem to the younger amongst us, on our vantage-ground of superior knowledge, to have its ludicrous aspect, we must not be so lacking in historical sense and human sympathy as to ignore its pathetic and even noble side. There are still many living, perhaps, who look wistfully back to a time when a simpler and more definite theory of Biblical authority than that which is now available sufficed both intellect and conscience, but who nevertheless realize that it is of those things of childhood which riper Christian wisdom requires to be put away. On the other hand, there are those who can only rejoice that the truth brought at last to light through this long struggle has made them free; who are grateful to natural science for playing the thankless rôle of candid friend, and, by its unimpassioned and impersonal devotion to truth, having brought home to Churchmen that they had been piously cherishing a superstition. Indeed, the now discarded view ended in being more than a superstition. As knowledge of the Scriptures was enlarged by the application of more efficient methods of study than had before been conceivable, it was becoming a moral burden, a provocation to obscurantism.

But the mind of man cannot be permanently enlightened merely by teaching him to cast away a superstition. A house emptied, swept, and garnished is yet liable to occupation by spirits akin to those which have been expelled. And of new superstitions there is always a supply at hand. When the literal interpretations of the early chapters of Genesis had become generally abandoned, there accordingly arose a tendency to regard them as allegories or 'revelation-myths,' and so to vindicate them afresh as repositories of divinely revealed truth of fact. The attempt failed to commend itself. It was not in *this* sense, yet again, that the Hebrew Scriptures were 'written for our learning.' The critical method which to-day is diligently applied to the study of Old and New Testament alike, making use of facts and guiding-hypotheses supplied by various branches of organized knowledge, not only has dealt a death-blow to this type of interpretation, but has removed the possibility of resort to all such forms of over-belief as are inconsistent with ascertained fact. It discovers, *e.g.*, in the Creation-story traces of a cosmogony which existed in polytheistic and mythological form in ancient Babylonia and perhaps amongst other ancient Semitic peoples. It finds such traces in the story as we now have it, purified and refined and expurgated as it had been while being adapted by the Hebrew mind to give external shape to the truth, gradually developed and handed down by a line of prophets and teachers, that one God was the sole Maker and Moral Governor of the Universe, and that man was fashioned after His image. It bids us see in the first chapter of the Bible the condensation of an age-long development of early religious thought; to seek in it not an anticipation, conscious or unconscious, of knowledge of the natural order now attainable by our natural faculties, but rather, light on the primitive thought of mankind expressed inevitably in myth which is the common parent of theology and science. As we listen to this poem, then, we hear at the same time the subdued echo of primeval Nature-myth and also the plain declaration of ethical monotheism—at last found, and never again to be lost: 'In the beginning God created the heaven and the earth.'

The story of the Fall of the first parents of the race is even more valuable, perhaps, as a link, or rather as a long connecting chain, between the thought of the age when literary prophecy was about to begin and that remotely ancient time when the Semitic nations were as yet one undifferentiated family. It appears to contain within itself evidence of changes in meaning and *ethos* successively undergone; to be the outcome of natural processes of human thought working upon material of legendary, and, further back, of mythological nature. It may be compared to a cave into which the fossil relics of strata of different degrees of geological antiquity have been swept. While reflecting, as a whole, the thought of a fairly civilized people and a conception of God only a little more anthropomorphic and ethically crude than that of the early prophets, it seems in its

subsidiary imagery (*e.g.* the trees of the garden) to contain lingering traces of the most primitive ideas of life that we can safely attribute to the mind of prehistoric man; and fortunately these traces escaped the hand of the religious censor.

Thus students of the Old Testament, in the light of the comparative study of religions, have traced a more or less continuous history of the representation of things divine, and of religious experience, from their present forms to their origin in notions very different from those in which religious faith now reposes. The religion of Israel, in which Christianity has its roots, is found to be continuous with the ethnic religions. There is no great gap, no sudden revelation given once and for all, in the period which the Old Testament covers. Are we compelled to conclude from this that theology is even now taking its place as a branch of anthropology? Does knowledge of the past development of an idea, and of its ultimate historical origin in notions that we now perceive to be crude, necessarily deprive such an idea of truth, or correspondence to anything real? Such questions arise out of our newer learning, and deserve to be considered.

Firstly, then, is the validity of a belief such as the belief in God vitiated by having had a gradual development? This, assuredly, we can answer with a negative. The way in which a belief originates or is caused, the way in which it expresses itself and is gradually developed, has nothing to do with its validity, which is purely a matter of correspondence with fact, and therefore of evidence. An idea created by the imagination, such as many of the hypotheses of science, or which have their origin in fiction, *may* be found to correspond with reality. True, genesis in fiction does not prove the idea valid; but neither does it prove the idea invalid. Mode of origin is simply irrelevant. 'Those who dispute the validity of moral or other intuitions,' wrote the late Professor Sidgwick, 'must be required to shew, not merely that they are the effects of certain causes, but that these causes are of a kind that tend to produce invalid beliefs.' If origin or causation were determinative of validity, our science and logic would be rendered suspect by the fact that we were all once infants. So if the religious beliefs of primitive mankind were at first motived otherwise than by valid reasons, and assumed the form in which we now hold them in consequence of a gradual refinement and purification, rendered possible by advance in moral experience, it does not follow that the outcome of such development is only a venerable and pathetic illusion. Moreover, the key to the understanding of any process of development is not the initial, but the final, stages; we must attribute to any seed, together with its environment, the potentiality of the spreading tree; and it was only by endowing matter with 'the promise and potency of life' that materialistic philosophers were able to explain the evolution of life and mind.

Nor, secondly, are we compelled to forgo the idea of 'revelation' because we can trace the development of Old Testament religion back to a mythological germ, to notions common to all Semitic—perhaps to all human—races, and can describe in outline the various stages of the 'feeling after God' which resulted in some measure of discovery. Discovery and revelation may still be one and the same process, regarded in the one case from the human, in the other from the divine, point of view. Scientific description is one thing, religious interpretation is another; and the same reality may be the common counterpart of both. That science finds the world partially patient of description in terms of mechanical concepts does not prove that the world is a mechanism and no more. God may geometrize, as Plato held. Similarly, that critical theology finds the religious history of man capable of description in terms of psychology, etc., does not necessarily prove that God spake not in divers manners in times past. Whether the human discovery of God *is* God's revelation of Himself to man is indeed a conclusion to be proved, or at least a belief to be shown reasonable. In any case, Israel's religious development stands out gloriously unique, and its uniqueness calls for explanation. Not indeed that the preparation for the gospel was confined to the Hebrew race, but that the nation of which Christ took human flesh, and whose religious thought was the predestined mould into which Christian truth should, in the fullness of time, be poured, was in greater measure enlightened by the light that lighteneth every man. For complete definition of what should be meant by 'inspiration' or 'revelation,' the time, the knowledge of the Church, is perhaps not yet ripe. But in its broader characters the knowledge which we now command would lead us to identify it with an aspect of God's providential guidance of individuals and of races. It has

left free play for the exercise of man's natural faculties. It is both the divine prompting and the divine response to man's seeking after God; the taking of man at each stage—even the earliest stage—of his intellectual and moral progress as he then was, in order to make him what as yet he was not. It is not the dictating of ready-made truth, scientific or theological, such as man, on receiving it, would be unable to assimilate and unfitted to understand. The Old Testament, interpreted in accordance with the view which modern knowledge has enabled us to substitute for this, so far from being denuded of its significance, its interest, its abiding value, becomes a much more living literature than it could have been when inspiration was more mechanically conceived: when too hard-and-fast a line was drawn between natural religion and revealed, or between reason and revelation. It becomes the record of a progressive revelation of God to man as man was able to bear it. In its opening chapters the Bible implies the fact of divine intercourse with the mind and conscience of humanity. At first through illusions, then through faulty conceptions and crude beliefs, necessitated by the very nature of primitive thought and language, God was mediated, we are taught; yet all the time with sufficient clearness and certainty to make some sort of spiritual life possible, to render myths an inspiring and elevating influence, the beginning of a religious bond between God and man. *From the very first* 'He left not himself without witness.' The primitive religion from which Hebrew monotheism is descended was rudimentary but none the less real, a necessary first stage of a progressive development. The subsequent books of the Old Testament describe the successive stages of national religious aspiration; the gradual emergence of a many-sided Messianic hope, of yearnings after life and light which were afterwards, comprehensively and in particular details, satisfied in Jesus Christ. And thus, to every one who believes in Divine Providence, the Old Testament still supplies a corroborative argument for the Christian Faith; and, what is more important—especially in these days when development is our ruling category of interpretation—a proof of its unbroken continuity with the most primitive ethnic religions of the world. Herein, it would seem, largely consists the abiding and essential value, the theological significance, of the early narratives of the Old Testament, which we can no longer regard as communicating factual knowledge about the origin of the world or the beginnings of human history. And there is surely a grandeur in such a view of the record of the religious history of mankind, the appreciation of which precludes all desire to return to bondage to the weak and beggarly elements of an unhistorical method of interpretation. May we not rejoice that in the opening chapters of our Bible, regarded retrospectively from the point of view which we have now won, we see the sign, not of a beginning late in time of the Father's education of His children, but of His condescension from the first to humanity's earliest groping after an as yet 'unknown God'; that we are pointed, on the one hand, backward to God's response to man's first lispings of the substance of things hoped for, the evidence of things not seen, and, on the other hand, onward to the dayspring from on high, to the seed of Abraham in whom all the families of the earth were to be blessed?

Literature.

PLOTINUS.

'If Plotinus had been studied with half the care that has been bestowed on Plato and Aristotle, the continuity of philosophical and religious thought in the early centuries of the Christian era would be far better understood, and the history of Greek philosophy would not be habitually deprived of its last chapter.'

We quote the words from *The Philosophy of Plotinus*, the Gifford Lectures at St. Andrews, 1917–1918, by William Ralph Inge, C.V.O., D.D., Dean of St. Paul's (Longmans; 2 vols., 28s. net). They express the lecturer's estimate of the value of Neoplatonism as a religion and as a philosophy. They show that the Dean of St. Paul's has the first qualification for estimating a man or a religion—sympathy. Indeed, Dr. Inge does not refuse to

say that he is a Neoplatonist. So this book is the most sympathetically thorough study of Plotinus and his religious philosophy that has yet been given to us in English. Dean Inge had already contributed the article on 'Plotinus' to the ENCYCLOPÆDIA OF RELIGION AND ETHICS, and had proved his mastery. This is more popular, as becomes a Gifford lecture. Both the article and the lectures appear in attractive English.

One may say that this book continues Dr. Inge's studies in Mysticism. And in that light it is of interest to hear him on one of the most perplexing experiences of the mystic—dereliction. He says: 'There is not a trace in Plotinus of the "dark night of the Soul," the experience of dereliction. This tragic experience has received much attention from modern psychology. Many writers have regarded it as merely pathological, as a violent reaction from nervous overstrain. There is no doubt that the unnatural life led by the contemplative ascetic, cut off from almost every healthy relaxation, must often produce morbid conditions. Intense introspection is sure to cause fits of melancholy; and some mystics, like Madame Guyon, cannot be entirely acquitted of a sort of spiritual self-importance which makes them enjoy retailing their inner joys and miseries. Those who fancy, with Miss Underhill, that these sufferings are the privilege of the higher order of mystics, the "great and strong spirits," will probably experience, or think they have experienced, something like what they have read of. I think this writer exaggerates the emotional side of religion. But I agree with her that the "dark night of the Soul" is not to be disposed of as a phenomenon of morbid psychology. As a rule, one may rather distrust the ecstatic who has had no experience of it. As Delacroix says, "the dark night condenses the whole vision of things into a negative intuition, as ecstasy into a positive." The Christian struggle for spiritual victory is more intense than the Platonic, because the contrasted blackness of evil is felt far more vividly, Plotinus knows of no devil, and no active malignancy in the nature of things. There is no sense of horror in his philosophy from first to last. The temper of the Neoplatonic saint is to be serene and cheerful, confident that the ultimate truth of the world is on his side, and that only "earth-born clouds" can come between him and the sun. It is a manly spirit, which craves for no divine caresses and fears no enmity from "the world-rulers of this darkness." The Christian may be reminded that the words of the Johannine Christ, "Let not your heart be troubled," reflect the whole tone of Christ's teaching better than the more sombre outlook of many Christian saints.'

There are many things in the book that clamour for attention—the Dean's comparison between Neoplatonism and Christianity, his own practice in prayer, his dark outlook into the future. But the notes and footnotes are not to be neglected. This occurs in one: 'I have often thought that we may be wrong in not admitting a sense of humour in the Creator. The absence of this sense is accounted a defect in a human character; and there are some animals, such as the mandrill, the hippopotamus, and the skunk, which surely can only have been made for a joke. We may have the same suspicion about some members of our own species. If this is so, the laughing philosophers may be nearer the truth than their always solemn rivals, and we may allow ourselves to smile at some misadventures which worry the pure moralist.'

THE DISEASE OF SIN.

The Rev. W. Mackintosh Mackay, B.D., has been able to rejoice in a great discovery in theology. It is a pure joy, few are purer, and in this case it has had momentous consequences. His discovery, stated barely, is that sin is a disease and must be treated medically. Let us see what that means.

That sin is spoken of throughout the Old and New Testaments as a disease we all know. Mr. Mackay scarcely had occasion to offer such elaborate evidence. But we thought the language was metaphorical. When the psalmist speaks of God healing all our diseases, or when Christ says that they that are whole need not the physician but they that are sick, we thought they were using the language of the body to illustrate the facts of the soul. Mr. Mackay says no. The facts are the same in both cases, body and soul, and the same language is applicable. Sin is literally a disease and has to be treated as a disease. God does heal all our diseases; Christ is a physician to the sin-sick soul.

The conception is a little difficult to catch. But if it is true in its simplest sense, then we are no more responsible for sin than for sickness. To which Mr. Mackay answers at once, But we are responsible for sickness. We may have brought it

on by the exercise of our free will just as we commit sin, and we may accept or reject the physician's remedies for the cure of it in the same exercise. We are just as responsible in the one case as in the other.

So the difference is not in the matter of responsibility. If there is a difference anywhere it is in the matter of urgency. We call in the physician readily enough when influenza comes, and unless we are hopelessly ignorant and foolish we follow his directions, doing the best we know of to get rid of it. When we are sin-sick, we do not worry about it. The disease is less dangerous—is it a disease at all, or only a slight derangement to be cured by time and entertainment? So from this point onward Mr. Mackay gives himself to a description of the disease of sin and spares not. It is a diagnosis that is merciless in order to be merciful—who will say that it is overdone or morbid?

The remedy is as fully set forth as the disease. And the remedy is the cross of Christ. For this man is no more ashamed of the cross of Christ than Paul, having himself experienced the power of it for the saving health of his soul.

The title of the book is *The Disease and Remedy of Sin* (Hodder & Stoughton; 7s. 6d. net).

ANDREW RICHARD BUXTON.

Is religion ever a *hereditary* force in life? If it is, how could Andrew Richard Buxton escape? On the one side there were the Frys and Gurneys, on the other the Buxtons. He disclosed its influence very early. He never missed an opportunity of showing its power. It made a man of him, a true saint,—though yet young when death came—most manly, most unselfish. From a wood in Flanders he writes to his sister Rosamond, August 29, 1915. 'My prayer for you on your birthday is that God may be more and more a reality to you. It is, I think, a help to practise the consciousness of Him as an unseen Presence Who is conscious of all that comes across us, as David: "The Lord is on my right hand,"—this being the expression of safety, as the man on the right held a shield in his left hand to protect the men on his left.'

He led, at school and elsewhere, in all sports and was a crack shot. He was known in the trenches as Brave Buxton. His love of animals was a passion, and how tenderly he cared for them! 'Most of my French is expended in talking to people about their dogs. I suppose there is no licence fee for keeping them, hence every one keeps them, and in many cases two or three, and they are most abominably thoughtless. For the most part continuously tied up, sometimes in a little kennel, sometimes just to a wall, sometimes to a little round brick place, one such place where we were two nights ago with entrance at bottom of a slope in the yard, so that the water ran down into it, and a poor little shivering dog lying in the sodden bottom of it.

'It is interesting to note in different parts how the same habits prevail among the people over different things. Here every one feeds their dogs on diluted-looking milk, with just the suspicion of bread in it, and a few beans.

'I found one tied to a wall, a most charming looking fox-terrier, but so painfully starved, and with claws quite worn-down. I gave it an old box as some shelter, and let it out this afternoon, such terrific joy at getting a run round.

'A brute of an old woman in a little house just by has also a nice little fox-terrier, tied short to a fairly decent kennel, but so that it has three bits of heavy chain to its collar, and so that it can only just get its head into the entrance of the kennel, and cannot curl itself up, or get to the back. A real terror of a woman, who says she never gives it "promenade," and feeds it on milk and bread. The poor little dog is frightfully starved. She would not even let me go near it! Some say if they let their dog out "il partie," which of course means that they have a tear round, and I have shown them that they do not run away.'

But his religion was the man. An Eton boy says, 'He was so splendid and "white" . . . whenever I saw him I felt I was in the presence of one who was a true English gentleman, one who feared God.'

The title is *Andrew R. Buxton, the Rifle Brigade: A Memoir* (Scott; 5s. net).

THE PICTS.

When we see a volume of the magnificent proportions of *The Pictish Nation* (Foulis) with its great broad margins and beautiful paper, we feel that the old opulent days of book-making are back again. The Rev. Archibald B. Scott, B.D., the author of the book, is to be congratulated. And

not only because his book has been so splendidly published, but also because it is so excellent a book.

After long and needlessly bitter controversy the historians of the Picts are coming together. Mr. Scott could scarcely have seen Canon MacCulloch's article in THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, yet he is in agreement on every essential matter of debate. This book has no foolish eccentricities. The author is thoroughly well informed, writes clearly and forcibly, and recognizes the responsibility of a modern historian to state the truth, the whole truth, and nothing but the truth.

In the course of his story he has to express his disgust with the old Roman Catholic historians for their deliberate perversions of documents in their hands. He is especially offended with John of Fordun, and not without cause. 'John of Fordun,' he says, 'priest of the Roman Catholic Church, who wrote before A.D. 1385, garbled history, in the interests of the Romano-Gaidhealic Church and the Scots, who had won ecclesiastical and political ascendency in Pictland, with the object of obliterating the history of the ancient Celtic Church of the Picts and the history of the ancient and independent Kingdom of Pictland, by what the late Dr. Skene called his "fictitious and artificial scheme." The fictions of Fordun and the Aberdeen group of historians make the historical mind reel.' This is perhaps Mr. Scott's chief claim to our gratitude. He spares no pains to ascertain the original truth which lay behind those garbled Roman narratives.

We wish he had begun his book with the ninth chapter. We do not mean that the first eight are dispensable; we mean that the ninth makes the best introduction for the uninstructed reader, whom we strongly recommend to begin there. Nothing could be clearer than the account in that chapter of the division of Britain in A.D. 400 into two parts by Antonine's Wall, the Southern Britons having submitted to imperial Rome, the northern, called Picts, being organized in tribes or clans under chiefs or kings, all federated under a Sovereign. These northern Britons entered the battle stripped, and as they were tattooed the Romans called them Picti, or painted. Thus the story begins, and thus it proceeds with clearness, every other page catching up with some hero or saint to lend it keener human interest.

Much of the book is given to the story of the independent Pictish Church—a Church which, Mr. Scott is careful to point out, lasted longer than the Roman Church did in this land, longer indeed than any other Church that has ever been in it. On its ministry he has this:

'In striving to explain the organization and government of the Celtic Churches, historians have as a rule not been able to prevent themselves from reading into them the forms of Church government familiar to themselves. Episcopalians have persisted in regarding the Celtic bishops as monarchic and diocesan, which they were not. They were members of their *muinntirs*, and were under the government of the Abs, and they had no dioceses; but they had power to refrain from an ordination, even though the candidate were the Ab's nominee. Presbyterians, on the other hand, have professed to see in the Celtic bishop living in subordination to the Ab only a simple presbyter with a special duty relating to the Sacraments, and to solemnities like ordination. But though the bishop was less in authority than the Ab, he was more in the administration of ordinances than the presbyter, because no presbyter was expected to dispense any Sacrament if a bishop happened to be present. Sometimes, of course, an Ab was also an ordained bishop; but some of the greatest Abs deliberately remained presbyters. The relations of bishop and Ab were much like those of the chaplain of a modern British regiment to his battalion commander. At divine services the chaplain is senior officer, but in all other work and service he is subject to his battalion commander; so in the Celtic *muinntirs*, at sacramental services the bishop, if invited to act, was for the time being in command of the community; but in all other work and service he was, with the rest of the community, subject to the Ab.'

HENRY BARCLAY SWETE.

That a short biography can be sufficient and a success is proved beyond doubt by the issue of *Henry Barclay Swete, D.D., F.B.A.: A Remembrance* (Macmillan; 6s. net). Three friends have co-operated in the writing of it, making the success the more surprising and the more sure. One of them is Dr. Bethune-Baker, and he is surely the author of the chapter on 'Dr. Swete's Contribution to Theological Learning,' which

occupies more than a third of the book with so much acceptance.

Dr. Swete in his long lifetime published a very great amount—the Bibliography at the end of this volume is an amazement—but it was all of the ripest scholarship. His edition of the Septuagint, which may never be superseded, is not a whit more accurate than any one of the numerous articles which he contributed to THE EXPOSITORY TIMES. But more than what he produced himself was the work that he encouraged other men to produce. This was his gift, beyond all others. He discovered men who could do good work and he set them to do it. In the same way he started institutions—the Journal of Theological Studies, the Cambridge Theological Society, the Central Society of Sacred Studies, and more—and every one of his institutions flourished.

His chief devotion was to the doctrine of the Holy Spirit, on which he published several volumes, some pamphlets, and two articles—one in Smith and Wace's *Dictionary of Christian Biography*, the other in Hastings' DICTIONARY OF THE BIBLE. Of the latter article Dr. Bethune-Baker says: 'I should be inclined myself to signalize this article as one which exhibits Dr. Swete's highest qualities as scholar, expositor, and theologian, and to see in it the expression of a mind and spirit moulded and permeated by the kind of uplifting experience which he pourtrays.'

He was something of a recluse all his life, due to a hereditary shyness. Yet he was a force, perhaps the strongest theological force ever occupying a Regius Chair in Cambridge. 'He could say "winged words" when he chose. We recollect how after hearing of a clergyman of large bulk having made a false quantity in one of the names of Romans xvi., he remarked, "You should judge a man by his quality, not by his quantity."'

THE BATTLE OF THE MARNE.

Major-General Sir F. Maurice has written the story of the Retreat from Mons and the Battle of the Marne. His title is *Forty Days in 1914* (Constable; 9s. net). His ability as a writer, well known, was never better manifested. From the first day of the wonderful forty to the last we can follow the fortunes of the British Army with ease and interest. And truly it is a great story. Only once or twice does Sir F. Maurice turn aside to describe separate incidents. But one of them is fine enough to stand retelling here.

'I well remember on the morning of August 28 meeting in a small French town the commander of a company of a famous regiment, who, to my certain knowledge, had not in the previous sixty hours had more than a few odd snatches of sleep, and had passed the whole of the previous night tramping with his men. He had been told that he would have three hours' rest, and he spent the greater part of it driving round the town in a light cart he had borrowed buying any food he could discover, and paying for it out of his own pocket such prices as the inhabitants liked to ask. This is one small example, but it is typical of the spirit of the British Army. It did not occur to this officer that he was doing anything out of the ordinary; his men had had no food since the previous morning, and his first duty was to look after his men. The food might have been taken by force, and no one would have been the wiser, for the Germans would be in the town in a few hours and would help themselves without payment, but for the honour of Britain—I will not say of England for my friend was a Scot—and for the honour of the Army all things had to be done in order. He had told his men that he would get them a breakfast, so while he went marketing they tightened their belts and waited patiently in the midst of comparative plenty, for the German advance had come like a bolt from the blue, and the inhabitants had had little time to remove their stocks. The Germans boast loudly of the iron discipline of their army, but when we compare the behaviour of their soldiers in retreat with that of our men in like circumstances, we may thank God that British discipline, which depends first and foremost on the relations between officer and man, is of a very different type, and rejoice that it stood better than the enemy's rigid rules the severest test which war can bring.'

It would be a pleasure to repeat in our own words Sir F. Maurice's description of the Battle of the Marne, but it must not be. Enough to say that in his considered judgment it was the crossing of the Marne by the British Army on the morning of September 9 that turned the scale against von Kluck and compelled the retreat of the Germans.

JESUS AND PAUL.

The Rival Philosophies of Jesus and Paul is the title which Mr. Ignatius Singer has given to his new book (Allen & Unwin; 10s. 6d. net). It is arresting, and it is meant to be. Then follows a preface by the Rev. J. Cyril Flower, M.A., which is also meant to be arresting. 'The author's attitude to Paul, and his interpretation of Paulinism, is vehement to the point of contempt'—that is a typical sentence. Then comes a Letter to the author from the Rev. Vivian T. Pomeroy, B.A., who says, 'Your book, if published, will provoke much discussion, and probably antagonism.' Nor is the author less sanguine of sensation. He believes that he has discovered Jesus. 'I hope to depict (I believe now for the first time) a sage about whose historicity there can be no doubt; whose philosophy will stand the severest scrutiny of modern science; and whose postulates—so much derided even by his professed followers—are the only possible foundation for a sound philosophy.'

But when we enter the book we find that it is simply the old antithesis 'Jesus or Christ' served up again, evidently in utter unconsciousness that the dish was ever on our table before. Ten years ago a bulky book was published under that title and threshed out the subject. The result was collapse. We have scarcely heard again of the Jesus who was a Jewish Rabbi of excellent intentions and the Christ who was a theological manufacture of Saul of Tarsus. But here it is, the motive and meaning of this volume, in all the exuberant joy of an original discovery.

The author must have been asleep all these years. He assures us that the Gospels are not the oldest documents of the New Testament writings. And although he adds a footnote: 'I have learnt since the above was written that I am not the first to have made this discovery,' he afterwards takes space and time to prove it by an elaborate array of arguments. Nor has he brought his discoveries to an end. He has still to discover that Paul was not the author of the Epistle to the Hebrews.

His method of proof is scarcely less remarkable than his scholarship. He begins by an effort to show that Jesus disregarded the commandment to love God, and laid all the emphasis on the commandment to love our neighbour; it was Paul that emphasized the first commandment. How much easier would it have been to prove the opposite, if that had suited his purpose. All that was necessary was to quote Gal 5^{14}, where the first commandment is not mentioned, but we are told that 'the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.'

We are no more impressed by Mr. Singer's skill as an interpreter than by his learning or his logic. We give a specimen: 'Matt. vi. 26 has been rendered in the A.V. "Are ye not *much better* ('mâllon diapherete') than they?" and in the R.V. "Are not ye of *much more value* than they?" But should be rendered, "Are ye not *much more capable* than they?" Obviously neither moral worth nor personal merit could affect the "provision made by the Father," and nowhere did Jesus imply or hint any such absurdity. But he did say that "The sun shines, and the rain descends on the just and on the unjust," and that God is kind "even to the unthankful and the evil." It is simply stupid to argue that "because man is better than a bird, therefore he has even less reason to sow or to gather into barns." But it is quite a different thing to say that "inasmuch as birds are fed, though they neither sow nor reap, there is less reason for anxiety about the future for those *who are so much more capable than birds*"; *i.e.* who know how to raise crops and how to garner them.'

MISS CZAPLICKA'S TURKS.

The Turk is soon to become an object of antiquarian interest. He has been bolstered up by Britain for the last time. He has committed his last wholesale massacre. Let us hand him over to the ethnologist and the anthropologist. Miss Czaplicka has written the first book of the series.

Miss M. A. Czaplicka is our best authority on the Turks of Central Asia. The names of Turkomans, Sarts, Taranchi, Usbegs, Kaizak, Kara-Kalpak, Kara-Kirghis, Yakut are familiar to her as household words. She is acquainted with their manners (or want of manners), their customs, their trades, their religious rites, and the marvellously rich and promising country in which they dwell.

Rich indeed—listen to this: 'In commercial value this area represents—rich fishing in the sub-Arctic region; rare fur animals in the forest region; valuable timber, of which in Western Siberia alone some 110 million dessiatins were registered by the Russian Government; rich cornfields, almost half

of which are occupied by wheat; steppes swarming with cattle, and lakes abundant in fish; mountains rich in minerals; and finally, the irrigated fields of Turkestan covered with cotton plantations, not to mention such promising industries as butter and eggs, fruit and vegetables. As to the minerals, the "Golden" or Altai Mountains, as well as the Northern Steppes are equally rich in gold, silver, iron, coal, copper, and almost all known mineral resources.'

In her book on *The Turks of Central Asia in History and at the Present Day* (Oxford: at the Clarendon Press; 15s. net), Miss Czaplicka shows us how the Germans struggled to obtain possession of this wealth by means of this Pan-Turanian movement. But beyond the exposure of this scheme, which has overreached itself, the book is valuable for its reliable knowledge of the many tribes inhabiting Central Asia, the unravelling of their complicated relationships, the description of their ceremonies, and above all for the magnificent bibliographical material which occupies a good many of its pages.

GEORGE WYNDHAM AND CHARLES WHIBLEY.

A year or two ago a biography of George Wyndham was written by Mr. Charles Whibley. It was written in the form of a letter, and with all the intimacy of the best letter-writing, together with a most unusual feeling for adequate English idiom. Mr. Whibley has now edited George Wyndham's contributions to literature, and his long introduction is just as original (we had almost dared 'eccentric') as his biography. The title is *Essays in Romantic Literature* (Macmillan; 12s. net).

The essays are on the Springs of Romance in the Literature of Europe, the Poetry of the Prison, Ronsard and la Pléiade, North's Plutarch, the Poems of Shakespeare, Elizabethan Adventure in Elizabethan Literature, and Sir Walter Scott. And every one of these essays is described by Mr. Whibley in the Introduction. They are described so fully that one could write a review of the book by reading the Introduction alone; they are described so sympathetically that one is driven to read the book out of sheer curiosity and admiration. Take this short simple paragraph; it refers to the essay on North's Plutarch:

'Scholarship is largely a matter of temperament, and George Wyndham, though he had left Eton early to go into the army, could not expel the temperament, which nature had implanted within him. He had but to call upon a reserve of strength, half-suspected, to be generously answered. With untiring diligence he read the *Lives* in Amyot's French as well as in North's English. To trace Shakespeare's debt in *Coriolanus*, *Cæsar*, and *Antony* was a task very near to the heart of one whose love of Shakespeare was not greater than his understanding. So he pegged steadily at Plutarch, "in growing terror at his increasing size," and like all good workmen found a real joy in the work. "He is a very jolly fellow to live with," he wrote, "and I shall be sorry to say 'Good-bye.'"'

So to the book you go—taking North first, as surest of reward. For North *is* 'a jolly fellow to live with.' One hard-driven minister of the gospel took him lately on holiday—the whole thing—and came back like a giant refreshed.

THE BOOK OF JUDGES.

When Driver's *Deuteronomy* appeared as the first volume of the 'International Critical Commentary,' it was at once felt that a new era in the interpretation of Scripture had opened. Nor from that day has British scholarship looked back. Now another Oxford scholar comes with a commentary on *The Book of Judges* (Rivingtons; 21s. net), which has all the features that made Driver's *Deuteronomy* so momentous, and carries the same method of interpretation a distinct stage forward.

Everything is taken into account by Professor C. F. Burney, the immediate environment, the history and life of the nations around, the text of the writing, its sources and literary history, the artistic skill of the narrators, their conception of History and their reliability, the geography of the land and the social and religious customs of the people inhabiting it, the English and other versions of the book, and even that trap for the unwary—the change that has taken place in the English language since our familiar translation was made. Not a word, not a phrase, is left unexplained; and where a difficulty occurs, a special excursus is given to its consideration. It is a volume of cxxviii and 528 pages, with seven maps and six plates. We have seen high things in Biblical commenting in our day. This book stands on the height.

Look at two of the judgments reached.

1. *Is the Book of Judges historical?* Dr. Burney says: 'Taking a comprehensive and summary survey of Judges as a whole, we may confidently conclude that the figures of Deborah and Barak, Gide'on-Jerubbaal, 'Abimelech, and Micah are historical, and that the narratives concerning them contain a very solid substratum of fact. The same may be affirmed with considerable probability of Ehud and Jephthah; though in the case of the narrative of the latter it remains ambiguous whether the enemy was 'Ammon or Moab. Balance of probability inclines (in the opinion of the present writer) against the historical character of Samson; though in any case the picture which is drawn of relations between Israelites and Philistines possesses a real historical interest. 'Othniel and the five minor Judges, Tola', Ja'ir, Ibsan, Elon, and 'Abdon, are undoubtedly not individuals but personified clans. Shamgar, the son of 'Anath, is proved to be an historical name by the allusion in chap. 5^6; though, since this bare allusion is probably all that the author of the late insertion in 3^{31} had to go upon, it is at least as likely that he was a foreign oppressor as a deliverer (cf. p. 113). Comparison of the contemporary Song of Deborah with the parallel prose-narrative in chap. 4 affords incontrovertible evidence of the large amount of genuine history which may be found in the old prose-sources (cf. p. 82), even though (as we must probably assume) they were handed down orally for many generations before being committed to writing; and it is a fair inference that other old narratives which contain intrinsic evidence of their appropriateness to the circumstances of the period (*e.g.* the J narrative of Gide'on, and the stories of Abimelech and Micah) are no less historical. The only narrative which appears not to possess any historical value is the story of the outrage at Gibe'ah and the ensuing vengeance taken by Israel on the tribe of Benjamin; since the oldest form of the story (which we assign to J) is clearly constructed in close imitation of earlier J narratives, and appears to offer marked evidence of a special motive, viz. animosity to the memory of Saul. Even here, however, it would be bold to assert categorically (especially in view of the Shiloh-story in $21^{19ff.}$) that no historical elements at all have entered into the narrative.'

2. *On the maps of Palestine.* We are sorry to see that Dr. Burney is not satisfied with Sir G. A. Smith's Atlas. He says: 'To take some points which strike the eye—sect. iii. still contains the preposterous identification of Betsaanim with Sahel el-Aḥmâ which depends upon A.V.'s erroneous rendering of *'êlôn* "terebinth" as "plain." In the Orographical map 11–12 the "plain of Zaanaim" still stands; and here and in sect. map vii. we have the "plain of Mamre" (A.V.'s error for *terebinths* of Mamre). In sect. vi. Gibe'ah is identified with Geba', and both with the modern Jeba' (Geba'), in face of the cogent Biblical evidence noted on chap. 19^{12} that Gibe'ah is distinct from Geba', and of Dr. Smith's own adoption (*Jerusalem*, ii. p. 92, n^3) of the commonly received identification of the former with Tell el-Fûl. Other impossible, or highly improbable, identifications (hardly palliated by the fact that they are marked with a query) are 'Ain-Ḥelweh = Abel Meḥolah, 'Osh el-Ghuráb = Rock 'Oreb, Kh. 'Ermâ = Ḳiriath-Je'arim, Tell Deir-'Allah, north of the Jabboḳ = Succoth (surely, in spite of the Talmudic identification with Dar'ala, to be looked for *south* of the Jabboḳ). The identifications of Kefr Ḥasan with Ashnah, and of Ta'lat Heisa with the Ascent of Luḥith, which are now (as contrasted with the folding map) marked with a query in deference to Dr. Driver's strictures in The Expository Times, xxi. pp. 495, 563 f., should surely have been omitted altogether. We also find, without so much as a query, the very questionable identifications el-Lejjûn = Megiddo, instead of (as now established) Tell el-Mutesellim nearly a mile to the north, Ṭûbâs = Thebez, Tell esh-Sheri'ah = Sharuḥen, edh-Dhaherîyeh = Debir (an identification which, though generally accepted, is really based upon a wholly false etymological conclusion drawn by Conder, and is therefore at best nothing more than a guess at the site, apart from any connexion in name.' Students will take note of these corrections. After all they are not very numerous.

On the exposition of the text note two points.

1. Dr. Burney translates Jg 5^{22} thus—

> 'Then loud beat the hoofs of the horses;
> Off gallop‖ed‖, off gallop‖ed‖ his chargers'—

and says: 'The repeated *daharû daharû* is intended to represent the threefold beat of a horse's gallop; and does so most accurately with the main *ictus* on the third beat; as in the final movement of the overture to Rossini's *Guillaume Tell*. Virgil represents the gallop by the familiar dactylic line, *Aen.* viii. 596,

"Quadrupedante putrem sonitu quatit ungula campum";

and this dactylic rhythm is adopted by Charles Kingsley in *My Hunting Song*:

"Hark to them, ride to them, beauties! as on they go,
Leaping and sweeping away in the vale below";

but the dactylic measure is not quite so true as the anapaestic. In Ps 68[11] we find the measure ⏑ ⏑ – ⏑ ⏑ – ; *yiddŏdhūn yiddŏdhūn* = "Kings of hosts *are running, are running*," which is again intended to represent the sound of a cavalcade galloping away in the distance. This reminds us of the rhythm of Browning's *How they brought the Good News from Ghent to Aix*:

"I sprang to the stirrup, and Joris, and he;
I galloped, Dirck galloped, we galloped all three."'

2. The A.V. and R.V. translation of Jg 11[34] is 'she was his only child.' The reference is to Jephthah's daughter. Dr. Burney renders 'she was absolutely an only child,' and says, 'The Hebrew is extraordinarily emphatic—lit., "and she only was an only child." R.V., by omitting one of the words for "only" misses this emphasis altogether.'

WATSON PASHA.

After his brief administrative career in Egypt, Sir Charles Moore Watson was always known as Watson Pasha. Some of us knew him best as Chairman of the Palestine Exploration Fund, an honour and an office to which he was chosen on the death of Sir Charles Wilson.

Watson Pasha: A Record of the Life-work of Sir Charles Moore Watson, K.C.M.G., C.B., M.A., Colonel in the Royal Engineers—that is the whole title (Murray; 7s. 6d. net). The author is Dr. Stanley Lane-Poole, who has been assisted by Mr. Walter W. Skeat. These very capable writers have written a very successful biography.

But they have had to write it. Sir Charles Watson gave them no assistance. He was never a writer of letters, and the diary he kept consisted of phrases and full stops. That was his character and the biographers had to make the best of it. And yet Watson Pasha was an Irishman. But, 'it is a mistake,' says Dr. Lane-Poole, 'to think that an Irishman's ready talk does not cover a vast reserve. He was just as reserved in his letters as in his conversation, and whilst reading his papers for the purpose of this book I have found myself continually praying, almost always in vain, that he would "let himself go." He himself would say, "It doesn't matter to other people what I think or believe—the only important thing, if "important" is the word, is what I did; so please leave my inside alone and look at my work."'

Well his work was worth looking at. He had several hobbies and rode every one of them. He was first and last an engineer, but he turned his engineering ability to good account in so many ways. His biographers tell us that if the British Government had encouraged him to proceed with his experiments on balloons, if they had even let him alone, we should have had a fleet of airships when the war broke out able to bombard Berlin. That is to say, we should have been before the war began just where we were after it ended.

Watson worked in the Sudan for some time under Gordon, and there are not a few letters from Gordon in this book.

His views were as clear as his work was clean. Long before the war he advocated universal military service, and showed its immense superiority over conscription. 'As we know, the British soldier has too often been refused admittance to the dignified portals of a public-house and of a music-hall. Similarly, those who live in Belgium and Spain, the only countries where conscription still exists, are aware of the contempt with which the well-to-do citizen looks down upon the man whom he has *bought* to take his place in the army. How different is it with universal service, where the uniform is the mark of physical efficiency and the voucher of honourable service to the country, whether it be under the monarchy of Germany, the autocracy of Japan, or the democracy of Switzerland.'

A FIRST HEBREW READER.

We congratulate the Rev. Duncan Cameron, B.D., on his accomplishment of a task which many men have essayed in vain. You would think that nothing could be easier than the preparation of a simple serviceable introduction to the study

of Hebrew. Nothing is more difficult. *Experto crede.* It is not that it costs time and trouble; who would grudge that? It is that it costs something in the nature of genius—first a feeling for language, which is more rare than the feeling for music; and next a sympathetic and imaginative entrance into the mind of the beginner. Mr. Cameron has prepared *A First Hebrew Reader* (T. & T. Clark; 6s. net). Now we shall find fewer students seeking entrance into the Divinity Colleges without knowing anything of this indispensable language. We shall find laymen discovering how easy it is after all to gain a sufficient understanding of this language to enable them to read the Book of Jonah in the original.

LADY VICTORIA BUXTON.

The Right Hon. George W. E. Russell has had much practice in the writing of biography, but he is not yet a biographer. He does not take it seriously enough. He does not let it cost him enough. In *Lady Victoria Buxton* (Longmans; 10s. 6d. net) he had a fine subject, but one not easy to handle. He has missed his opportunity.

We do not mean that the book is unreadable. Far from that, though certainly the most readable part of it is the chapter entitled 'A Daughter's Tribute,' by Victoria de Bunsen. What is wanting is not readableness but a clear understanding of the environment in which Lady Buxton lived and a clear vision of herself in her environment.

A wonderful woman she certainly was. Possessed of an exceptional store of vitality—'high spirits' they used to call it—she fell soon after her marriage into a state of physical collapse which must have been hard to bear. But in that state, through all the years it lasted, she was the soul of a large circle, and did an immense amount of philanthropic work.

A Noel, she was an Evangelical by her very birth and more so by her training. Her mother reproved Queen Victoria for travelling on Sunday. And when she became a Buxton her religious beliefs were only given more scope and encouragement. But she had the gift of humour, and could laugh at the phraseology we so easily fall into and which expresses so little. There were days when she could not hear the word 'sweet' without shaking.

This is what the Bishop of Durham says of her: 'How much I wish I could fill this paper with the details of memory, with incidents of our intercourse, and particular talks! For indeed the talks, when they came, had a sweet yet strong charm and interest all their own; who ever surpassed her in the *life* she gave to every reminiscence, enquiry, or kind discussion? But what I can do is to pay my tribute of reverent love to that wonderful, moving, uplifting phenomenon, so natural, so supernatural—dear Lady Victoria's tranquil triumph all through her latter years over the tremendous burthen (is the word too strong?) of physical constraint, searching and exhausting pain, and the untellable bodily weariness which incessant and growing malady was always bringing. Such was her cross. I think, as I recall it, of the beautiful French motto, "*Que l'âme pleinement à Dieu porte sa croix avec amour.*" That was just what she did. And I think that when at length the Master tells up His "gains by trading," brought in by His beloved servants, it will be found that He received great wealth, the golden revenue of countless lives, taught and inspired by this most dear and admirable and self-forgetting *sufferer*, till they too learnt—for crosses, probably much lighter, of their own—the hidden sweetness of pain loved for Christ's sake.'

A history of Presbyterianism comes from New Zealand. Its author is the Rev. W. Gray Dixon, M.A., minister of Roslyn Parish, Dunedin. The title is *The Romance of the Catholic Presbyterian Church* (Dunedin: Adams). Two words in the title arrest the attention. 'Catholic' is chosen to signify that this history is of the Presbyterian Church throughout the world, and also incidentally that it is a branch of the pure Church of God. The other word, 'Romance,' means that to Mr. Gray Dixon the history of the Presbyterian Church is a history of heroic deeds and heroic men. And he shows that it is both Catholic and romantic. He tells its story accurately, courteously, enthusiastically.

Mr. Leonard Green, the author of *Dream Comrades*, has written a similar book of sketches—'prose studies' is his own title—and called it *The Youthful Lover* (Blackwell; 3s. 6d. net). There is no plot, no tale even; there is simply a psychological situation. But that is written down

with a fine command of rhythmic prose, and is always captivating.

The Christian World Pulpit pursues its victorious way in spite of war and paper shortage. The 94th volume, containing the numbers from July to December 1918 (Clarke & Co.; 6s. net) has outward signs of stress and struggle, but its contents are as representative as ever. Rather more than ever. For no preacher is allowed more than three sermons, and only two are allowed three—Dr. Horton and Dr. John Macmillan of Belfast. There are two sermons by ladies, Mrs. E. Herman and Miss Maude Royden. Mrs. Herman preaches a good sound evangelical discourse with three divisions. Miss Royden is more daring. She discusses the subject of Miracles.

Dom Savinien Louismet, O.S.B., is, in respect of Mysticism, the Dean Inge of the Roman Church. He has already written three books, *The Mystical Knowledge of God*, *The Mystical Life*, and a volume just issued, *Mysticism True and False* (Burns & Oates), and he has a fourth on the way, *Divine Contemplation for All.*

Dom Louismet writes as a Roman. And a very fine example of the Roman manner is to be found in this book. We shall quote the passage: 'Out of the Church there is no Mysticism just as "Out of the Church there is no salvation."

'This may appear at first sight not only an intolerant, but also a preposterous and unjustifiable proposition, and yet, when we look closely into it, we find it to be as sober a scientific statement of the matter in hand as was ever formulated, whether in the abstract sciences or in those of observation.

'First of all let us see the meaning of these words: "Out of the Church." They mean out of the one and only Church which God made, out of the Church which Jesus built; out of the Church which is One, and Catholic, and Apostolic, whose visible head is the successor of St. Peter, the Pope of Rome; out of the Church of the seven Sacraments and of the true Sacrifice of the Mass. Out of that Church there is no real Mysticism, no mystical life, no salvation.

'On the Day of General Judgement all the redeemed will be found to have been, whilst in life, real Catholics at heart, whether they knew it or not, whether other men knew it or only God. They will be found to have been saved by no other agency than the grace of God through faith in Jesus Christ and incorporation, public or secret, in His mystical body the Church, and to have lived the life supernatural, the life of grace: thus, and in no other way, shall they be proclaimed worthy of admission to the eternal Nuptials of the Lamb. None but such shall find an entrance there.

'Taken in this sense and with this qualification, that many who are not known to men as children *of the household of the faith* are nevertheless really so in the eyes of God, are really in the Church and not out of it, these propositions: Out of the Church no salvation, and Out of the Church no Mysticism are absolutely uncontrovertible and intolerant of any addition or subtraction.'

It is enough to add that the three volumes already written by Dom Louismet give us the best popular account of Mysticism as practised in the Roman Church that we know of.

Professor Shaw's article on the Resurrection of our Lord in the DICTIONARY OF THE APOSTOLIC CHURCH has been described by Sir W. Robertson Nicoll as 'the best and most comprehensive handling of the august theme which is accessible to the English reader.' Along with that article should be read a book on the same subject by Mr. Joseph Palmer, entitled *The Central Event of Universal History* (Sydney: Christian World Office). The book is very different from the article—that is why it should be read with it. This is a devout believer's delight in the narrative and all that it means for life and conduct here and for life and joy hereafter. It is a handsome book and well illustrated. We welcome it from the other side.

To the accessible and excellent literature on *The League of Nations* elsewhere named add a brochure under that title by Mr. A. F. Pollard (Oxford: at the Clarendon Press; 1s. net). Three points are discussed—the Conditions of the Problem, the League of Nations on Paper, the Lesson of History.

The Organist of Westminster Abbey, Mr. Sydney H. Nicholson, has written a practical handbook of *Church Music* (Faith Press). Everything that choirs or clergymen have to attend to is

handled, and all with a steady hand. The sections on Intoning, above all, should be considered with care, and not by those who intone only. Mr. Nicholson makes a sharp distinction between secular and sacred music, at a time when we are abolishing that distinction elsewhere. There was no such distinction in music until the middle of the sixteenth century, but then he thinks it had to be. Would he call an oratorio sacred or secular?

Few books on the future life have been so successful as Dr. J. Paterson Smyth's *The Gospel of the Hereafter*. Messrs. Hodder & Stoughton have issued a new edition, the sixteenth, revised and enlarged (4s. net).

The Rev. John A. Ireland, minister of Gartsherrie, was a strong man with eccentricities. He was a power in his parishes—he had two of them, first Whitburn, where his reign as 'Provost is still green in the memory of the older townspeople, who now readily acknowledge that one was then among them with ideas far in front of his time, and a will that knew not how to yield until they had been put into effect'; and then Gartsherrie, where he 'gave himself wholly to the work of the ministry, and especially to the perfecting of his forms of service for both young and old.' At Gartsherrie there was a row of cottages with a high brick wall in front of them and very little churchgoing out of them. After a visit one of the women said, 'He's an awfu' queer man, Mr. Ireland. Dae ye ken what he said to me the other day? "Aye, Mrs. ——," says he, "and you don't attend the meetings. I'm truly grieved to hear it; but, mind you, I'm not surprised—I am quite sure it can't be easy to believe in God with a wall like that always staring you in the face." Aye, he's an awfu' queer man, Mr. Ireland, an awfu' queer man.'

His sermons and addresses were as practical as his conversation. There is one in this book in simple and sole condemnation of 'the present state of the Whitelaw fountain'; and another as exclusively denouncing box-beds. Even the Communion Addresses are his own.

The title of the book is *A Legacy from a Scottish Manse* (Hodder & Stoughton; 3s. 6d. net).

What are the easily accessible books to read on the League of Nations? First *The Peace Conference and After*, with a preface by Lord Grey of Fallodon (Macmillan; 1s. net); next Lord Grey's own *League of Nations* (Oxford Press; 3d. net); and then Bishop Gore's *The League of Nations* (Hodder & Stoughton; 1s. net). Dr. Gore writes from the point of view of the Church's opportunity.

Those who are interested in *Dreams* (and their number is not decreasing) should read a book under that title written by J. W. Wickwar (Jarrolds; 2s. 6d. net). It has reached its third edition, and deserves its popularity. Mr. Wickwar's theory is that 'dreams are revivals of actual sensory impressions either in whole or in part.'

The author of *The Cultivation of the Spiritual Life* (Kelly; 1s. net), the Rev. J. Ebenezer Howard, is evidently a devout man, a scholar, and a writer. Style, learning, spirituality—they all go together to the making of a volume which we shall keep beside us, yea, also carry with us where we go, for our encouragement and growth in grace.

Dr. Frank Ballard has written a smaller book in support of his Fernley Lecture on God's Fatherhood. *Father of All* he calls it (Kelly). His faith in God's universal Fatherhood is undaunted, but he says: 'Divine Fatherhood does not necessarily involve true sonship on the part of human beings. Any father may have a child who is unloving and disobedient and so is far from being what a child should be. Thus the paradox is true that such a one is at once a child and not a child. The truth can only be expressed by means of some qualifying term. He is naturally a child, but morally, ethically, spiritually, he is not a child, and must change his attitude before he can become one. Here, as Dr. W. N. Clarke, quoted above, has said, all controversy on this matter might well end, and ought to end.'

A Puritan Idyll (Longmans; 1s. net) is the title of a Lecture which the Rev. Frederick J. Powicke, M.A., Ph.D., delivered at the John Rylands Library in Manchester last March. It is Richard Baxter's love story, told very skilfully. The audience must have found it a pleasant change from the severe scholarship of the ordinary John Rylands' lectures. But there is scholarship here also.

The *Journal of the Manchester Egyptian and Oriental Society, 1917–1918* (Longmans; 5s. net), contains a report of the Society's proceedings during the year and five special papers. These papers are (1) by Professor E. H. Parker on the Chinese philosopher Kwan-tsz, (2) by Professor William H. Bennett on the Arrangement of the Old Testament, (3) by Professor G. Elliot Smith on the Giver of Life (an account of certain 'life-giving' amulets), (4) by Miss Winifred M. Crompton on a Stamp Seal from Egypt, and (5) by Mr. Maurice A. Canney on the Hebrew word translated 'rush upon' in Am 5^6 and elsewhere.

Under the title of *Sainthood*, the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, has published a volume of Retreat Addresses (Longmans; 4s. 6d. net).

Have you noticed how often the saint is referred to now? We were shy of the word before, the Roman and the worldly saint being the most conspicuous examples. We have recently recovered the word with the presence of the true saint. It is the sainthood of the true saint that is described by Mr. Brett.

Another volume has been published of *Father Stanton's Sermon Outlines*, edited by the Rev. E. F. Russell, M.A. (Longmans; 6s. net). Two-thirds of the texts are taken from the Gospels—a sign of the times and a hint to evangelists. One text we have hit upon is misinterpreted. The words are 'He shall not speak of himself' (Jn 16^{13}). The 'of' is Old English; the Greek (as R.V.) means 'from himself.' Nevertheless the sermon is so peculiarly Father Stanton's that the misunderstanding scarcely matters.

Under the title of *The Increase of God*, the Rev. A. H. McNeile, D.D., Regius Professor of Divinity in the University of Dublin, has written a book which will certainly drive those who read it to serious thought (Longmans; 3s. 6d. net). The Bishop of London confesses that *he* has been made to think. In his racy preface he expresses the main idea of the book by quoting this sentence: 'My growth is God's life straining after *self-fulfilment*, physically in my body, spiritually in my soul.' The book is written brightly, freshly, and with the responsibility of the best scholarship. It is not on any account to be lost in the rush of after-war theology. It introduces a conception of God which will surely have its influence on the theology of the future.

Lord Hugh Cecil has written a pamphlet on *Nationalism and Catholicism* (Macmillan; 1s. net). He believes that the League of Nations will find its chief difficulty in the national sentiment, and that there will be no way of overcoming it except by making it Catholic. Make the Church not the Nation the ideal—that will supply the necessary moral impulse.

The writings of Dr. Alexander Smellie have that 'flavour,' incommunicable and indescribable, which makes a book (in Keats's memorable though much-quoted phrase) a thing of beauty and a joy for ever. His very titles have it. The latest is *The Well by the Way* (Melrose; 4s. 6d. net). It is only a volume of sermons. But so, a volume of sermons may last and charm as any other work of art. Is it not, when truly a work of art, the highest form and fullest flower? For, in the hands of a master, words are the most pliant of all instruments of art, fit for higher uses than the finest musical instrument. These words give the impression of power without effort. And then they are consecrated to the noblest ends—created in Christ Jesus unto good works.

At the Methodist Book Concern of New York (150 Fifth Avenue) there has been published a charming book on *The Old Home* ($2 net). It is charmingly written by Charles Coke Woods, and it is as charmingly illustrated by Almina Martindale Woods.

Messrs. Morgan & Scott have published two attractive booklets for devotional reading. Mr. David Williamson, the author of *Bear ye One Another's Burdens*, we know. He is here at his anecdotal best. Kingscote Greenland we do not know, not even whether man or woman, but *The Victorious Child* is such a beautiful and touching book that we shall look out for the next by the same author.

In his *Ruling Lines of Progressive Revelation* (Morgan & Scott; 4s. 6d. net) the Rev. W. Graham Scroggie uses the old terms—dispensations, types, etc.—but he is well aware of the

change that has come over them. Even the chapter on Typology is quite up to date and acceptable.

Mr. Robert W. Mackenna, M.A., M.D., who wrote lately on *The Adventure of Death*, now writes on *The Adventure of Life* (Murray; 6s. net). Is there an aspect of life or of any of its manifestations that he has forgotten? We remember none. And on every aspect he writes with knowledge and optimism. He is no unbeliever. He believes in religion and he believes in science; and he believes that life to be life must be both scientific and religious. He has courage also. He dares to tell us what is the probable origin of life and how we may one day capture it and keep it. And never die? Well, hardly ever. This is what he says:

'Since the days of Newton the study of the solar spectrum has had perpetual interest for the physicist and the chemist, and their studies have given to the world much rich information. But beyond the violet rays in the spectrum there is a long series of rays about which, as yet, science has little to tell us. They may be rays with infinite potentialities. Some of them, we know, have powers of heating. The others, though this is unlikely, may be inert and valueless. But it is known they are there, although their function is as yet unguessed. And there is presumptive reason for believing that there come to our little corner of the Universe, out of the vastnesses of space, other rays than those of the solar spectrum, to which as yet we are completely blind.'

'Now, I suggest that protoplasm, wherever found, becomes the receiver of the energising activity of this special ray, and the manifestations of life appear. It will at once be urged that, if this be so, death either of plant or animal becomes an impossibility. Protoplasm is an essential part of the structure of both, and if this special ray automatically seizes upon protoplasm wherever found and charges it with life, how can anything die? The objection is a perfectly fair one, and it is well it should be advanced; but it is far from presenting an insoluble difficulty, and in its solution we may discover why it is that disease can destroy life.'

One of the greatest authorities on education is the Rev. Herbert Branston Gray, D.D. Dr. Gray has travelled twice in the United States of America for the sole purpose of studying the methods of education in use there. And now he has written a book entitled *America at School and at Work* (Nisbet; 5s. net). The title is neither haphazard nor catch-penny; it is chosen to express the fact that in America education is directed deliberately and persistently to the equipment of the pupil for his work in life.

What of British education? His answer is 'chaos.' And then he asks, 'Is it too much to hope that there will emerge from the present chaos a British statesman, or set of statesmen, who can see that a nation whose education is crystallized is doomed to decay industrially and socially, that the whole of the education of the prosperous classes is at present outside the scheme of a national education, and must be brought into it, however rooted in exclusive traditions, and however organic the revolution may be, and that (finally) no safer escape from the economic, industrial, and social downfall of Great Britain can be imagined than to follow the example of the Federal Government in the United States, and to pour with unstinting (and indeed lavish) hand millions of State Funds annually into the lap of education for the establishment of a thoroughly democratic and truly national training for all future citizens?'

The Rev. Colin Campbell, D.D., has revised his volume on *The First Three Gospels in Greek* and has issued it in a third edition (Oliver & Boyd; 9s. net). Dr. Campbell's idea is that the Gospel according to Mark is not the earliest of the Synoptic Gospels (as nearly everybody now believes) but the latest, the other two having been employed in its composition. Apart from that theory, however, which is as unlikely to be adopted now as the belief that Christ spoke in Greek, the book is valuable as a Synopsis Evangelica.

A new and enlarged edition has been issued of the late Canon A. C. Cooper-Marsdin's book, *Church or Sect* (Scott; 6s. net).

To the select band of preachers to children add now the Rev. H. J. Essex, M.A., Chaplain of the Bethany Orphanage, Bournemouth. His book is *The Children in Church* (Scott; 3s. net). One feature is prominent—every text is a great text. There is no trifling.

Mr. Scott has issued two books of materials for sermon makers. The one is called *Seed Thoughts* (3s. net). It consists of quotations gathered by J. Ellis from Dickens, Julius Hare, Newman, Fielding, Parker, and many others. The other is entitled *Arrows for the King's Archers* (3s. net). It contains outlines of Sermons, Bible Readings, and Addresses by S. R. Cambie, B.D., D.Litt.

Dr. Alfred Plummer continues his studies on the books of the New Testament and that to some purpose. *A Commentary on St. Paul's Second Epistle to the Thessalonians* (Scott; 6s. net) follows hard on the Commentary on the First Epistle. And it is its fellow in respect of scholarship and utility. Emphasize utility (the scholarship may be taken for granted), for one clear aim is ever before Dr. Plummer in all his work, and nowhere more manifestly than in his commentaries—the aim and end of being of assistance to others in their studies. This is a *student's* commentary; it goes to the making of students.

Of individual points one is the discussion of that much-discussed topic, the Man of Sin. Dr. Plummer has been able to see the forthcoming commentary of Canon Charles on the Apocalypse, and has collated its conclusions with his own. He ends in this way:

'To ask, as some are doing, whether St. Paul and St. John, in their pictures of the Antichrist, were predicting the enormities committed by the German Emperor and his people during the present war, is to ask a futile question. The inspired writers were giving instruction, encouragement, and warning to Christians of their own time. What help would it have been to Christians of the first two centuries to have cryptic descriptions of horrors that were to take place in the twentieth century? And how could teachers who were fully persuaded that Christ would return very soon, and bring this world to a close, be supposed to foresee what would be going on in this world many centuries later? What they did see was this;—that any God-opposing power, however successful for a time in making might prevail against right, and however skilful in adapting miracles of science to its own wicked purposes, must in the end fail, and be destroyed by the righteous judgment of God. Moral principles may be derided and reversed. "We ought, therefore we can" may be transformed into "We can, therefore we ought," so that the power to conquer is made to imply the right to conquer; but sooner or later the mills of God accomplish their inevitable work, and the monstrous rebel is ground to powder.'

A small volume of *Daily Thoughts* has been gathered from the writings of Archdeacon Wilberforce (Stock; 2s. 6d. net). There is a thought for every day of the year.

The Infinite Attributes of God is a fine theological title for a book (Stockwell). But the Rev. W. Powell, M.A., B.D., has a practical purpose in writing it, and that purpose he has fulfilled. Men want to know about God; it is the first and most urgent demand at this present time. Mr. Powell meets that demand. He clears away misconceptions and he is intelligible throughout.

The Rev. Clement F. Rogers, M.A., has issued another volume of *Question Time in Hyde Park* (S.P.C.K.; 6d. net).

The new volume of the S.P.C.K. 'Helps for Students of History' is an essay by C. G. Crump on *The Logic of History* (8d. net). There is room enough for it. We read history and write it too, without recognition of its limitations, without even recognizing the difference between History as a science and History as an art. Especially will this profitable little book appeal to the student of the Gospels, who now must use the historical method and not abuse it.

The new numbers of the S.P.C.K. 'Texts for Students' are *Selections from the Vulgate*, arranged by H. J. White, D.D. (9d. net), and *The Epistle of St. Clement of Rome* (6d. net). Both are attractively printed and accurately edited. Professors of Church History, teachers of Greek and Latin, and all private students of these subjects will have to recognize the worth of this series.

If there were those who found the Rev. Alfred D. Kelly's book, *Values of the Christian Life*, too expensive or too difficult, they should read his new book, *The Great Trial and the Christian Life* (S.P.C.K.; 3s. 6d. net). It is not exactly an abbreviation of the larger book; it has its own independent value and interest; but it gives the ideas of that book in a simpler and shorter form.

An addition has been made to the S.P.C.K. series entitled *Translations of Christian Literature*. It is a translation by J. H. Freese of *The Octavius of Minucius Felix* (3s. 6d. net). The Introduction tells us all that is known of this early Christian apologist and of his book. The editor gives no opinion as to the date, but makes it probable that the book was written in the beginning of the third century.

As one may gather from its title, Dr. C. H. Robinson's new book, *How the Gospel spread through Europe* (S.P.C.K.; 5s. net), is a popular history. Dr. Robinson had already written the scholar's book in the 'International Theological Library.' He proves now that he can write for everybody. His method here is to take each country by itself and carry its Christian history down to the year 1000 or thereby. He ends with a general survey of results and an appreciation of the value of the Christian missionary to European civilization. The maps are excellent, distinctly adding to the reader's enjoyment and advantage.

The Catholic Students 'Aids' to the Study of the Bible (Washbourne; 5s. net), by Hugh Pope, O.P., S.T.M., D.S.Scr., late Professor of New Testament Exegesis in the Collegio Angelico, Rome, deserves consideration and even resolute study. The second volume is on the Gospels. Its contents are after the manner of the Oxford 'Aids,' but they are arranged more deliberately for continuous reading or class study. The tables, which are many, have been prepared with care. Among other matters the book contains the text of the Biblical Commission on Holy Scripture.

Christianity the World Religion.

By the Rev. Sydney Cave, D.D., Henleaze.

II.

IV.

It must be admitted that to attempt to make any deductions from the history of religions is a perilous task. The science of comparative religion, as M. Loisy says,[1] 'is not yet very old. It gives the impression of still looking for its sphere and of not yet possessing its method.' Yet, as he adds, 'the chaos is more in appearance than reality. History is history, the knowledge of what has been, and the history of religion is the history of religion, the knowledge of that great human fact, the religions of the world.' Nor are the diversities of religion so illimitable as to make impossible a rapid glance at their characteristics.

Their seemingly innumerable forms resolve themselves into a few classic types. 'It is indeed surprising on how few ideas humanity has had to live.'[2] Thus the lower forms of religion, apparently so multitudinous, are found to be essentially one in their conception. That very common form of religion—the animism which peoples the world with spirits good and bad, ignores the good, and worships the evil spirits with abject fear—is the same in principle wherever it occurs. And, in any case, a phase of religion so low is irrelevant to the discussion of whether any religion is of final value. Nor do even the higher polytheisms help. However suitable he may regard the worship of the gods for the common people, every educated man knows that really to believe in a multiplicity of gods would involve the confusion of his thought and the negation of his culture. Polytheisms are inextricably bound up with the countries of their origin. In the nature of the case they can contribute nothing to the quest for the absolute. Historical religions which transcend in thought the place of their origin are but few, and these we find fall into two distinct types.

We have Judaism and Islām, religions of law, and Brāhmanism and Buddhism, religions of redemption.[3] The legal religions proclaim a God

[1] A. Loisy, *A propos d'histoire des religions*, p. 101.

[2] E. Troeltsch, *Die Absolutheit des Christentums und die Religionsgeschichte*, p. 56—a book to which these paragraphs owe much.

[3] In a fuller sketch Zoroastrianism would be added to the first division, and Neo-Platonism to the second.

of distinct moral content, but remote from His worshippers. In a religion of redemption, like Brāhmanism, the reverse is the case. The worshipper is identified with Deity, but at a heavy cost. For this unity of the soul with God is possible only by the elimination from each of all distinction. God becomes the ultimate universal of being, ineffable and unknowable. Because God is thought of as attributeless, without definite moral content, life has no moral meaning. The struggle for the good, the remorse of conscience, lose their reality. For ethics, we have an ontology. Because the sense of unity with God is realized not in 'the trivial round, the common task' of life, but through philosophy or asceticism, religion at its highest becomes the prerogative of the few. The perfect Buddhist is the monk. The perfect Platonist is the philosopher, free from human ties; and in Brāhmanism is it not the meditative recluse who best reaches that shore where is eternal peace?

We have thus two types of religion. The one interested and influential in the conduct of this life, but failing to meet man's mystic yearnings: the other, fulfilling man's mystic yearnings, but failing to give to life in this world a moral content meaning. If there be a universal religion it must be adequate to the spiritual necessities revealed by both these types of world religions. We may look for it in a reconciliation of the two types in a higher synthesis of an ethical religion of redemption, which redeems from this world, and yet enables men to find in this world a sphere of moral activity and progress. Is there such a religion? Is Christianity, for instance, at once an ethical religion and a religion of redemption?

V.

That Christianity is an ethical religion may be assumed without argument. It demands of its followers obedience to the law of Christ. It proclaims as its good tidings forgiveness and deliverance from the power of sin, and, apart from a few ingenious dilettanti, the superiority of its ethics is generally recognized. But can we claim that Christianity is also a religion of redemption, redeeming, not from sin only, but from the world? It is not so easy to give a simple 'Yes.' Certainly, for the most part, our religion does not so impress those who best represent, in the modern world, the religion of redemption, the spiritual leaders of educated Hinduism. Much in Christianity is indeed admired and imitated. To its influence many of the social activities of modern Hinduism are avowedly due. But social reforms are not religion. They belong, they say, to the temporal, not the eternal. They admit often that Christ was the greatest of the world's teachers, but they assert that in this one thing Christianity is inferior to the Higher Hinduism, for, wherever else Hinduism may have failed, it has better impressed on the mind of its followers the reality of the spiritual. As a writer in the admirable *Indian Social Reformer* of Bombay put it, 'Hinduism has instilled into the minds of its most ignorant followers an unshakable faith in the supremacy of the spiritual over the temporal, an achievement which is as yet only an aspiration with Christianity.' If 'an unshakable faith in the supremacy of the spiritual over the temporal is as yet only an aspiration with Christianity,' then, so long as that is true, Christianity may hope to continue its work among the outcaste communities, but that is all. If it thus fails to meet the deepest aspirations of Hinduism, we can never hope that the best and most spiritual in India will ever find in Christianity a gospel; and so far as caste Hindus are concerned, it would be wise for the Churches to abandon what would then be the impertinence of their missionary labours. But if 'an unshakable faith in the supremacy of the spiritual over the temporal' be indeed 'only an aspiration with Christianity,' we are driven to ask whose fault is it—the gospel's, or our interpretation of it?

VI.

Certainly such a charge could not be brought against the early Church. The Church opposed to idolatry on the one hand, and theosophic mysticism on the other, its proclamation of eternal life. Christians claim to be only sojourners here, their real home is in heaven.[1] Thus the *Didache* tells us that the prayer at the Communion service was 'May grace come and this world pass away. Maranatha, the Lord cometh.'[2]

And with this same word 'Maranatha,' the Lord cometh, Christians encouraged each other to face death gladly in the amphitheatre. So later we find Celsus, the arch-enemy of Christianity, blaming the Christians for their disregard of worldly prudence, and sneering at them 'because, however divided in

[1] E.g. *The Shepherd of Hermas*, Book iii. Similitude 1.

[2] The *Didache*, chap. x. 6.

other respects, they all use these words: the world is crucified to me and I to the world.'[1] Even one so flippant as Lucian could not help noticing their firm belief in the life that is eternal, and records with immense amusement 'that these miserable people have got it into their heads that they are perfectly immortal.'[2] Moral defects there were many in that early Church, but at least with them the 'assertion of the supremacy of the spiritual over the temporal' was not an 'aspiration' only but an 'achievement.' They claimed to be redeemed from the world and to live in the spirit. Their creed was unelaborated, but their religious experience was definite and positive, and to this reality and power of their spiritual life the progress of Christianity was chiefly due.

And in this the early Church was but showing the spirit of its Master. Extreme as was the eschatological interpretation of Christ, it did at least reveal how false was the liberal conception which spoke of Him as a benign ethicist, interested chiefly in questions of conduct. The Kingdom of God means more than the realm of human kindness. It is a heavenly realm in which men are meant to share already the life which is eternal and triumphant. To be a member of Christ's Kingdom is to be redeemed from the world, and so, in Christ's judgment, anxiety is a sin unworthy of His followers. What Christ preached, the apostles experienced. Thus we find that for such a one as Paul, the Kingdom of God was a present reality. He lived in a communion with God which brought him strength for all his labours and an indomitable courage. In spite of weakness of body, conflict and suffering, he yet can speak of joy and triumph. Already the eternal was his present. The eternal was his home, for there Christ dwelt.

To many in our Churches the simple truth that Christianity means redemption, not only from sin but from the world, comes with an unfamiliar sound. Over-anxiety is spoken of as if it were merely a matter of temperament or 'nerves,' instead of, as Christ held it, the most unfilial distrust. In our Protestant churches especially, in rejecting, and rejecting rightly, asceticism and the monastic ideal, we have too often ignored those needs these sought to answer. The immense emphasis in the New Testament on the Kingdom of God, and eternal life as a present possession, has been too much forgotten, and we have failed to realize the significance in our experience of Christ's risen life. True, in every age and Church, there have been those who, often in humble and obscure circumstances, have been indeed redeemed from the world, and for them the eternal has been more than the temporal. We have too largely failed to express this experience in the message we proclaim, and, because of this, we have not a gospel adequate to the needs of many of the most spiritual of Hindus. And not only so, in the West too we need, and have been learning, to realize that we cannot construe our religion only for this world. The unseen means more to us to-day because so many of our best and dearest have gone there, too young and vigorous for us to think of them as merely dead.

Is Christianity the world religion? The gospel of Christ is sufficient to be, but if we are to have a religion adequate to the spiritual aspirations of the race, we need to re-explore the meaning of such words as 'eternal life' and 'life in Christ,' and show by our life and in our doctrine that Christianity is a religion of redemption from the world. But if this be so, then we have in Christianity an ethical religion of redemption which redeems from the world whilst it gives to life in the world a meaning and a motive, and a Christianity so interpreted is thus adequate to the two great types of spiritual aspiration: it is the reconciliation in a higher unity of the ethical and the redemptive types of religion; it is the world religion.

[1] *Origen against Celsus*, v. 64.
[2] In his *Proteus Peregrinus*.

In the Study.

THE CHRISTIAN YEAR.

The Fifth Sunday in Lent.

Detachment and Attachment.

'Where your treasure is, there will your heart be also.'—Mt 6[21].

Our treasure is that upon which our heart is set. In the broadest sense it is either the world or Christ. Is the world, or something that belongs to the world, our treasure? or is our treasure Christ, who said emphatically, 'I am not of the world'? If our treasure is Christ there is in our life a steady process of detachment from the world and attachment to Him.

1. Detachment.—It is a serious thing to let any of the outward things of life become so essential to us that we say of them, 'I cannot do without it'; 'I must have it.' It is morally bad to be the slave of anything, even of things not bad in themselves; it is an encroachment on the absolute freedom which ought to belong to the perfect man; and it may pave the way for much more serious deflections. 'I cannot do without it' is what the drunkard says, or the sensualist, or the extravagant. There is a helplessness in the avowal which does not befit the servant of God. God wants hardy detached men for His service; and accordingly we find that He is always seeking to detach us from the world in the different separations which prevent us from clinging to places, occupations, or people, however dear they may have become to us; in failure itself, with its merciful discipline; in the Cross which He lays upon all our life and all our actions.

Let us learn, and learn at once, the lesson of detachment, that power of sitting loosely to the things of the world, refusing to be brought under the power of any of those good things with which God surrounds us. Take, as an example of this detachment, a man like S. Paul, whose life had been so abundantly stored with much that could make it prosperous and happy. He apparently had a home to which he could look back with affectionate regard, where he had been taught the great truth of Monotheism, and of God's fatherly care over Israel; where, like every other Jewish boy, he had learned a trade, and learned it successfully, so that with his own hands he could minister to his own necessities. He could look back to his education with piety untinged with regret; Gamaliel is a figure of reverence to him in his later years. He had much to be grateful for in the people who crossed his path at crises of his career, such as S. Stephen; or Ananias, the minister of his Baptism; or Barnabas, the surety of his sincerity; or the Apostles who had made up to him in some ways for the years in which he had missed a great opportunity. 'S. Paul the traveller' is a phrase which speaks to us of labour and missionary zeal, but it also speaks to us of the fascination of travel, its educating power, its wider outlook, and its richer store. He knew Tarsus and Antioch and Jerusalem; he knew Asia Minor and Greece and Rome. He had hopes of seeing Spain, perhaps of wider travels still. And yet he was ready at the call of God to give up all—to give up his convictions, and own himself in the wrong; to seem to be disloyal to the religion of Jerusalem, to the discipline of Rome, and the intellectual culture of his Greek training. He was ready to part with friends one by one, and linger on in a lonely, forsaken life until the end came. He had not, in the eyes of the world, improved his position by becoming a Christian. He had not added to his resources, nor made himself a comfortable home, or even answered to the expectations formed of him by becoming an Apostle. Christ asked for a higher price, and still a higher price for the position near to Him which the Apostle craved. At last He asked for his life, and that was willingly paid, as if the demand were nothing, so eager was he to win Christ.[1]

2. Attachment.—'Behold, we have forsaken all, and followed thee; what shall we have therefore?' So says the soul sometimes counting the cost of its detachment, and still smarting with the severance. But this cry is soon lost in the joyful acclamation of complete satisfaction, which comes to it when it has found its attachment in God. 'Who shall separate us from the love of Christ?' So it will be with all loss, with all detachments; they are but the preliminary to a higher gain, to a real and lasting attachment. So it is with loss of friends. So Cardinal Newman speaks of St. John lingering on in his old age, sending on his friends one by one, like a man who sends gradually and piecemeal his furniture before him, until his present house is well-nigh unfurnished; but gradually and thereby finding the attachment to heaven more real and more firm. Where his treasure is, there his heart is also.

To be attached to Christ is not to lose touch with life. It is to find life vastly enriched. It is melancholy to consider how much we lose, even in this world, of pleasure, profit, and joy, which might belong to us. Sometimes the botanist shames our ignorance by treasures unknown to us, which he has found in our hedgerows. The historian has convinced

[1] W. C. E. Newbolt, *Apostles of the Lord*, 198.

us of our dulness by the moving pageant out of the past, which he conjures up in the familiar streets and lanes of our life. The archæologist shows us how poor our daily life is in comparison with the fuller life of those who know the wealth of interest which is stored up around them. The musician, the artist, the man of science, all live in a fuller and richer world than other people, as regards their own particular art and science. In like manner we shall find that we are losers in a rich world, if we fail in searching out and touching the spiritual wealth which is stored up in our daily life.[1]

My scattered life I pour
Towards Thee; but the volume is so slight,
'Twill sink among Time's sands, to rise no more,
Unless Thyself, from fulhead of Thy might,
With depth of marching waters dost fulfil
And my bare shelves and gaping channels swill,
That, though I find Thee not, yet, found of Thee,
My waves may fall to Thine abounding sea.[2]

Sunday before Easter.

Escape from Trouble.

'Now is my soul troubled; and what shall I say?'—Jn 12^{27}.

There are three ways of escape open to every man, and these were open to Christ.

1. There is the *backward* escape—the way of retreat. This was at least present to Christ's thought.

It has been supposed by many that these Greeks who desired to see Jesus came to Him, moved by solicitude for His safety, to propose to Him the abandonment of His ministry amongst the stiff-necked and hostile Jews, and His retirement with them to some foreign court, where He would be honourably welcomed, where He would be surrounded by men of more open and reasonable mind, and where He would find a much more favourable field for His propaganda than amongst His prejudiced and narrow-minded countrymen. It is a tradition that goes as far back as the time of Origen, that they came as emissaries from the King of Edessa, to offer Jesus an asylum in his kingdom. They may have come on some such errand, and the painful struggle that arose in the mind of Jesus may be thus accounted for. If He remained in Judæa to carry on His ministry under existing conditions, He must be prepared to brave the worst. If He turned to the Gentiles He might find 'a wide and effectual door' opened to Him. Should He? *Could* He?

[1] W. C. E. Newbolt, *Apostles of the Lord*, 203.
[2] E. J. Thompson, *Waltham Thickets*, 44.

There was the path of what had seemed duty, so steep, so painful, so perilous. Might not the end be reached by some easier, though more circuitous, way? He wanted to save men. He had thought that there was no way of saving them, except the way of the cross, and now these Greeks suggested another possible way. It is the same struggle that He had in the temptation in the Wilderness, again on the Mount of Transfiguration, and finally in the Garden of Gethsemane. He shrank from the toil and the pain. Does not even the bravest nature shrink from the sharp edge of the cold steel? Would not even the stoutest nerves flinch from the hissing contact of the red-hot branding-iron?

Yes—He shrank. But for a moment, however, as under some sudden shock you have seen the compass-needle quiver and diverge from its pole, only an instant afterwards to fall back into the line of its true magnetic direction. In Jesus we see a passing repulsion, a momentary shudder and struggle; but the soul soon recovers its true polarity. His resolve swings round and trembles back to its final equipoise, its line of rest, as leal to duty as is the needle, despite its momentary aberrations, to the trend of the polar current.

The *first* mode of retreat, then, was not for *Him*. It could not be backwards. Whatever else He did, He would not run away.

For years after his wife's death Dr. McLaren had a struggle with himself. Four years after he wrote in his diary: 'I passed Woodlea this morning (the house in which Mrs. McLaren died). Every yard of that road has memories for me—the happy Sunday mornings when we walked home together, times when I met her coming back from a Dorcas as I was going down to service and saw how wearily she was toiling along, and how her face brightened as she saw me though she was a long way down. One such time is often present to me—the happy glad look, the quickened step, the rest in both our hearts—it all stands before me far clearer than what we call the present, and I can see the evening light in the sky, and can hear the thrushes that were singing. And now I was walking down the road alone in a snowstorm and strange faces looking out of Woodlea. It is a bitter cup, and sometimes I cannot say, "Shall I not drink it?" If it could be emptied at a draught, but this slow trickling drop by drop every day and all day is hard to accept.'[3]

2. The second line of retreat is *upward*. 'Father,' He says. His heart obeys its instinct and turns heavenwards. He looks up. The way *out* is the way *up*.

[3] *Dr. McLaren of Manchester*, 124.

Still the struggle is not ended. He is 'distracted between two feelings; the innocent feeling, the natural craving after life; and the higher feeling which desired to embrace the will of God.' He has resolved to turn to the Father. That was His instinctive and inevitable resource. All His struggles articulated themselves into prayers, as does this. *But even recourse to heaven may be only another form of cowardice.* Is it not true that many of our prayers are simply whining appeals to heaven to get us out of our difficulties, and not solicitations that we may be able manfully to confront them?

Some have repudiated the idea that the 'strong Son of God' could have prayed to be saved from His agony. But did He not so pray in the Garden of Gethsemane? Did He not then, 'with strong crying and tears,' plead that, 'were it possible the cup might pass from Him?' Indeed, putting this interpretation upon the words, this scene might be regarded as an anticipatory parallel to Gethsemane. There is the same confession of inward suffering. There is the same prayer for exemption, followed by the same avowal of implicit submission. There is a close parallelism between the 'Now is my soul troubled' of the one occasion, and 'My soul is exceeding sorrowful' of the other; between 'Father, save me from this hour,' and 'Let this cup pass from me'; and also between 'Father, glorify thy name,' and 'Not my will but thine be done.'

Are we to take Christ's prayer as a sign of the deepening of the struggle, or of the emergence of a courageous faith? That depends on how we read the prayer. There are two ways of reading it, and it is a pity we do not know which is the correct one. We may read the phrase, 'Father, save me from this hour,' either as a definite petition, or as a continuation of the question. The Revised Version gives it in the form of a petition in the *text*, and as a continuation of the question in the *margin*. We may read either, 'And what shall I say? Father, save me from this hour'; or, 'What shall I say? Father, save me from this hour? Nay, for the sake of this very struggle have I been brought to this hour.' In the one case it is the cry wrung from the weakness of human flesh and blood. In the other, it is the note of triumph over all such weakness, and brave acceptance of the conflict and its issue. Unfortunately we cannot tell which is the correct version. There are no notes of interrogation in the Greek, and we are left to conjecture as to whether the words fell from Christ's lips in the interrogative form or not.[1]

3. And so we are led finally to that which is the true retreat for all of us, viz. the *inward* retreat.

[1] J. Halsey, *The Beauty of the Lord*, 125.

Not the backward retreat, that is for cowards only; not the upward retreat alone, for that may be cowardly too; but the *inward* retreat *through* the upward, and as the consequence of its helpful baptisms. 'For this cause came I unto this hour. Father, glorify thy name.' There you have the highest note, the note of victory over self.

When we can lose our wills in the Infinite Will, that way release comes. When we can *accept* our mission along with its crucifixions, because it is ours to help humanity, and for us there is no other way, then do we enter into the very secret of Christ's own victory. When persecution and suffering and death are once seen as *duty*, then the true heart knows that it has no alternative, and at once braces itself for the issue. The angel that 'came from heaven to strengthen' Jesus in the garden was the Angel of Duty. This is the angel that must strengthen us all for our life-ministry, whatever it be. The conviction that we are in our allotted place, fulfilling our appointed mission, the mission that is uniquely our own, is the consideration that must inspire us to bear all pain, and overbear all opposition.

It is singular, perhaps, that we do not find the *word* duty ever falling from Christ's lips. But it was none the less His life-motto, the atmosphere in which He lived. And His sufficient answer to the perplexities of the two disciples on the road to Emmaus was given in the words, '*Ought* not the Christ to have suffered these things?' If we would be true followers of Jesus we must come under the power of this inspiration.[2]

What had I on earth to do
With the slothful, with the mawkish, the unmanly?
Like the aimless, helpless, hopeless, did I drivel?
—Being—Who?
One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.[3]

Easter Day.

VICTORY.

'Thanks be to God, which giveth us the victory through our Lord Jesus Christ'—1 Cor 15^{57}.

The victory of Christ is complete, beneficent, and unchanging.

[2] J. Halsey, *The Beauty of the Lord*, 129.
[3] Browning.

1. It is complete. He vanquished in His own person by dying and rising again from the dead, that indestructible energy which was always manifest just when it seemed to be overthrown. At the commencement of Christianity, would not any one have thought that a breath would annihilate it and exterminate the name of its founder for ever? And there they were—Cæsar on the throne, Herod on the bench, Pilate in the judgment hall, Caiaphas in the temple, priests and soldiers, Jews and Romans—all united together to crush the Galilean; and the Galilean overcame. And so it has been in all ages until now. Persecution has lifted up her head against the truth; war-wolves have lapped up the blood of God's saints, and for a time silenced the witness of confessors; and the testimony of the faithful has gone upward amid the crackling of fagots, and the ascending flame has been the chariot of fire in which rising Elijahs have mounted to heaven.

And the completeness of this triumph is manifested not merely in the aggregate, but in the individual. Not only is every man brought into a salvable state, but every part of every man is redeemed. The poor body is not forgotten; it is taught to cast off the grave-clothes and anticipate an everlasting residence in heaven. The mind crouches no longer; it emancipates itself from its vassalage, and stands erect in the liberty wherewith Christ made it free; and the whole man—who was a while ago an alien, degraded and desolate, a fitting companion of the beast in his lair, a worthy follower in the serpent's trail—is now 'clothed and in his right mind,' careering along in the enterprises of godliness, a fellow-citizen with saints, and of the household of God.

The longer I live, the more clearly I see how all souls are in His hand—the mean and the great. Fallen on the earth in their baseness, or fading as the mist of morning in their goodness;—still in the hand of the potter as the clay, and in the temple of their master as the cloud. It was not the mere bodily death that He conquered—that death had no sting. It was this spiritual death which He conquered, so that at last it should be swallowed up—mark the word—not in life; but in victory. As the dead body shall be raised to life, so also the defeated soul to victory, if only it has been fighting on its Master's side, has made no covenant with death; nor itself bowed its forehead for his seal. Blind from the prison-house, maimed from the battle, or mad from the tombs, their souls shall surely yet sit, astonished, at His feet Who giveth peace.[1]

[1] Ruskin, *Modern Painters*, vol. v. pt. ix. ch. xii.

2. The victory is beneficent. It is not as the great victories that are celebrated in history—Flodden, Agincourt, Waterloo. One verse of the poet aptly describes them all:

Last noon beheld them full of lusty life,
Last eve in Beauty's circle proudly gay,
The midnight brought the signal-sound of strife;
The morn the marshalling in arms,—the day
Battle's magnificently stern array!
The thunder-clouds close o'er it, which when rent
The earth is cover'd thick with other clay,
Which her own clay shall cover, heap'd and pent,
Rider and horse,—friend,—foe,—in one red burial blent!

But what is to be seen in the time of the Lord's victory? Plains covered with traces of recent carnage, of recent havoc? What is there to be heard in the time of the Lord's victory? Orphans wailing the dead; widows bemoaning those that have departed? No, but a voice breathing down a comfortable word to men—'They shall neither hurt nor destroy in all my holy mountain, saith the Lord.' The procession of this Conqueror consists of saved souls, and eternity shall consecrate the scene.

The burial of Christ was thought by His enemies to be the end; but in truth this was the very way to the glory of Christ. He Himself had said, 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' Christ's burial in the grave was but the necessary way to His final and glorious victory.[2]

Death and darkness get you packing,
Nothing now to man is lacking;
All your triumphs now are ended,
And what Adam marr'd is mended;
Graves are beds now for the weary,
Death a nap, to wake more merry;
Youth now, full of pious duty,
Seeks in Thee for perfect beauty;
The weak and aged, tir'd with length
Of days, from Thee look for new strength;
And infants with Thy pangs contest
As pleasant as if with the breast.
Then unto Him, who thus hath thrown
Even to contempt Thy kingdom down,
And by His blood did us advance
Unto His own inheritance;
To Him be glory, power, praise,
From this unto the last of days.[3]

[2] J. R. Miller.

[3] Henry Vaughan, 'Easter Hymn.'

3. And then Christ's victory is for all time. His triumphs brighten with the lapse of time; their lustre time can tarnish not, nor death itself destroy. Think of the multitudes that have been already saved; think of the multitudes who went up in the early ages of the Church, with its enrichments of blessings; think of those, from the time of the Saviour's incarnation until now, who have passed through death triumphant home; think of the multitudes now upon earth, that are working out their salvation with fear and trembling.[1]

O Love! which lightens all distress,
Love, death cannot destroy:
O Grave! whose very emptiness
To Faith is full of joy;
Let but that Love our hearts supply
From Heaven's exhaustless Spring,
Then, Grave, where is thy victory?
And, Death, where is thy sting?[2]

First Sunday after Easter.

My Lord.

'My Lord.'—Jn 20[28].

What faculties are needed in an act of faith? What powers must a man use who says with all his heart of an unseen Jesus, 'He is my Lord and Master'? In an act of faith, by which you or I trust ourselves to the keeping and make ourselves the servants of Christ, there must meet three faculties, or else the act cannot be done: the power of dealing with the unseen, the power of personal loyalty and trust, the power of a hopeful sense of need. Those three great powers in their aggregate meet in the man who is Christ's servant.

1. First of all there is the power of dealing with the unseen at all. You know your friend by the seeing of the eye; all the distinct intercourses of the senses introduce your life to his; and then your friend goes away from you, out of your sight, to China or Peru; and as your power of friendship reaches out to follow him, as the thought of him takes the place of the sight of him, as association, and memory, and hope, and imagination come out at your need to bind your life with his—is not your friendship growing greater with the new faculties it requires, has not your love for your unseen friend become a nobler exercise than any delight in his visible presence possibly could be? That is an instance and illustration of the glories of the faculty in man by which he has to do with things which he cannot see. And when the unseen one is Christ, a being whom the man never has seen, whom yet he is compelled to realize, not as an idea, but as a living person capable of being loved, and trusted, and obeyed, there surely is a noble demand there for one of the loftiest of human faculties; and the loftiness of the faculty which must be used in doing it bears testimony to the loftiness of the act which the man does who says of the unseen Jesus Christ, 'He is my Lord.'

2. Another of the faculties which is involved in faith, and whose necessity is a sign that a true act of faith is one of the completest acts which man can do, is the faculty of personal admiration and trust. In its fullest exercise faith is personal. We speak indeed of faith in principles, and that is a noble and ennobling thing; but the fullest trust comes with the perception of trustworthy character, and the entire reliance of one nature on another. The poetry and beauty and richness of a boy's life lie in his power of admiration for, and trust in, something greater than himself. If you fathers make your homes what they ought to be, the boys will find the object of that admiration and trust in you. If you will not let them find it there, they will find it somewhere else. Somewhere they will surely find it. And in their admiration and in their trust, the out-reaching and uplifting of their life will come. What does it mean when men as they grow older become narrow, sordid, and machine-like, when a vulgar self-content comes over them, and all the limitations of a finished life that hopes for and expects no more than what it is makes the sad picture which we see in hosts of men's middle life? Is it not certainly that those men have ceased to admire and ceased to trust? The objects of their childhood's trust and admiration they have outgrown, and like young scholars who imagine that the story-books of infancy are the only books in the world, and so, when those books cease to interest the maturing mind, lay by their power of reading as if there were no further use for it, so these men, when they can no longer admire and trust their fellow-men completely, as they used to do when they were boys, think that the faculty of perfect trust and admiration has no further use. The blight that falls upon their admiring and trusting natures is the token of what a lofty and life-giving faculty it is which they have put out of use. It was this faculty which made them at every moment greater than themselves, which kept them

[1] W. M. Punshon, *Sermons*.
[2] J. S. B. Monsell, 'Easter Day.'

in communion with the riches of a higher life, which preserved all the enthusiasm of active energy, and yet preserved humility which held all the other faculties to their best work. This is the faculty whose disuse makes the mature life of so many men barren and dreary, and whose regeneration, when the man is lifted up into the new admiration and the new trust, the admiration for and trust in God, makes a large part of the glory of the full-grown life of faith.

3. One other quality which must be in the man who sends his faith out into the unseen and fastens it in trust and admiration on a Divine Person is a hopeful sense of need—not only a sense of need, for that, if it be not hopeful, may merely grovel and despair—but a sense of personal deficiency, filled and lighted up all through and through with the conviction that somewhere in the world, in some place not desperately beyond its reach, there lies, waiting for its finding, the strength and the supply that it requires. This is the faculty in which has lain the coiled mainspring of all human progress. Barbarism, filled with the hopeful sense of need, has pressed onward and onward into civilization. Ignorance, hopefully knowing its need, has scaled the heavens and fathomed the seas and cleft the rocks for knowledge. Man, in all ages, has struggled and achieved, has wrestled with his present condition and laid his daring hand on higher things, under the power of this faculty in which were met the power of his clear perception of his deficiencies and his deep conviction that his deficiencies might be supplied. This faculty of hopeful neediness must wake and live, before a man can with true faith call Jesus Christ, the Saviour of the world, his Lord.[1]

All that awakens a sense of need within us, draws us by so much nearer Christ, no spiritual truth being our own until we have needed it.[2]

Virginibus Puerisque.

I.

APRIL.

Them that are Asleep.

'We would not have you ignorant concerning them that are asleep.'—1 Th 4^{13}.

Spring is a time of joy. You like it, for then the world is full of young things. There are young buds, young blossoms, tadpoles, birds in their nests, and young lambs. It is the time of making things new again. There is joy all round, especially among boys and girls. You cannot help feeling happy on a fine April day. Can you?

A frisky lamb
And a frisky child
Playing their pranks
In a cowslip meadow:
The sky all blue
And the air all mild
And the fields all sun
And the lanes half shadow.

Spring is a time of new beginnings, hopes, and promises, for all the world seems to have grown young.

It is at this happy season that Easter comes. The resurrection of Nature and the resurrection of Jesus Christ seem to belong to each other. Occasionally we have Easter Sunday in the end of March. This year it has come in April. From Sunday to Sunday during the year you have heard sermons preached about Jesus Christ dying for you: to-day the preacher's theme is how He conquered death.

Easter Sunday gets its name from the Saxon *Oster*, meaning 'to rise.' But there is a story that the name is taken from an ancient pagan goddess called Eostre. It is interesting to know that the people who worshipped this goddess held their festival in honour of her just about the time of the year when Christ's resurrection is celebrated. They rejoiced in the coming to life again of things that had died down during the winter.

I do not believe there is a boy or girl here who has not been made sad because some one they loved has passed out of sight. But the resurrection of Jesus Christ gives death quite a new meaning. There is a beautiful little play in which a weird old man—a sort of 'Lob-lie-by-the-fire'—invites a party of guests to his house for midsummer night's eve. They are ordinary people, some of them living erring lives, and others who, though quite harmless, do little good to those about them. They are all under the impression that, given certain circumstances, they might have made more of their lives. Lob induces them to go out into an enchanted wood on that lovely summer night. It is the wood of the second chance, and there we see them doing no better, no

[1] Phillips Brooks, *The Mystery of Iniquity*.
[2] D. Greenwell, *The Patience of Hope*, 76.

worse, they are just their old blundering and erring selves.

It would be a poor story if we had nothing better to report about the life that comes after death. We believe that it is a life of higher service. During the early part of the war a very noble subaltern, just before going 'over the top,' knelt down for a few seconds with his men. He told them what was before them: 'If wounded, "Blighty"; if killed, the Resurrection.' When he was last seen alive he was rallying his men. Writing to a friend afterwards, his sister said, 'I like to think of Donald having a word of greeting for me when I go over the top.' She felt sure he was safe. A little girl was walking with her father through a village cemetery when, pointing to the graves, she asked wonderingly, 'What are these for?' The father found it difficult to give an answer, but he said, 'They belong to the people who have gone to heaven.' 'To the angels?' 'Yes.' 'Ah!' said the little girl, 'that is where they have left their clothes.'

So Easter Sunday should be a day of joy. We can thank God for the renewal of the trees, and the flowers, and the song of the birds, and think of it all as an expression of the same love that gave us Jesus Christ.

There is an old community of Monks who live in complete silence. They make one exception, however. When they pass one another, they are allowed to say, *Memento Mori*—Remember Death. The Russians have a better saying. On Easter morning one exclaims, 'The Lord is risen!' Another answers with uncovered head, 'The Lord is risen indeed.' Boys and girls, if you do not greet each other with words like these, you can go home sure of the truth of them. Those who have gone before and have trusted themselves to Jesus Christ are safe, and so may you be.

II.

Robin Redbreast.

'I bear in my body the marks of the Lord Jesus.'—Gal 6^{17} (A.V.).

I wonder if you know the story of how our dear old friend Mr. Robin got his red breast? To a great many people a robin suggests the autumn, when he comes to cheer us up with his quaint little piping song. And to a great many other people he suggests the winter-time when he comes to pick the crumbs off our window-sills. But when I see a robin with his bright scarlet breast I think of Eastertide. Shall I tell you why?

It is said that when Jesus was climbing the steep ascent of Calvary with the crown of thorns on His head He fell down under the weight of His cross. A little robin sat warbling on a tree near by, and when it saw the cruel crown piercing the Saviour's brow it flew to His side and tried to pluck even one thorn away. But the sharp spike pierced its dear little breast and stained it crimson, and from that day till this the robin has worn on its breast the marks of the wound that it bore for Jesus' sake.

Of course this is just a legend, but although it is only a story it carries a very beautiful and true meaning. St. Paul once wrote a letter to some friends in a place called Galatia, and he told them that he bore in his body the marks of the Lord Jesus.

Now I wonder what Paul meant when he said that? Well, I fancy he was thinking of all the sufferings that he had endured for Jesus' sake and that marked him as Jesus' own. Like the robin, he had shared in Christ's sufferings and he bore the marks of them, and these marks were the signs that he belonged to Jesus. They were Christ's special badge. In one of his letters to the Corinthians he gives us a long list of these sufferings. He had been beaten many times; he had been stoned; he had been in perils by land and sea; he had been in danger from his own countrymen, from the heathen, from robbers; often he had been hungry, and cold, and weary, and sick.

Some of you may have seen a flock of sheep with blue or red marks on their backs to show their ownership, and you know that cattle very often have marks burned on their horns for the same purpose. Now in Paul's day the masters used to brand a special mark on runaway slaves, so that they might be known again. And sometimes men burned on their bodies the name or special sign of the heathen god to whom they had devoted themselves.

Paul says that the marks that his sufferings had left on his body were the special signs whereby he might be recognized as a disciple of Christ. They were the marks by which Jesus knew him, and they were the marks by which other people knew he belonged to Jesus.

Now if we are going to be true followers of

Christ, we also shall have to bear marks that hurt. We may not have to suffer the things Paul had to suffer, but if we want to be faithful disciples and of real use to our Master, our discipleship is sure to cost us a great deal of trouble and perhaps some pain. But you know that is true of anything that is worth doing. If you want to be a good scholar you must work very hard and take a great deal of pains to learn. If you want to be a good musician you must go through a lot of disagreeable drudgery. If you want to be a good cricketer you must practise very hard and play many a losing game. And if we want to be good followers of Christ we shall have to take a great deal of trouble and perhaps suffer many rebuffs and discouragements.

What are a few of the marks we must bear for Jesus?

1. Well, first, there is the mark of *self-discipline.* And that is a mark that often hurts very much. Some of us will have to try to get the better of our temper; we shall have to check the angry word that rises, and swallow the bitter retort though it almost chokes us. And some of us will have to conquer selfishness and laziness, and *make* our feet run on other people's errands though they almost refuse to go. And some of us will have to learn to give up to others; and some of us will have to struggle with envy and spite and jealousy.

2. Another mark of Jesus we may have to bear is *reproach.* Sometimes we may have to stand up for the right and take the consequences, no matter how much it hurts or how much other people laugh at us. Now there is no more detestable person than the boy or girl who is always putting other people right, and please don't run away with the idea that I want you all to be prigs; but there comes a time to most of us when we have to play either the man or the coward, and when that time comes I hope you will stand up for your Master and bear His marks however much they hurt.

3. Yet another mark we have to bear for Jesus' sake is the mark of *other people's burdens.* He came down to earth to bear burdens—the burdens of sin and sorrow and death—and when you are helping to bear burdens you are doing the most Christlike work. So every time that you make a sad person glad, or help a weary person to be a little less tired, every time you make the way a little easier for some one in a difficulty, you are bearing the marks of the Lord Jesus.

Now perhaps you will think this is a very sad sermon, but I want you to remember two things. First, the marks of Jesus are soldier's wounds, and they are not things that should make us sad; they are things that should make us proud and glad. Do you think a soldier is sad about the marks of the wounds he gets in battle? I fancy he is generally very proud of them. And I think that when our day of battle is over and our Captain calls us home we shall be very much ashamed to meet Him face to face if we don't bear some of His marks.

And secondly, the marks of Jesus make us beautiful. The robin would scarcely be worth looking at if it were not for his red breast, and we have no real beauty unless we bear Christ's marks. The marks of temper, and selfishness, and pride, and envy, and meanness spoil our faces and put ugly stains on our character, but the marks of Jesus adorn us with a beauty that will never spoil and that will endure for ever.

III.

'A diamond.'—Jer 17^1.

April has as its stone the diamond. Everybody knows a diamond. It is the most brilliant of precious stones. And yet it is only a variety of what is known as carbon. The black stuff (wrongly called lead) which forms the point of your pencil and the shiny lumps of coal which burn in the grate are made of the same substance. They are the diamond's first cousins. More remarkable still, a diamond, by means of great heat or electricity, can be turned into a black mass like coal dust, and coal dust, most wonderful of all, can actually be turned into small diamonds — very small, it is true, but still diamonds. Some day we may learn how to make diamonds as large and as cheap as cocoa-nuts, and then everybody who wishes can have one.

But though men of science have succeeded in making diamonds, they have not discovered how the diamond makes itself. That remains a mystery. The diamond is found in river-beds, sand, and gravel, in India, Brazil, and Borneo; but in the great diamond-mining country—South Africa—it is found in what is known as 'blue ground.' This greenish-blue earth is met with in deep craters known as 'pipes.' But instead of being hollow the pipes are packed with hard blue earth. Some men say that it was volcanic action

that made the diamonds in the blue ground, but nobody is quite sure. All that is certain is that the diamonds are embedded there, each a separate crystal, some large, some medium-sized, many very tiny, but all costly and precious in the sight of man.

How did the diamond get its name? Diamond is really the same word as 'adamant,' and 'adamant' means 'that which cannot be tamed or broken.' It is a good name for a stone which is the hardest thing in the world. The diamond is so hard that it can cut steel, glass, or precious stones. The painter uses it to cut the panes for our windows, and the dentist uses it for one of his delightful drills.

There are many famous diamonds in existence. All the large ones have names, and their history is known like the history of the kings or great men who have owned them. Perhaps the two most famous are the Koh-i-noor and the Cullinan.

The Koh-i-noor, or 'mountain of light,' belonged to the ancient rulers of India, the Moguls. A Persian conqueror, Nadir Shah, conquered Hindustan, and took away as part of the spoil this glittering gem. But he did not keep it for very long. He was killed shortly after, and his treasurer, an Afghan, carried it back to Cabul, where he made himself Emperor. It passed from one prince to another, and it almost seemed as if the sovereignty of India went with it. In 1850 it fell into the hands of the East India Company, who presented it to Queen Victoria. It now flashes in the crown of the Queens of England. Long may it rest there!

The other great diamond, three times as large as any other diamond, the Cullinan, was found in the Premier Mine in the Transvaal in 1905. At the suggestion of General Botha the Transvaal presented it to King Edward in gratitude for his having granted self-government to that State. It was cut into nine large stones and many small ones. The two largest are the biggest diamonds known. Of these the smaller is set in front of the British Crown. The Cullinan, you see, has a short history, but a happy one.

Now, what has the diamond to say to us? You will notice it is valued because it cuts, but it is prized most because it shines. It catches the light and breaks it up into all the colours of the rainbow, and flashes it back to us glorified and magnified. So I think the diamond's message is this—'Shine.'

When I say 'shine' I don't mean that I want you to try to be one of the brilliant people in the world—one of those who are always making clever sparkling remarks, or writing wonderful books, or doing great things in business. Brilliant people of that type are few, and not many of us can aspire to shine in that way.

No, there is another, and to my mind a better, way to shine, and we can all try it. It is a very simple way. We have merely to be happy. Perhaps some people will say, 'That may sound simple, but it isn't simple when you come to try it.' Now these people are wrong. It is perfectly simple if you only follow the directions I am going to give you.

There was once an old Spaniard who was very fond of cherries. He was so fond of them that when he sat down to eat them he put on a pair of magnifying spectacles which made them look twice as big. That sounds greedy, but his idea was not at all a bad one, and I think we might imitate it.

Let us keep two sets of imaginary spectacles, one pair to make things twice their size, and the other to make things half their size. Let us put on the first pair to look at all the joys and pleasures in life, and let us keep the second pair to look at all the troubles and the worries.

Or, to put it another way, like the diamond let us catch and reflect all the sunbeams that are going. When you were very tiny I expect you often tried to catch a sunbeam with your fat little hands and failed. But the diamond's way of catching them is the only way.

If we always try to look at the bright side of things and catch all the sunbeams, do you know what will happen? Why, our faces will shine with the happiness we have caught. And a happy shining face is ten times more to be desired than a face with merely beautiful features. The loveliest face is ugly with a frown or a cross expression, and the plainest face is beautiful if love and happiness shine out of its eyes.

Shall I give you a reason why we should shine? We should shine because Christ expects us to do so. It is our duty as His children. He is our great Sun and we are His diamonds. He pours on us the sunshine of His love. He cares for us each one, and we know that He will not let anything harm us. And we love Him in return, and, knowing all is well, flash back His sunshine and take as our motto—'I shine for Christ.'

The Incarnation: Some Implications for the Church.

By the Rev. John Douglas, C.F.

The Incarnation of the Son of God, our Saviour, is not only a revelation of God the Father and Redeemer, but also it is, if we think of men as we know them—a world of men—and as we know ourselves, a daring and wonderful thought about man. For here is God identifying Himself with man:

> God's presence, and His very self
> And essence all-Divine.

So that here is man claimed in the Incarnate Son as the child of God: a member of the Divine Family, our Lord reminds us,—a sheep of the Good Shepherd's flock,—a subject and servant of the Kingdom of the Divine King,—an intimate and invaluable portion in the Divine treasure-store. The Incarnation is the revelation of what men are and of what God claims them for. This is, of course, the veriest commonplace of the Christian teaching about man, but it is a line in that teaching which has again and again to be underlined for the Church and as part of the Church's message and mission.

A blunt, crude 'All men are equal' may exaggerate or even obscure the truth of that teaching, but it is never to be forgotten nevertheless that all men *are* equally, in origin and in God's purpose, and as they are held before God's mind in the Incarnate Son, the children of God. And the Son of God is 'not ashamed to call them brethren.' It is one of the very foundations of the Christian Church. And there arises from it this truth for the message of the Church, that the Christian salvation is not merely an individual, personal matter for men and women, but a social salvation. That is to say, that it is as a member of the human community that a man is saved from sin and for all goodness, and that by being saved he is lifted into a body which is the extension of the Incarnation of God in Christ. The 'body of Christ': and the members lack completeness and the perfection in which they are to be 'presented' at last, and the body awaits its full development, till a world of men and women finds a place and a function in the body. To preach, therefore, as if individual, personal salvation and holiness were the full salvation which is offered in Christ is not enough, and it is not all the truth. The holiness for which a man is saved is a bigger, wider achievement than his personal, individual holiness can ever be. He is saved to become part, so to speak, of the holiness—a missionary holiness—which is that of the whole body of the Church. He is saved not only to realize his entire dependence upon God in Christ, but also to realize his dependence upon other men and their dependence upon him. The interdependence of the Church's holiness, we may call it; a man is saved to realize that. And, to put it in a way that may, but need not, be misunderstood, we are to beware of preaching and teaching salvation as if a man could be completely saved in himself and not as a member of the whole body. Here indeed is the necessity for the missionary aspect of the Christian's and the Church's life. Holiness is achieved socially. Salvation is ultimately corporate and communal. It is therefore essentially missionary. For it is not finally accomplished for any one till a whole world is included in the body of the saved.

Again, the Incarnation of the Son of God has for its environment a material world and a society of men and women whose personality is composed of body and spirit, soul and body. The Incarnation was 'the Word made flesh'; that is to say, the redeeming God in His Son dealing with His children within their own physical and material condition. The Incarnation appears as a process of redeeming the physical and material with which the spiritual is apparently inextricably interwoven. And the Church must anew take serious account of this truth in delivering its message and in discharging its mission. That message comes into, that mission deals with, a setting which is material and physical as well as spiritual; so that to handle the one is immediately to be compelled to reckon with the other. It is inevitable both in the saving of a man and in the redemption of a society. The Redeeming Purpose and Power of God, 'the Word, became flesh' and revealed and brought into force a salvation which is indeed a 'full' salvation, a whole salvation of all that man is and

of all he lives his life in. And that defines the message to be proclaimed and the mission to be undertaken by the Church of Christ in the world; both have for their end the leavening of a whole lump whose composition is spiritual and material. And therefore the Church must find under the guidance of its Head the part to play, and the means for playing that part, and the method, in saving the whole life—soul and environment—of men. The Church is faced with the necessity of dealing thus with the whole of life as it is lived in this world; and to separate the one side from the other is to refuse to face reality in the discharge of its redemptive task. St. Paul speaks of the great reconciling which is God's final purpose in His Son, that it is a reconciling of all things unto Himself by Christ, 'whether they be things in earth, or things in heaven.' 'That at the name of Jesus,' the Apostle writes to the Philippian church, 'every knee should bow, of things in heaven, and things in earth, and things under the earth.' It is in developing the implications of the Incarnation of the Son of God that the Apostle sees and declares that vision of his, and that is the end both of the Christian message of salvation and of the Church's mission in and to the world. We aim at nothing less, as fellow-labourers in Christ, than the creation of a new heavens and a new earth; and our preaching and our service must not stop short at a horizon less far and less wide than that.

Contributions and Comments.

An Abridged Old Testament.

I.

The Rev. D. Reid makes no allusion in his article on this subject to books already published. Perhaps your readers, or some of them, may be glad to have a note of three.

The Layman's Old Testament, edited by Canon Glazebrook, and published by the Oxford University Press. This has admirable and short notes, and goes very much on the lines of Mr. Reid's list of omissions.

The Literary Man's Old Testament, edited by W. L. Courtney, and published by Chapman & Hall, is on slightly different lines. The text is the A.V. Canon Glazebrook's edition is the R.V.

Messrs. Dent & Co. publish an abbreviated Bible. I cannot speak of this. I had it once in my hands, but finding that the Gospel of St. Mark was omitted, I examined it no further.

Mr. Reid gives twenty more psalms than Canon Glazebrook, but they are agreed in omitting the same forty-three psalms, among others.

R. Somervell.

Harrow.

II.

To the Rev. David Reid's interesting proposal of an abridged Old Testament for popular use, may I be allowed to add a further suggestion, viz. the addition of a subject index to the book? It could be printed easily on a crown octavo sheet of eight pages, and would be of considerable service to readers.

As an excellent example of a Bible Index, allow me to refer your readers to *The Index to the Bible* by Mr. J. E. Jones of Toronto, Canada, published recently by the Oxford University Press for the small sum of threepence.

J. Clare Hudson.

Thornton Vicarage, Horncastle.

'Under Authority.'

The Rev. T. H. Weir suggests an explanation of the apparent difficulty in Mt 8^9 and Lk 7^8, where the centurion, after being careful to state that he is set *under* authority, goes on to speak as if he meant he was *in* authority. I suggest there is no inconsistency. The centurion, under authority to superior officers, yet had his commands obeyed by virtue of the authority delegated to him by his superiors. He was obeyed because he spoke in the name of the Emperor. The centurion offers this as an analogy to the position Christ occupied in his eyes. He recognized Jesus was there not in His own name but in the name of God. This

truth the Lord was ever zealous to maintain; and therefore we are not surprised that the centurion's faith drew from the Lord the expression of astonishment, delight, and praise which it did.

HERBERT H. STAINSBY.

Old Hill

The Fate of those who have fallen in the War.

IN the very interesting and instructive notes in reference to recent exposition I find quotations from several writers affirming that the soldier who has given his life for his country on the field of battle is assured of eternal life, and Cardinal Mercier goes as far as to say, 'This is the virtue of a single act of perfect charity, it cancels a whole lifetime of sin, it transforms a sinful man into a saint.' This is the doctrine of justification by works with a vengeance. No one would wish in the least to deprive bereaved parents and relatives of any comfort they may receive in such a feeling regarding the fate of dear ones. On the other hand, it would be entirely wrong to impart comfort to any unless it is founded on truth and right. It appears to me that the teaching of Scripture is explicit on this question that forgiveness is uniformly connected with repentance. We cannot set any limit to the grace of God, who is able and willing to save to the uttermost. The thief on the cross was saved almost in death, but then he was the 'penitent thief.' This theory so much in vogue as to the condition of soldiers dying when serving their country has far-reaching consequences. If we accept it, it would follow naturally that any man doing some self-sacrificing act would thereby be assured of reaching heaven. Naturally it would apply to any one losing his own life in trying to rescue another from drowning. Innumerable instances might be multiplied. If this is true, then our whole doctrine of justification by faith goes by the board, and the Protestant Reformation was founded in error. But I find no confirmation of such a theory in the Bible, and I believe that it has a very mischievous tendency.

H. CERNYW WILLIAMS.

Corwen.

The Petitioning Blood of the Prophets (Luke xi. 49–51).

THE reason why the 'blood of the prophets slain from the foundation of the world' should be required at the hands 'of this generation' is still a difficulty. It remains without an answer when 2 Ch $24^{18ff.}$ is supplied as the source of this saying of Jesus. Dean Alford, for example, found in the words 'not indeed a citation, but an amplification of v.[19].'[1] The Chronicles tell how prophets were 'sent' in the time of Joash to win Judah from the worship of Baal, and Jehoiada was 'stoned'; when dying he said, 'The Lord look upon it, and require it.' In this passage an analogy may have been found, but the prophets' long requisition in Luke is not explained. Moreover, it is not clear that the Chronicles passage is in any sense the source of Christ's words. His words are on the lips of the Sophia of God; and it is only to add difficulties to the interpretation of Luke to find, as the Dean did, that the use of the Chronicles incident gives 'the true sense of what the wisdom of God intended by them.' That is to say, he makes wisdom to be an attribute, and not a person. There is need to bring the saying into a more vital literary association, and one that is nearer the time of its utterance. Professor Burkitt's fascinating lectures on *Jewish and Christian Apocalypses* (1913) would woo the student to the study of *Enoch* if he is to understand the background of the Gospels. It is that writing which helps most with this Lucan passage.

Enoch, it will be remembered, was taken to see the Valleys of the Dead; and he heard 'a spirit petitioning,' and he asked Raphael why: And he answered me, saying, 'This is what came out from Abel, whom Cain his brother slew, and Abel is petitioning about him, until his seed be destroyed from off the earth, and from the seed of man his seed shall perish.'[2] The saying of Jesus is a saying of Judgment. What alliance there is between a feature of the Chronicles narrative,[3] the statement in *Enoch* and the words of Jesus, is not in the nature of the spirit of vendetta; even though ancient Israel and real Sicily are often not far from one another. *Enoch* and Luke agree in a judgment

[1] *The Greek Testament*, 1849, i. 390.

[2] *Enoch* xxii. 7.

[3] In the phrase 'and require it.'

which operates 'in their life.' That phrase comes from *Enoch* xxii. 10, and a line or two on from the quotation made above. The point is this: sin can bind a man in Hades. It carries its own judgment, and the sinner is bound among the dead. The sin against the messengers of the Sophia was of that nature. Why and how did Jesus adopt this Enochism?

The saying of Jesus, of course, goes beyond the apocryphal writing. There is a literal advance where He speaks of the prophets and apostles from Abel to Zacharias; for *Enoch* shows Abel to be in the 'hollow' by himself.[1] The second point of advance is in the fact that these were the sent ones of the Sophia. And a third note of advance is in the saying, because it is definitely anti-Judaic. This the context shows. In this last point lies the reason why the Enochism concerning sin could be found on His lips. Thus the phrase ἀπὸ τῆς γενεᾶς ταύτης gains its edge from the anti-Judaism of the saying.

What, then, is meant by the 'Sophia of God'? Alford called Meyer's solution of this question 'the strangest' because the German scholar identified Jesus and the Sophia. But Meyer was right, though his reasons were wrong. For the exact source of the saying has not yet been discovered. What is actual citation in the saying does not go further than ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους. Its base is Pr 9[2]: 'et misit seruos suos.' The quotation is given in the Latin of the Cyprianic anti-Judaica known as the *Testimonia adversus Judaeos*. Therein the Sophia of the Proverbs is identified with Christ, and Cyprian turned the word 'seruos' into 'apostles.'[2] Hippolytus, commenting on the Proverbs passage, said: τὸ δὲ ἀπέστειλε τοὺς ἑαυτῆς δούλους ἡ Σοφία, ὁ Χριστὸς κ.τ.λ.[3] Origen on the same calls them 'prophets,' and identifies the Sophia and Christ.[4] A later Spanish theologian, the well-known Isidore, who knew the most ancient lines of exegesis, writes on the Proverbs passage: 'mittens seruos suos apostolos atque doctores.'[5] This interpretation of Pr 9[2] serves from the first century to much beyond Isidore's time. The Lucan use of this Proverbs passage, and its extension by Luke's Sophia, are wanted to explain the extension of the Enochic factor in the saying of Jesus. It should be understood that the term 'Enochic factor' is used here to mark not a literal borrowing from *Enoch*, but to mark where Jesus joined His thought to the intellectual context of His day. He had to make Himself understood by Palestinian peasants; and He could only do that as He seemed to think again their thoughts for them. They but dimly saw, as we see too dimly yet, how deft was the inweaving of the unique revelation in the things that Palestinian minds took to be those which merged into the round of their lives. The sin against the forerunners and foreshadowers of Christ, the Sophia of God—for they are made to be such by His choice—called out this judgment on the people and generation which should kill the One they had foretold.

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[1] Cf. Burkitt, 67, and here the matter helps to make clear that *Enoch* is a Palestinian book.

[2] Cyprian, *Test.* ii. 2; cf. the heading of the chapter.

[3] *P.G.* x. 628 B.

[4] *P.G.* xvii. 185 C.

[5] *P.L.* lxxxiii. 536 A.

Note on the Imperfect of 'Obligation,' etc., in the New Testament.

IT is always of interest, if not of importance, to discover the way of thinking which underlies a grammatical idiom; and when one reads in Col 3[18], Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ, while the meaning is not open to question, it is natural to ask by what mental process the imperfect, ἀνῆκεν, is used instead of the present, to express a present and universal obligation.

Briefly put, the chief rules regarding the use, with a following infinitive (in Col 3[18], ὑμᾶς ποιεῖν may be supplied), of the imperfect of verbs expressing obligation, propriety, or possibility, such as ἔδει, χρῆν, καλὸν ἦν, προσῆκε, etc., are these:—(*a*) The expression applies to past time and *generally* implies a denial of the action of the infinitive (Goodwin, *Moods and Tenses*, 415). In other words, it is stated that something might or would or ought to have taken place but did not. So, *e.g.*, in He 9[26], ἔδει αὐτὸν πολλάκις παθεῖν. (*b*) Such expressions may signify simply the *fact* of past necessity, obligation, etc., without reference to its fulfilment or non-fulfilment (*ibid.* 417): as in Jn 4[4], ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας. (*c*) When the imperfect with the infinitive is the apodosis, and the protasis is a concessive sentence containing an unreal condition, the action of the apodosis is

not denied but affirmed (*ibid.* 422, 2): for example, 'If not the magistrate alone but Cæsar himself had commanded you to offer incense upon the altar (as he didn't), it would still have been your duty to refuse.' I do not recall a sentence of this type in the N.T. (*a'*) When the infinitive used with the imperfect is in the aorist, the expression is always past; when it is in the present, the expression is either present or past (*ibid.* 415). Thus in 2 Co 12^{11}, *ὤφειλον ὑφ' ὑμῶν συνίστασθαι* might mean 'I ought to have been commended by you,' or 'I ought (now) to be commended by you,' the context alone showing that the former is the meaning.

So far, then, it appears that such imperfects usually express an *unreal* supposition either in past or in present time, the only exceptions to this rule being that they may simply state the fact of a *past* necessity or obligation, or that they may affirm its existence, either present or past, as against some imagined circumstance (a 'though' or an 'even if') which would render the affirmation more difficult. What is not sufficiently noted, or at any rate not satisfactorily explained, in any of the grammars I have consulted, is the not infrequent use of such imperfects to express necessity or obligation which is *real* and *present*, without implying either fulfilment or non-fulfilment.

The outstanding example in the N.T. is that already cited—*ὡς ἀνῆκεν ἐν Κυρίῳ* (Col 3^{18}). Here the idea of unfulfilled obligation is as much excluded as that of the mere fact of past obligation. St. Paul does not charge the women of Colossæ with past or present or probable insubordination (*pace* Robertson, who classes the passage with those which express 'obligation not lived up to,' p. 887). Plainly *ἀνῆκεν* is here equivalent in sense to *ἀνήκει*. So in Eph 5^{4}, whether *ἃ οὐκ ἀνῆκεν* or *τὰ οὐκ ἀνήκοντα* is the preferable reading, the meaning is the same. In Ac 22^{22}, *οὐ καθῆκεν αὐτὸν ζῆν*, the imperfect might be replaced by the present without change in the sense. In the same manner *ἔδει* seems to be used in 2 Co 2^{3}—*ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν*. There, as in Ac 24^{19}—*οὓς ἔδει παρεῖναι καὶ κατηγορεῖν*—*ἔδει* might quite well be replaced by *δεῖ*.

Now this use of *ἔδει*, *προσῆκεν*, etc., is perfectly classical (though Blass, 63, 4, appears to deny this). The old grammarian, Thomas Magister, remarks indeed that the use of *προσῆκε* for *προσήκει*, as of *ἔδει* for *δεῖ*, is specially Attic, and the observation seems to be well grounded. When one's attention is directed to the subject, it is surprising how many examples turn up. Let it suffice to quote these: Demosthenes, *Contra Lept.* 44—*εὑρήσετε γὰρ τούτους οὓς ἥκιστα προσῆκ' ἀδικοῦντα (τὸν νόμον)*. Æschines, *In Ctes.* 257—*ὑπολαμβάν τε ὁρᾶν ἐπὶ τοῦ βήματος . . . Σόλωνα . . . σοφρόνως, ὡς προσῆκεν αὐτῳ, δεόμενον ὑμῶν*. Plato, *Alcibiades*, 115*b*—*τὴν βοηθείαν καλὴν μὲν λέγεις κατὰ τὴν ἐπιχείρησιν τοῦ σῶσαι οὓς ἔδει*. Many other examples are quoted in Kühner-Gerth.

What is the explanation of this idiom? It might be brought into line with the normal use of the imperfect with *ἄν* in cases of unreal condition by regarding the imperfect as the apodosis of an implicit conditional clause ('which, if it had been done, would have been befitting'). The sentence quoted from Demosthenes would thus mean, 'You will find the law actually wronging those whom if it had wronged, it would have acted most improperly.' Col 3^{18} would mean, 'Wives be subordinate to your husbands as, if you had done, it would have been befitting to you as Christians.' This would be entirely in accordance with the Greek predilection for indirect modes of statement. But so complicated an explanation is unnecessary. It must be set aside, indeed, along with the supposition that the origin of this usage lies in an omitted, but still implicit, *ἄν*. Originally these imperfects are merely expressions of past necessity—and it is 'only by idiomatic usage that a past tense comes to express present time' (Goodwin, *ibid.* 417). And the *rationale* of the idiomatic usage is manifestly this: the existence of the necessity, obligation, possibility, etc., is, quite logically, conceived as antecedent to its fulfilment. Duty is always a *debitum*, existing and asserting its claims before it can be done. St. Paul says of those who were instigating his prosecution, *ἔδει παρεῖναι*—'they ought to be here.' As soon as they instituted proceedings against him it became their duty to be present here and now. He expects wives to be submissive to their husbands as was on each occasion befitting that they should be. Just so in English we say 'I ought' instead of 'I owe,' and in German *sollte* rather than *soll* expresses my present obligation. In Greek the idiom has a wider range. The possible, the probable, the equitable, the beautiful, etc., and their opposites, ideally exist before they can be embodied in fact. The way of thinking which underlies this idiom is

that you project your mind into the future, and, *looking back to the present as the past*, consider what the present possibility or obligation will then appear to have been. The same mental process is displayed in that use of the aorist which is too narrowly named 'Epistolary.' And as applied to moral obligation the idiom is not only logical but psychologically accurate. Is not conscientious decision reached through anticipation, instinctive or deliberate, of the retrospective judgment of conscience upon the choice which has now to be made?

Robert Law.

Knox College, Toronto.

Entre Nous.

We are always glad to welcome a new magazine. It means a venture of faith. Even when there is money behind it there is faith and hope. And although in very many cases magazine life is short, it is always good to encounter hope and courage. Then it sometimes comes to pass that the magazine lives and is a power for God and truth.

But we have never welcomed a magazine more gladly than we welcome *Voices*. Its shape, the colour of its cover, its softy creamy paper—all that is outward is attractive and original. And its contents are not once a disappointment. They are of two kinds, though these two kinds are one —prose and poetry, illustrating the mind of our time in its attitude to art and life.

Now this is a venture indeed. For there is nothing in *Voices* that is less than the best in literary form and inspiration. And the tone is true. It would be a pleasure to be able to quote, say, Mr. Thomas Moult's sketch 'Of a Lover's Lane Grown Up,' with the lyric ending it—Mr. Moult, by the way, is the editor. But it is not possible. One song must suffice, though it is not in any way picked out for excellence, this by Flight-Lieut. F. V. Branford on

December 1918.

Through this pontiff hill I hear
Christ comforting, with ghostly cheer
The last hour of the dying year.

Poor broken-hearted year who fain
From her tomb would turn again
For pardon, that she brought us pain!

Night has strown my heart until
I see the silence of this hill
Is God's sad spirit standing still.
Standing still because he fain
Would let the poor year turn again
For pardon, that she brought us pain!

Voices is published at Henderson's, 66 Charing Cross Road, London, at 3s. 3d. for the quarter. Its monthly issue began in January.

In the 176 pages of the current number of the *Hibbert Journal*, Professor Jacks has managed to find space for twenty-seven distinct articles, including reviews, each signed by one or more authors. It is the day of the short story; it is also the day of the short magazine article. And there is not one of the twenty-seven that has not some element of interest in it, though the interest is somewhat thin in Sir Oliver Lodge's article on 'Ether, Matter, and the Soul,' and in the article on 'The Dismal Preacher' by the Rev. R. H. U. Bloor. Mr. Bloor suffers from following Professor Moffatt, whose article on 'Twisted Sayings' is truly delightful, and worth the money you pay for the journal.

SOME TOPICS.

Three is Company, Two None.

Mr. Stewart McDowall, in his book on *Evolution and the Doctrine of the Trinity*, shows that only in trinity can God be ethically one. It is not enough that the Father should have the Son to love, He cannot love the Son fully but in the Spirit. It is the three Persons that make love perfect. 'The Logos,' he says, 'is Begotten of God, and so is His Son; eternally His Other. The Logos is the expression of God's recognition of Otherness in Himself, without which Activity and Love would

be impossible; He is the reality of God's self-division into I and Thou. And without this reality of self-differentiation, God could not be self-conscious.

'Yet in I and Thou, taken alone, unity is lost. Of necessity the Godhead is divided into I and Thou, Father and Son. If this were all, God would suffer compulsion, not merely from the impossibility of contradicting His own nature, as I and Thou only, and no more—and this would involve the impossibility of creation—but also by the necessary distinction of Thought and Being. The unity is restored in the Holy Spirit, proceeding equally from Father and Son. Being and Thought are made One again in the Essential Freedom of the Spirit. The Holy Spirit is thus the expression of God's recognition of the *Principle of Freedom* in Himself, making the activities of the Godhead glorious in Love.'

'I suppose it will always be more difficult to grasp even the fringe of the truth which is expressed in the personification of the Holy Spirit than it is to do so in the case of the Father and the Son. "I" and "Thou" are personal words. "He" implies a relationship more external, which cannot be applicable to the divine Trinity; and we have no word that implies the perfect relationship of a third person to other two. This is necessarily so, because our personalities are still in a large measure isolated; we have gone so little way towards perfect union in plurality. Mutuality we are beginning to understand, but we confine it to two persons. Moreover, the simple relation of mutuality between two persons seems to us so almost perfect, that a third would spoil it. The familiar proverb that "two is company, three none," goes far deeper than is generally recognised.'

The God we pray to.

'When our thoughts are turned towards anything that we hope for in space and time, we shall most naturally address ourselves to the Universal Soul, which upholds the course of this world and directs it, and seems to be itself engaged in the great conflict between good and evil. When we are praying for spiritual progress and a clearer knowledge of God, or when we are longing for the bliss of heaven and the rest that remaineth for the people of God, it is to the Great Spirit, the King, as Plotinus calls Him, that we shall turn. Lastly, if ever we are rapt into ecstasy, and pass a few minutes in the mystical trance, we shall hope that we are holding communion with the One—the Godhead who "dwelleth in the light that no man can approach unto."'[1]

Christians never pray.

'So minutely were their movements scrutinized that they could not even secure privacy for prayer. "Are you a Christian?" asked a Sheikh one day. "Yes; why do you ask?" said Watson. "Well, I saw you saying your prayers, and I thought Christians never prayed."'[2]

The Christian.

In Dr. Smellie's new book, *The Well by the Way*, there are some examples of that kind of originality which enters into the common stock of thought. There is also an originality, even in sermons, which remains apart, fanciful and fruitless. But of this we say at once, Yes, *that* is true, and I ought to have seen it myself. Take his discovery of the word 'Christian.'

The word 'Christian,' says Dr. Smellie, occurs only three times in the New Testament, and he finds a significance in each occurrence.

(1) '"The disciples were called Christians first in Antioch" (*Acts xi. 26*). *There is the wealth of a Christian.*

'Men and women to whom "The Christ" was watchword and talisman, food and comfort and strength, sunshine and dew: this was what the heathen townsfolk of Antioch discovered in these saints of the first century. They coined for them the sobriquet of "the Christians," because, so patently, so obviously, the feeble folk could not dispense with their Christus. He was the Crest on their flag, the Beacon flashing from their hilltop, the Polestar in their sky. Well, it was a clever nickname; and probably the citizens laughed as they fastened it on the eccentric Nazarenes. They took credit for hitting them off neatly and sententiously, with piquancy and point. But, more than once, a nickname has been a tribute, a panegyric, and a diadem of honour; and here is an instance when it was signally so. Cicero crowns Antioch with the superlative *nobilissima*;

[1] W. R. Inge, *The Philosophy of Plotinus*, ii. 203.

[2] Stanley Lane-Poole, *Watson Pasha*, p. 52.

and, in simple fact, the city rose to its noblest, when it garlanded Christ's bondmen with its jest. For the jest was a real dignity, a splendid truth, a wreath which God Himself wove for the brows of those whom He dearly loved.'

(2) '"With but little persuasion thou wouldest fain make me a Christian" (*Acts xxvi. 28*). *There is the hunger of a Christian.*

'In himself, he is at rest and at home. His heart is full to overflowing. He sits at a royal banquet. But, into the home and the heart and the banqueting-hall, the thought pursues him of the poverty and famine of men unacquainted with his feast of fat things. He understands Samuel Rutherford's intensity of longing, when they banished him from Anwoth. "O, if I might but speak to three or four herdboys of my worthy Master, I would be satisfied to live in any of Christ's basest outhouses." He is of one mind with Richard Baxter, when the Act of Uniformity threw him and many who were of kindred spirit with him out of their parishes. "Could we but go among Turks and heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England." Or he is like Paul before Agrippa. The king tries to ward off the apostle's earnestness with a flippant word. "Do you suppose that in so short a time, and with arguments so flimsy, you will coax me into becoming *a Christian*, the votary of a sect which is everywhere spoken against, the adherent and advocate of a puerile heresy?" The impassioned preacher has frightened Agrippa, and he shelters himself behind a sneer, and hastens to escape from one who looks as if he would take no denial.'

(3) '"If a man suffer as a Christian, let him glorify God in this name" (*1 Peter iv. 16*). *There is the cross of a Christian.*

'By the time that St. Peter wrote his Epistle, the world, Jewish and pagan, had wakened up to the conviction that, if Christ should have His way, much which it prized would be undermined, and discredited, and driven clean out of the knowledge and practice of men. It ceased to be a jesting and tolerant world. It became angry. It commenced to annoy, to thwart, and to persecute "the panting huddled flock whose crime was Christ." These were days when a man might *suffer as a Christian*—wild wintry days of biting sleet and hail. And soon the enemies would be girding Peter himself, and carrying him to his crucifixion; would be leading Paul from his dungeon, to die under the headsman's axe on the road to Ostia; would fling Ignatius to the wild beasts in the Roman amphitheatre; would send white-haired Polycarp to the flames in Smyrna. He who means to wear the appellation of Christian in those surroundings will need to be strong and of a good courage. Rather, let us say, he will need to cast himself on Christ in the simplicity of an unreserved faith. Then the Lord, Whose Own Cross was incomparably heavier, will enable him to lift his lesser cross, and to kiss its wood and nails and ignominy and pain.'

SOME POETRY.

New Poetry, 1918.

Mr. Blackwell has issued his annual selection of *Oxford Poetry, 1918* (1s. 6d. net). The editors are three: T. W. Earp, E. F. A. Geach, and Dorothy L. Sayers, and they are all three represented in the selection but certainly not over represented. There seems to be less challenge and more sheer poetry in this volume than in any of its predecessors—less challenge to an outside or inside world of respectability, more sheer emotion and its inevitable expression. One curious but surely accidental feature of the book is the regard paid to the lot of the imbecile or insane. The second poem in it, by Basil Blackwell, is on the graveyard of a lunatic asylum:

So close they lie, a skeleton might give his
rotting friend a nudge,
And say, 'If you or I were judge, we should
not moulder here alone.'

And at the very end comes this story, by L. A. G. Strong, of how

RUFUS PRAYS.

In the darkening church,
Where but a few had stayed,
At the Litany Desk
The idiot knelt and prayed.

Rufus, stunted, uncouth,
The one son of his mother:
'Eh, I'd sooner 'ave Rufie,'
She said, 'than many another.

'E's so useful about the 'ouse
And so gentle as 'e can be:
And 'e gets up early o' mornin's
To make me a cup o' tea.'

The formal evensong
Had passed over his head:
He sucked his thumb, and squinted,
And dreamed, instead.

Now while the organ boomed
To few who still were there,
At the Litany Desk
The idiot made his prayer:

'Gawd bless Muther,
'N' make Rufie a good lad.
Take Rufie to Heaven,
'N' forgive him when he's bad.

''N' early mornin's in Heaven
'E'll make Muther's tea,
'N' a cup for the Lord Jesus,
'N' a cup for Thee.'

Gerald H. Crow also has a poem called 'Madhouse Garden.' But we shall end with this pleasanter picture by the same good poet:

TRENCH VISION.

A great bee pottered round the room
And gossiped like a child to itself,
Investigating bloom by bloom
The lilac on the window-shelf.

Outside among the garden beds
The wind went like a laughing boy,
And caught the poppies by the heads,
And chased the honey-bees for joy.

The slanting patch of sunlight crept
Along the floor, across the wall,
And I was there and laughed and wept,
And laughed again to see it all.

M. Winifried Hughes.

It is well understood that religious poetry is difficult to write. The reason is not at all because art is for art's sake; it is because the subjects are too serious to leave the poet liberty. The Hebrews could write religious poetry. They took liberties we cannot take; they dared anthropomorphisms we do not dare. Did they not make the Almighty God laugh and wink as well as speak in the thunder and ride upon the wind?

Miss M. W. Hughes is a religious poet. And she has some daring. Her God is good and great and glad. Take one short song quite typical:

APRIL.

Sandy hollows and silver sea,
Soft white clouds in a cool blue sky,
A winnowing wind, and a lark on high
Soaring and singing exultantly.

Some tiny shrubs around our feet
Are starred with gleaming catkin tips,
And the line of the sandhills swells and dips
Where the living blue and the pale gold meet.

There's joy, sheer joy, abroad in the world,
Making clear the eternal plan,—
A lark thrills, and the soul of man
Leaps up, with flaming wings unfurled.

The title is *Lazarus and other Poems* (Chapman & Hall; 2s. net).

M. S.

'M. S.' are the initials of Mrs. Symington, as we discover in a note from the Queen printed at the end of the volume. The title is *The Lamplighters* (Gardner; 2s.). The poems are simple, patriotic, devout. This is a fair example:

THE BOY WITH 'WINGS.'

Yonder the boy with 'wings,'
For him we pray—
Lord, give him 'wings of faith'
When skies are grey.

Yonder the lad who soars
Through boundless space,
Lord, give him 'wings of strength'
Till the dawn of grace.

Yonder the lad who's safe,
Speeding abroad,
'Neath him th' 'Everlasting
Arms' of his God.

Yonder the boy beloved,
Fighting in air,
Guardian Angel, shield him,
He *needs* Thy care.

John Oxenham.

In John Oxenham's latest volume, *Hearts Courageous* (Methuen; 1s. 3d. net) there is one long, striking poem. But its popularity will rest on the short poems. They have all the simplicity, sincerity, and sentiment we have welcomed the earlier volumes for. Take this example:

What do I owe?
Nay, Lord,—what do I not?
—All that I am,
And all that I have got;—
All that I am,
And that how small a thing,
Compared with all
Thy goodly fostering.

What do I owe
To all the world around?
—To set Thee first
That Grace may more abound;—
To set Thee first,
To hold Thee all in all,
And, come what may,
To follow Thy High Call.

What do I owe
To this dear land of ours?
—All of my best,—
My time, my thought, my powers;—
All of my best
Is yet too small to give
That this our land
May to Thine increase live.

What do I owe
To those who follow on?
—To build more sure
The Freedom we have won;—
To build more sure
The Kingdoms of Thy Grace,
Kingdoms secure
In Truth and Righteousness.

What do I owe
To Christ, my Lord, my King?
—That all my life
Be one sweet offering;—
That all my life
To noblest heights aspire,
That all I do
Be touched with holy fire.

C. N. S. Woolf.

Mr. C. N. Sidney Woolf, Fellow of Trinity College, Cambridge, fell in France in November 1917. His brother has issued a small but precious volume of his *Poems* (Hogarth Press). We quote

A Sonnet.

I think of one, dead in a lonely place,
And the immortal thought that fill'd his breast,
That sent him on his high heroic quest—
Dead in a grave no loving tear shall grace.
Only the image of a dear, lov'd face—
The loveliest, the purest and the best—
Swam in his eyes to soothe him into rest,
To be the guerdon of his finish'd race.

The only guerdon—no! For unseen powers
Built him a grave; God scatter'd precious flowers,
And he lay dreaming of the dear, lov'd face.
Earth has forgotten him, but he has found
The long quest's end—and now the years whirl round
O'er him who dreams there of the dear, lov'd face.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Is it possible to endure a little strong meat this month? Let us put the matter in this way. What is it that proves a man or woman to be a Christian?

Is it belief in the divinity of Christ, in His atonement for sin, in His resurrection from the dead? It is none of these. Is it regular attendance at public worship, with frequent communion? Is it a devout and prayerful spirit? Is it an active interest in the work of the Church or in social service? It is none of these, nor all of these together.

It is self-denial.

Self-denial, readiness to deny oneself for others, is the one and only test applied by Christ. And He applies it not only consistently, but also persistently and insistently. 'If any man would come after me, let him deny himself, and take up his cross daily and follow me.' 'So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.' 'If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'

He spoke in such a way as to be intelligible to His hearers. The word 'hate,' so startling to us, would not have raised a ripple of astonishment in them. It expresses the principle of preference. If at any time there should arise a conflict between a father's desires and the duty of self-denial, the will of the father must be set aside. If the mother or the wife should impose her passionate love between the man and the call of self-sacrifice, the love of mother and wife must be set aside and the call obeyed. He puts it, we say, in language intelligible to His hearers. And the word 'hate' would be no offence to them. But they would understand that He used the strongest possible expression because of the fundamental importance of the truth that He wished to teach.

And we ourselves understand it now. For that one text at least the war has made intelligible to us. Again and again the father's desire and the mother's love came between a man and the call to self-denial, and he had to set them aside.

It was not always so. Sometimes the wife recognized the call as clearly as the husband, the mother as clearly as the son. We quote a Canadian mother:

These hands whose weakness knew your baby weight,
So heavy yet so dear, and held it fast,
Now loose the bond which love and service gave
And let you go at last.

See, I unclasp each clinging fingerhold,
Open and wide my empty arms I throw—
What tho' lips tremble and the heart grow chill,
Both lips and heart say 'Go!'

Not for the lust of battle or its pride,
Not for the dream of glory do I give,
But that a dark and wicked thing may die,
And Liberty may live!

These lips which found world-sweetness in your kiss,
Kiss you once more before an open door;
I love you just enough to say good-bye—
I could not love you more!

That was well and wonderful. But how often was it otherwise. How often, at the beginning of the war, had a man to leave father and mother and wife and children and brethren and sisters against the will of every one of them, solely in order that he might deny himself?

Now this explains two things which have puzzled us ever since the war began.

It explains the great landslide which took place from public worship and prayer at the beginning of the war, and which caused us so much astonishment and alarm. It caused us astonishment and alarm, for we thought that when the war began both men and women would flock to church in order to have the mystery of it explained to them, and in order to receive the comforts and consolations of religion. But there was no mystery about it. Their sons had gone to the war and were in hourly danger of mutilation or of death. What else mattered but that? And it was not comfort that they craved for, it was their sons' preservation and restoration. If church attendance could have purchased an early peace, if public prayer could have promised that lives and limbs would be kept safe till peace came, the churches would have been thronged with worshippers.

We had not taught them that Christianity is not the preservation of the life or the limb but the surrender of it. Had we taught them as persistently as Christ did that the man cannot be His disciple who does not give up father or mother or wife or children when the occasion calls for it, and that the woman cannot be His disciple who does not give up son or husband upon the same irresistible call, we should have had every man and every woman applying to themselves Christ's sole test of discipleship, and there would have been no landslide from the churches.

But it explains another and a better thing. It explains how it came to pass that so many writers, when speaking about the future of those who fell, suggested that somehow their supreme act of self-sacrifice made heaven secure to them, and how the Christian conscience, reading these writers, agreed with them in defiance of all theology and experience. They had Christ's own verdict with them. This is His test of a Christian—that a man deny himself, that he put away from him all thought of the demands of business and the comforts of home, that he put away from him even the wife's embrace and the mother's tears, because the opportunity has come to him.

Now Christ never expected that a man should deny himself indiscriminately. He said to one man, Sell that thou hast, and distribute unto the poor. But it does not follow that every man of wealth, in order to prove himself a Christian, must do likewise. In the call to self-denial two things have to be taken into account—the call must be a real call, and the man to whom it comes must realize it.

An example is to hand. It is a striking example, and we must take courage and use it. But it is now that we are about to offer the strong meat that we promised. Let those who are not able to endure it pass on to the next note. They will find it on page 340.

In the January number of *The Quarterly Review* there is an article by the DEAN OF CANTERBURY entitled 'A Scientific Decision on Alcohol.' It is an article on the Report, issued last year, of the Committee appointed by the Central Control Board (Liquor Traffic) on the Action of Alcohol on the Human Organism. The Committee was a strong one—the DEAN OF CANTERBURY does not see how it could have been made stronger—and Lord D'Abernon was its Chairman.

Dr. WACE wonders that more has not been heard of that Report. Perhaps the reason is that it did not altogether satisfy anybody. It satisfies Dr. WACE, however. From first to last he is thoroughly well pleased with it, and he tells us why.

In the first place the Report informs us that these eminent men of science have come to the conclusion that alcohol will do no serious harm to the human body if it is administered in sufficiently moderate doses, and in a sufficiently diluted form, and at sufficiently long intervals. Well, there is still one other exception. If all these cautions are observed, no harm, says the Report, will be done to the body *so far as direct action is concerned.* And the DEAN OF CANTERBURY is well satisfied with that.

But there is another question. Does it do the body any good? Dr. Cunningham of Edinburgh used to tell the story of a wandering Scotsman who found himself in Vienna. He had run so short of funds that he hired himself to the Cathedral authorities, who gave him a censer to swing. But he failed to learn the language that he ought to have used in swinging it. So he used language that satisfied his Presbyterian conscience, and was just as intelligible to the assembly. One day a brother Scot arrived and was astonished, as the man passed him with the incense, to hear the words continually repeated, 'Gin it does ye nae guid it'll dae ye nae ill.' The DEAN OF CANTERBURY is satisfied that alcohol, the precautions all observed, will do him no ill. But will it do him any good?

Two things have been claimed for it, one that it is a food, the other that it is a stimulant. The Report denies both. We are not surprised to hear that it is not a food, but we are surprised to hear that it is not a stimulant. Yet there is nothing upon which these scientific men are more emphatic. What remains? One thing remains. And that one thing is so satisfactory to Dr. WACE that it has caused him to write his paper. Alcohol, says the Report, may have a certain sedative effect upon the nervous system.

Dr. WACE himself has found it so. After a long spell of work and some worry he has found that he could not always sleep, whereupon 'a crust of bread and a little claret would give me prolonged and refreshing repose.' And then he says that 'it would be a positive cruelty to many persons of a nervous temperament to deprive them by prohibition of the sedative comfort which they find in alcoholic beverages alone.'

Now it is not to be supposed that the DEAN OF CANTERBURY enjoys his claret and ignores the Christian demand of self-denial for the sake of others. On the one hand he admits that the necessary sedative may be afforded by tobacco. But on the other hand he distinctly refuses to see in the abuse of alcohol by others a sufficient reason why he and those who agree with him should be deprived of the 'rest and cheer' rendered by alcohol.

Here then is a clear and, as we have said, a striking example to work with. The principle is undeniable. It is self-denial for the sake of others that proves a man a Christian. The DEAN OF CANTERBURY would be the last to deny it. But is this a case for self-denial? Dr. WACE clearly believes that it is not. How has he arrived at his decision?

In the first place he feels the need of alcohol.

Indeed he does not hide it that that is his real argument. But how will that argument serve in other cases? How will it serve with a Christian man of wealth, supposing that the issue came home to him in the simplicity with which Christ brought it home to the rich young ruler? But, he argues, my money brings me many comforts and some social consideration. The DEAN OF CANTERBURY would be ready to smile at the absurdity. Then again, *How would such an argument have served in the great war?*

It is not an airy matter, this of self-denial. Being the evidence of our Christianity it is not likely to be. Two things, we said, were necessary —the cause must be sufficient, and we must see it. Is the cause sufficient here?

Who can help recalling the example of St. Paul? The case was one of meat. We scarcely can refrain from calling it a paltry case. The meat which had been offered to idols in the pagan temples was sold cheaper than other meat, and the poor were glad to buy it. Many of the early Christians were poor. But should they eat this meat? There were weak consciences that said No. Did Paul ignore them? Did he turn upon them and say the sooner they got over their scruples the better? No; what he said was this: 'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.'

The question in our day is drink. Would it be to misinterpret Paul to say that if he had lived in our day he would have answered, 'If alcohol make my brother to offend, I will drink no alcohol while the world standeth, lest I make my brother to offend'? We wonder that so trifling an occasion as his called forth so strong a statement. Can we conceive how strong the statement would have been had the occasion been that which faces us to day?

But no doubt the real reason for the DEAN OF CANTERBURY'S conclusion is that he does not see how great the occasion is. Let him turn for a moment to his brother, the Bishop of London. Dr. Winnington Ingram's need of alcohol as a sedative to the nerves, working day by day among the millions of London, cannot be less than that of the DEAN OF CANTERBURY. Yet he does not use it. For he knows.

Two daring things were done by Christ. The first, He made religion consist in self-denial. The second, for every act of self-denial He offered an immediate reward.

We say daring things. We say so. To Him there was nothing daring in them. When we do a daring thing it is more or less experimental. The issue is unseen. The very aim is imperfect. There was no experiment with Him, and there was no uncertainty about the object. This was religion. There could be no other. And He knew with triumphant certainty and immeasurable joy that for every act of self-denial He could offer an immediate reward.

We have touched upon the self-denial already. We pass now to the reward. But first of all notice one additional thing about the self-denial.

The Church has missed the meaning of it. It is a tremendous charge to make, but it is true. By the Church we mean, of course, historical Christianity, not every branch of the Church or every individual Christian. The Church saw that Christianity consisted in self-denial and for a time was Christian, every individual follower of Christ denying himself for others, as the occasion offered.

But by and by the demand became too difficult. In other words the Church ceased to be sufficiently Christian. Then was made the great mistake—surely the greatest mistake that any Church on earth has ever made—Christians were divided into two classes. In the one class were those who

gave themselves to self-denial, in the other those who were not expected so to do. They were all called Christians, but to mark the distinction between them, those who gave themselves to self-denial were known as 'religious.'

It was a double disaster. It was a disaster for the religious. Their very title became a technical one. And what did it signify? Not self-denial for the sake of others, but self-denial for its own sake. More than that. The very self-denial itself ceased to be voluntary and became enforced obedience to a system of rules and regulations which fettered every free action and arrested even every free thought.

But if it was a disaster for the religious it was a greater disaster for all the rest. The profession of Christianity for the great multitude of Christians was deliberately declared to be nothing but a profession. The Church knew that Christianity consisted in self-denial, and yet it said to all but the very few religious, You can be Christians without denying yourselves. And the Christian multitude accepted the easy doctrine.

How is it now? Surely the Free Catholics will allow us to say that if the Reformation did nothing else it destroyed the distinction between the 'religious' and the rest. But it is open to Free Catholics or any other to add that what the Reformation did was to abolish the religious without making the non-religious self-denying. And that is the damning fact to-day.

That is the fact from which we cannot free our fathers, and from which we have not the courage to free ourselves. Christ did a daring thing when He made Christianity consist in self-denial. Too daring, we say. It cannot be done. It never has been done. It never will be done. Human nature cannot rise to it. Insist upon it and Christianity will disappear. It will go down before some other of the religions of the world, the religion of Buddha, perhaps, or of Muhammad.

Christianity would go down before Buddhism or Muhammadanism? Not before Buddhism. For Buddhism demands self-denial absolute and unrewarding. And not before Muhammadanism. For Muhammadanism is reward and nothing else. Christ did two daring things. He made Christianity consist in self-denial and swept the ground from beneath the Buddha's feet. For every act of self-denial He offered an immediate reward and swept the ground from beneath the feet of Muhammad.

We come then to the reward.

A volume of sermons by the late Canon Scott Holland, hitherto unpublished in book form, has been gathered together by the Rev. Christopher Cheshire, and has been published by Messrs. Longmans under the title of *Facts of the Faith* (7s. 6d. net). Mr. Cheshire contributes a short Introduction to the volume, in which he claims a high place for Scott-Holland as a preacher. The highest of all indeed. For he says, 'Up to the moment when death claimed him he was the greatest, much the greatest, of living preachers.'

But Mr. Cheshire speaks as one who heard Scott Holland preach. He does not say that those will agree with him who only read his sermons. Yet there are sermons in this very volume of an originality of thought, an insight into the mind of Christ, and a richness of expression, of which it might be possible to say that no living preacher could both preach and publish them. One of these sermons deals with the subject of reward.

Its text is well chosen: 'But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted' (Lk $14^{10.11}$).

'So,' he says, 'that is the result of being humble, is it? "Go up higher; have worship." Shall we not all do well to be humble at this rate? It will be easy enough to sit down meekly in the lower room, if our position of inferiority has only got to last until someone arrives to bid us move up to a more deserving situation. Is it, then, but a preliminary condition, this Christian humility, which we must pass through in order to leave it behind? Is it merely the proper mode by which to make our approach to a higher dignity, by which to appeal to those who can authoritatively recognize and approve and promote us? If so, we shall sit on there in the chosen place where humility so aptly reveals itself, always expecting our probation to end, always listening for the good word that will release us from our self-imposed restraint. "Friend, go up higher." How we shall leap to hear the salutation! How gaily we shall be off to receive our due reward!'

But that word arrests him. 'Reward,' he says, 'that is the perilous word.' And you are with him at once. 'Yet that is the word of which the Gospel is never in the least afraid. It always parades rewards, and more especially in cases like that in my text, where it is emphasizing the moral necessity and self-forgetfulness of humility. It appears almost to revel in the irony by which it contrasts the surrendering of the sacrificing self and the immediate and abundant reward which its self-sacrifice is sure to reap. If, for instance, it is dwelling on those inner practices of devotion, which belong peculiarly to the pure will and the hidden intention, then it is just here that it delights in the refrain, "Your Father which seeth in secret shall reward you openly." Hide your prayers, hide your alms, hide your fasts; let no eye notice them; disguise them; seek no public recognition of them; have no regard to external opinion; have no ulterior purpose; seek no gain, no applause; be unconscious of what you are doing; hush it all up from every eye, even your own; let not your own left hand know what your right hand is doing; retreat back into the innermost chamber of your soul; and there, without the shadow of a passing movement of self-consciousness, lose the sense of yourself, and of your needs, and of your personal position in the absorption of prayer. Beat out of your inner will all egotistic desire by real spiritual fasts and scourgings, by the severe discipline that is worked out in those secret recesses of the soul, alone with yourself in the dark, with all doors shut, with all the world's attention barred, with all that could blur or stain the pure intention of self-devotion utterly excluded and expunged, with the last remnant of egoism driven under and vanquished. Do all this, and then what happens? Why then your Heavenly Father, who sees all that has been done in the inner secrecy, flings open the doors, calls you out into the open, bids all eyes be turned upon you, signalizes far and wide His joyful approval, heaps upon you in full daylight the glad signs of His favour. "Your Father which seeth in secret shall reward you openly." This is the thrice-repeated refrain, as if our Lord would proclaim this large final publicity of reward.'

Always it is so—we must quote Scott Holland still. 'It startles us in the paradoxes of the Sermon on the Mount. "Blessed are the meek, for they shall inherit the earth." Everything shall be theirs. The great inheritance shall simply tumble into them; gift upon gift, largess upon largess, victory upon victory, royalty after royalty—all shall be theirs just because they crept out of sight, and asked for nothing, and stripped themselves of desire, and forswore ambition, and abhorred triumph, and hated possession, and shrunk from power, and lived only to make surrender. Because they wanted nothing, therefore they shall have everything; because they are meek, therefore the whole round earth shall be theirs for their royal inheritance.'

Now the first thing that Scott Holland sees in this immediate offer of reward is its boldness. We have already spoken of the daring of Christ. Scott Holland speaks of the boldness of His

gospel. Its boldness lies in the narrow ridge along which the follower of Christ has to walk between self-denial on the one side and self-seeking on the other. For every act of self-denial you are offered a reward. But if you allow a touch of calculation to discolour the impulse of self-sacrifice then the sacrifice is tainted and the reward cancelled. Lose your life and you will save it. But you must lose your life without a thought of saving it. Lose it in order to the saving of it and you have never lost it at all.

How could Christ dare to say it? Ah! We have come to the secret now. We cannot hold it back any longer. Christ knew that men are really capable of acting on motives which prohibit all idea of ulterior personal interest. If there is failure it is not the incapacity of men to be moved that causes it, it is not the incapacity of any man. It is the insufficiency of the motive. Christ knew that He had a sufficient motive, sufficient for every man that would ever come into the world, the motive of love for Himself. The only daring was to throw that motive open to every man's apprehension. But of course it had to be thrown open. For there is no constraint in love.

One thing remains. We have said that the reward is immediate. It is more than that. It is contemporaneous. 'We do not first lose our life in order that we may gain it; but by losing it, and in the act of losing it, we gain it. They are simply the obverse and reverse of the same act. We go on losing it, and so go on gaining it. The first condition is no mere preliminary; it never ceases to be the one condition on which the result takes place. The impulse, the instinct to seek the lower place, is itself the secret of a responsive discovery by which we find ourselves translated to a higher room.'

Here is the answer to that puzzling and most prevalent objection to Christianity, that it is a religion of weakness. Does Christ say, 'Take the lowest room?' He says also, 'Friend, go up higher.' 'The Christian life'—we quote Scott Holland again—'is a life of energy, of aspiration, of exaltation, of heroic ambition. Always it is mounting on eagles' wings, always it is inheriting new powers. Meekness is not weakness, but the secret of all our strength; for if we only distrust and deny ourselves, and trust entirely in the force of God, acting in us, there is nothing that we cannot aspire to do; there is no glory that may not be achieved, no adventure too hazardous to risk, no hope too splendidly daring. "I can do all things through Christ that strengtheneth me." That is St. Paul's confident assertion. Because he can do nothing, because he is crucified, because he is dead to himself, because he confesses himself to be the chief of sinners, because he is weak, and worthless, and empty, and vain, therefore for that very reason there is nothing that he cannot do. Therefore he labours more abundantly than they all, yet not he but the grace of God in him. Our worthlessness is the measure of our worth. If once we knew our own unworthiness, then in would pour the full tide of God's energy to fill our emptiness, to recoup our failure. "With God all things are possible." Now, with God, and in God, we may dream the great dreams; we may set out on the heroic hope; we may nourish the vast ambition.'

So, then, this is the gospel of the grace of God. What an opportunity we have to-day to preach it. We cannot move without the memory clinging to us and controlling our thoughts, the memory of those men who, for a great motive, put aside all the comforts and conveniences of life in order to deny themselves for others, men who turned their backs upon the tears of mother and wife and children and even the love of life itself. What have we to say to the fathers and mothers, the wives and children of these men? We have among us men who put it all aside and went forth ready to sacrifice their own lives also, but who have returned to listen to our gospel again. What have we to say to them?

Henry Barclay Swete.

By Professor the Rev. George Milligan, D.D., University of Glasgow.

It is impossible not to recognize that his friends have taken the true course in their memorial of Professor Swete. Anything in the nature of a formal biography would have been distasteful to his shy and sensitive nature, nor does his quiet student's life present any striking outward incidents to arrest the attention of the ordinary reader. But in their *Remembrance*,[1] three of those who knew him best have given us just these particulars which are necessary if we are to form any adequate conception of the man himself, and of the extraordinary influence which he exerted upon the scientific study of Theology in this country during the twenty-five years of his Cambridge professoriate.

Over the facts of Dr. Swete's early life it is unnecessary to linger. He was born at Bristol on March 14, 1835, the twelfth child of the Rev. John Swete, D.D., but the only one of his second marriage. His childhood was not a very happy one, nor did he show any special prominence as a youth. But it is worth recalling as prophetic of the future textual critic, that during his early days at Bristol the boy, with the memory of Chatterton, the forger of 'antique' verses, in his mind, used to stain paper with coffee and write on it in uncials, playing that he had discovered a Greek MS.[2]

It was to his father, who also counted among his pupils R. W. Church, the future Dean of St. Paul's, that Henry owed his early education. Then, after two years' study at King's College, London, he was enrolled as an undergraduate at Caius College, Cambridge, the family tradition in favour of Oxford being set aside owing to his father's dread of the Tractarian Movement. Swete's university career was not specially brilliant, while his natural reserve prevented him from mixing freely in the general life of the place.[3] But, by dint of hard work, he graduated seventh in the Classical Tripos in 1858, and in the same year was ordained to the curacy of Blagdon in Somersetshire. Here he found full scope for those pastoral instincts which had already been asserting themselves even during his undergraduate days, and on the exercise of which he used in later years to insist so strongly.

In 1865 Swete returned to Cambridge to act as Dean, and later as Tutor and Lecturer of his College; but he found the undergraduates very 'un-get-at-able,' and in 1877 gladly accepted the College living of Ashdon in Essex, where he not only proved himself the faithful parish priest, but made a beginning with those literary enterprises which were afterwards to extend his name and influence so widely. For it is to the thirteen years of the Ashdon incumbency that we owe, along with many minor publications, the edition of Theodore of Mopsuestia's *Commentary on St. Paul's Epistles* (1880–82), and the first, and the greater part of the second, volume of the invaluable edition of the *Septuagint* (1887–91).

The decisive moment in Dr. Swete's career came, however, in 1890, with his appointment as Regius Professor of Divinity at Cambridge, in succession to Dr. Westcott. The appointment had not been generally looked for, least of all by Dr. Swete himself. The difficulties in the new Professor's path were many and serious, but he faced them with the singleness of aim and serenity of mind which were always amongst his most marked characteristics. And the result was, in the words of one of those best qualified to judge, that the Council's choice was shown to be 'abundantly, even triumphantly, right,' and that Dr. Swete's professoriate 'stands out as a great professoriate, justly memorable and fruitful of the highest good.'[4]

[1] *Henry Barclay Swete, D.D., F.B.A., sometime Regius Professor of Divinity, Cambridge: A Remembrance.* London: Macmillan & Co., 1918.

[2] One is reminded of John Henry Newman's awestruck surprise on discovering, during his Littlemore days, on the first page of an old school Latin verse-book the figure of an upright cross, and next to it 'what I cannot make out to be anything else than a set of beads suspended, with a little cross attached' (*Apologia pro vita sua* [Longmans, 1886], p. 3).

[3] Amongst his few intimate friends was J. R. Seeley, soon to become famous as the author of *Ecce Homo*. At a time when the secret was still jealously guarded, Swete's critical insight put him on the right track. 'It is *Seeley* all over,' he remarked to a friend. As showing the variety of views that then prevailed, the book was attributed amongst others to a Roman Catholic divine, an Archbishop of York, a female novelist, a Scottish Duke, a Dean of Westminster, a Poet Laureate, an unknown sea captain, and the Emperor of the French!

[4] 'Henry Barclay Swete,' by the Right Rev. F. H. Chase, D.D., Bishop of Ely, in the *Church Quarterly Review*, Oct. 1917, p. 110.

For a full statement of the grounds on which this claim rests, I must refer all who are interested to the *Remembrance* itself; but they consist partly in the high, and almost austere, ideals which Dr. Swete had formed of his responsibilities, and of the unremitting toil and care with which he sought to give effect to these. Courses on an almost bewildering variety of subjects were prepared and delivered year after year, which, while they reflected the teacher's own exact and profound scholarship, never lost sight of the practical needs of those to whom they were addressed. Professor Swete's outstanding aim was to equip as fully as possible his students for the ministerial calling to which most of them were devoting themselves. And if, as his friends point out, he would probably have taken St. Paul's familiar words, 'He gave some . . . pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,' as his ideal of his life-work, so he took our Lord's words, 'Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old,' as embodying the spirit in which he should perform it.[1]

Apart from his immediate professorial duties, Dr. Swete's literary 'output' during these years was enormous, especially when we remember the finished care with which all was produced. In the sphere of Old Testament study he completed his edition of the *Septuagint*, and accompanied it by an *Introduction to the Old Testament in Greek* (1900), of which a new and revised edition under the editorship of Mr. R. R. Ottley appeared in 1914. And his interest in the history of the doctrine of the Holy Spirit, which had shown itself in two essays in 1873 and 1876, and later in articles in the *Dictionary of Christian Biography* and in Hastings' *Dictionary of the Bible*, was maintained by two books on *The Holy Spirit in the New Testament* (1909), and on *The Holy Spirit in the Ancient Church* (1912).

Dr. Swete also found time to act as editor of two volumes of *Essays* on some Theological and Biblical Questions of the Day (1905 and 1909) by members of the University of Cambridge, to which he contributed Prefaces, which are amongst the most illuminating guides to his own theological and critical positions. How clearly, for example, does his constant endeavour to hold the balance level between the 'old' and the 'new' come out in such words as these from the earlier volume: 'Reconstruction, however, is a serious matter, when vital truths are concerned; and in Theology it calls for the utmost care. There is grave risk lest some pearl of great price should be lost or marred in the resetting of the chain. Although new combinations are permissible, the original deposit must remain without diminution, without addition: *nove, non nova* must be the motto of the worker in this field' (p. ix).

Apart from the Prefaces, Dr. Swete's only direct contribution to the volumes was an Essay on 'The Religious Value of the Bible,' in which he is careful to point out that that value 'is found in no wise to depend upon the estimates which critics may form of its historical accuracy. . . . To what lengths criticism may go or how many of its results may endure the test of time, we do not know, but we may be confident that the critic has not been born, nor will be, who can take from the Bible its power of ministering to the religious needs of all sorts and conditions of men' (*Biblical Essays*, p. 544 f.).

This is very far, however, from implying that Professor Swete was not fully alive to the advantages to be gained from the closest and most scientific study of the sacred records, and the diligent use of every means within our reach for so penetrating into the exact sense of the letter of Scripture that we are thereby led to understand better the underlying spirit. Strong undoubtedly as was the hold which 'Tradition' had over him, he kept an ever open mind to the new methods and the new discoveries, claiming that 'it needs no prophet to foresee that the time will come when ideas which to-day are strange and unwelcome will be seen to possess a beauty of their own, to be necessary to the completeness of truth, and to belong, no less than many which are long familiar, to the common treasury of the Kingdom of Heaven' (*Theological Essays*, p. x).

What has been said will have prepared us for the interest that Dr. Swete took in the writings of the ancient Catholic Church, and his desire to stimulate and guide personal study of them. Hence his useful little book on *Patristic Study* (1902), and hence too the series of 'Cambridge Patristic Texts' and 'The Cambridge Handbooks of Liturgical

[1] P. 66. The two texts form also the two mottoes prefixed to the book.

Study,' both of which owe their existence to his initiative. His own knowledge of liturgical subjects had already been shown in the volume *Church Services and Service Books before the Reformation*, published by the Society for Promoting Christian Knowledge in 1896.

Of a more directly Biblical character are the *Studies in the Teaching of our Lord* (1903), which originally appeared as a series of papers in *The Expositor*, and the valuable series of Studies, first delivered as Lectures, which deal more particularly with the closing events of our Lord's life, and with some of the great articles of the Christian Creed which had already engaged his attention from an historical standpoint in 1894.[1]

These later Studies are of a directly expository and practical character, and, like so many of Dr. Swete's writings, are designed to meet the needs not only of the clergy, but of the educated laity, and are marked by his customary clearness and beauty of style. Of anything in the nature of 'a tawdry finery of language' Dr. Swete always stood in the utmost abhorrence. Not only was it in his eyes out of keeping with the gravity of the subjects dealt with, but it tended to become 'more or less insincere,' and, where it did not 'excite disgust,' certainly did not win esteem.[2] On the same ground he shrank from anything like a display of mere ingenuity or speculation on the part of the Christian teacher, nor, with one or two slight exceptions, were his writings ever of a directly controversial or polemical character. It was the positive presentation of truth which mainly concerned him, confident as he was that the nearer we get to the original meaning of the sacred writers, the more assuredly we shall find that they have still a direct message for the needs and questions of to-day.

This comes out very clearly in the two great *Commentaries* on St. Mark (1898) and the Apocalypse (1906), which will remain perhaps Dr. Swete's most precious legacy to the Church. With the literary or source problems which these writings raise he is never much concerned, but everything that bears upon the determination of the true text or the interpretation of some difficult word or phrase, is stated with a fullness, and at the same time a succinctness, which may well prove the model, and excite the envy, of subsequent workers in the same field. Either of these works alone would have placed their writer in the very front rank of New Testament exegetes, and by them Dr. Swete worthily continued the succession of his great Cambridge predecessors—Lightfoot, Westcott, and Hort.

But Dr. Swete's contribution to the scientific study of theology must by no means be measured by his own published writings. Equally striking was the manner in which he 'mobilized' the services of others, both by suggesting subjects for inquiry, and by showing the lines on which the inquiry could be best carried out; he had such generous confidence in the ambitions and powers of all with whom he was brought into contact. And none who have had the privilege of consulting him in the book-lined study in Bateman Street, can fail to look back without the warmest gratitude to the friendly interest and encouragement he always showed himself so ready to bestow.

And in this connexion mention must be made of two most valuable aids to theological study for which Dr. Swete was mainly, if not wholly, responsible.

One was the starting of the *Journal of Theological Studies* in 1899, which was intended to provide a medium for publishing texts and scholarly articles outside the range of ordinary theological magazines, and which, under the able editorship of Professor Bethune-Baker and the Rev. F. E. Brightman, still continues its honoured and useful career.

The other was the institution of the 'Central Society of Sacred Studies,' having for its main object the bringing of the parochial clergy into touch with those who are engaged in the study and teaching of Theology at the Universities and elsewhere, and of assisting them by the stimulus that comes from united action, and by guidance

[1] In *The Apostles' Creed: Its relation to Primitive Christianity*. It may be convenient to enumerate the titles of the subsequent Studies—*The Appearances of Our Lord after the Passion* (1907), *The Ascended Christ* (1910), *The Last Discourse and Prayer of Our Lord* (1913), *The Holy Catholic Church* (1915), *The Forgiveness of Sins* (1916). Six addresses delivered during the last year of his life at Hitchin were published after his death under the title, *The Life of the World to Come* (1917).

[2] Cf. *Remembrance*, p. 74 f. The immediate reference is to sermons in which highly-coloured language takes the place of real teaching; and that Dr. Swete could be severe when occasion demanded it is shown by the words which follow: 'Too many sermons remind one of a certain queen who when the enemy was at the gate tired her head and painted her face. We remember her end; within half an hour nothing was left of her worthy a decent burial.'

with regard to courses of study and the choice of books.

'No class of men,' it is pointed out in a small pamphlet, which, if not written by Dr. Swete himself, certainly reproduces his thoughts, 'has so unceasingly to be producing (or rather, reproducing) material for the instruction of others as the clergyman; and therefore it is specially incumbent upon him to be keeping up his own mental supply. . . . Nor does the fact that the laity are now, as a rule, well educated, in any way free the clergy from responsibility in this matter. Rather the contrary. The more the people know, the better must be the instruction which is provided for them. . . . While it is true that "the Faith once for all delivered to the Saints can never be maintained by compromise," it is also true that the *presentation* of the Faith constantly requires readjustment, according to the amount of enlightenment possessed by those to whom it is presented. Unless that readjustment be wisely made, the Faith that saves souls may be rejected, not because the laity know too much, but because the clergy know too little.'

An enumeration of the principal subjects of Sacred Study follows, special stress being laid on the study of Holy Scripture, as 'at once the most important, the most attractive, and the most far-reaching' branch of knowledge. And the significant warning is added, that as 'the Bible was given to save souls; not to save trouble,' 'we have no right to expect to find in it infallible guidance respecting those things, such as science and history, which we can discover by our own industry and acumen.' Finally, certain practical rules of study are laid down, of which the last is: 'Read devoutly as well as critically; in order to become less unprofitable as a servant, not in order to have more knowledge to exhibit. It is superficial knowledge that puffs up; the real knowledge that builds up, humbles; for it reveals to us our boundless ignorance.'

I have quoted at length from this paper, both because it is not generally accessible,[1] and because it points to a very helpful way in which a growing need may be met. The Church is on her trial, and if she is to respond to the many and varied demands that are being made upon her, she must take steps not only for securing an adequate supply of candidates for the Christian ministry, but also for assisting in their continued theological training and development, after the practical duties of their sacred office have been entered upon. The desire for assistance in these directions is, I believe, widespread. And it may well be asked whether the time has not come for extending to Scotland some of the advantages which the 'Central Society of Sacred Studies' has already secured for the clergy of the Church of England.[2]

There are many other aspects of Dr. Swete's life and work on which one would gladly have touched, if space had permitted. But enough, I trust, has been said to show how fruitful of the highest good to the whole Church of Christ his many and varied activities have proved themselves. They did not cease even with the resignation of his professorial chair at the ripe age of eighty. And amongst the most suggestive pictures in the *Remembrance* is the description of the veteran scholar in his retirement at Hitchin, editing a new volume of *Essays*,[3] planning fresh literary activities, preaching from time to time in the Parish Church, conducting a large Bible class for men, and visiting with unfailing regularity the aged and the poor. So, 'serene, patient, and conscious to the very end,' he entered into rest on 10th May 1917. It is a singularly beautiful ending to a singularly beautiful life. And I cannot more fittingly close this imperfect tribute than in the feeling words of Dr. Swete's close associate and friend, Professor Bethune-Baker: 'Whatever future may lie before the study of Theology in Church or University, the tradition of scholarship and charity, of faith and of hope, which Dr. Swete bequeaths to us, is one to inspire and to guide students of any subject in any age. He has reared his own monument of profound learning and sensitive workmanship. It could only have been built up so firmly, in its large and delicate proportions, by one who set the things of the spirit above all else; and wherever those things are prized, he will be honoured and his memory cherished' (*Remembrance*, p. 62).

[1] I owe my acquaintance with it to the courtesy of Professor Bethune-Baker.

[2] Reference may also be made here to the many important suggestions made by the Archbishops' Committee in their report on *The Teaching Office of the Church* (S.P.C.K., 1918).

[3] Published under the title *Essays on the Early History of the Church and the Ministry* (1918). The work of finally preparing the volume for the press was undertaken, by Dr. Swete's own wish, by Mr. C. H. Turner, to whom we are also indebted for the greater part of the valuable bibliography of Dr. Swete's published writings attached to the *Remembrance*.

In the Study.

THE CHRISTIAN YEAR.

Second Sunday after Easter.

The Manifestations of the Risen Lord.

'To whom also he shewed himself alive after his passion . . . being seen of them forty days.'—Ac 1[3].

Between the rising and the ascending there were probably eleven separate appearances of the risen Jesus. Two are narrated only by St. Paul (1 Co 15), the last witness, but the first to record for us in writing the great fact. Each appearance is full of instruction and prophecy, rich with answer to the great question so many hearts are asking, 'What is He to us, what are we to Him?' Let us try to gather up some of the lessons by briefly looking at some of these recorded appearances.

The appearances of the risen Lord naturally fall into two groups—those which took place on Easter Day, and those which took place in the course of the following forty days. These seem to be generally different in scope and character. The appearances on Easter Day were mainly, we may say, directed to convey a present belief; those afterwards to indicate a future presence. At first the true personal resurrection of Christ is the one fact which is variously revealed in relation to typical forms of doubt. Afterwards the connexion between Himself and His servants is unfolded in successive charges. The teaching of the one group culminates in the words: 'Handle me, and see; for a spirit hath not flesh and bones, as ye see me have.' The other in the words: 'Go ye, therefore, and teach all nations, . . . and, lo, I am with you all the days, even to the end of the world.'

We have, then, three recorded manifestations of the Lord Jesus, leading and outstanding, vouchsafed by Him on the day of His Resurrection. They were certainly not the only ones which that day witnessed, but they are the only ones given to us in detail; and the details are such that each has a significance all its own, while all combine in some messages of supreme import. To Mary in the garden of the sepulchre, to the two friends on the Emmaus road, to the gathered company at evening in the chamber—these are the three manifestations.

1. 'Now when Jesus was risen early the first day of the week'—thus we read in St. Mark—'he appeared first to Mary Magdalene, out of whom he had cast seven devils.' The fact is full of meaning. The first sight of the triumphant Saviour was granted to one who had most sorely needed His help. His first words were: 'Woman, why weepest thou?' To her who loved much, much was given. The tears which veiled the Comforter, still brought Him to console. Sorrow, isolation, the memory of the cross, these commonly first bring Christ to us in His glory. In His glory, and yet we know Him not. To us, absorbed in our own grief, preoccupied with our own dreams, He seems some common man. It is not till He calls us by name, till He makes us know what we are, that we can recognize Him. And then follows the reaction. As before Mary had seen but a 'gardener,' so when one word revealed the Lord, she would have kept Him as she saw Him then: she clung to Him. But at once the tidings of separation were coupled with the removal of bereavement: 'Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.' Purely personal and earthly devotion, such as so often mars the noble records of enthusiasm, has no true place in the service of the risen Christ. Human tears indulged in hide Him. Human passion removes Him. We may not claim to retain Him for ever as He once shows Himself. He would lift us up above ourselves, and not restore only that which we cherish with imperfect affection. This is the first lesson of Christ's appearance.

We see more here than a message of sympathy to weepers. It is a parable fraught with the all-important teaching that in all ages, climes, and countries sorrow will often be found the door of faith and hope. Thus in the hour of mourning, century after century, has Jesus again and again been seen and known. The very tears which blur the vision of earthly things make more clear the lineaments of that beloved face. He lures us into the wilderness that He may speak comfortably to us (Hos 2[14]).[1]

2. Then came the afternoon, and the Emmaus walk. Cleopas and his friend travel out to the country, and talk as they go; an uncommon thing with Orientals, who do not usually chat upon the

[1] H. A. Smith, *Things New and Old*, 36.

road; only urgent matters break their silence then. Lo, 'a Stranger joins them, courteous as a friend.' Within a few minutes He is deep in their confidence; soon He has led them into a long, continuous, detailed Bible study. They follow His guidance from Genesis to the latest pages of their ancient Scriptures. Strangely moving the exposition proves; their hearts are burning; their whole being is awakening to the mysterious, blessed glory of a foretold Sufferer who was to save and to reign through death. Then the sun sinks, and the three friends sit down to the evening meal, their eyes are opened, and lo, it is the Lord.

As we may not measure the higher life by earthly emotion, so neither may we measure it by any partial deductions from revelation. We may not hold to this or that part, but must lay ourselves open to the whole. The secret of true knowledge is the loyal desire to know. If we think Christ might have been something which it seems to us that He is not, let us listen for the still voice of God, and it may be that a vision of glory will crown a lesson of reproof and patience.[1]

3. Passing over two, or perhaps three, other appearances of the Lord, which are very briefly noticed, we come to the third critical appearance on the Easter Day. The tidings that 'the Lord was risen' had already spread, and the disciples were gathered together, as it would seem, to meditate on the joyful news. 'And when the doors were shut where they were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.' Here then was a new trial of faith. Before Christ had shown Himself, so to speak, naturally, but now the miracle of His presence was obvious. Fear or reason might well suggest to those present that 'they saw a spirit.' And so Christ met the double doubt. 'Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see. . . . And he showed them his hands and his feet . . . and did eat before them.'

It was the springtime when He rose;
Among the lilies white and sweet
He moved, to songs of happy birds,
With nail-pierced Feet.

He passed where fields of living green
Were growing to the Harvest day;
To reap the harvest of His pain
He went His way.

And hearts by death made desolate,
When He said 'peace,' leaped at the word;
And eyes despair had dulled, looked up
And saw the Lord.

Then faith and hope were born anew;
And weeping sorrow learned to sing;
And over every graveyard breathed
The breath of Spring.[2]

[1] B. F. Westcott, *Village Sermons*, 151.

Third Sunday after Easter.

THE MANIFESTATIONS OF THE RISEN LORD AFTER EASTER.

'To whom also he shewed himself alive after his passion . . . being seen of them forty days.'—Ac 1^3.

For a whole week, it seems, the disciples were left to ponder on what they had seen and heard without further manifestations of Christ. He was with them, doubtless, as He is with us, though they knew it not. Then after eight days as they were together 'when the doors were shut,' He again appeared among them.

1. There was one of the eleven absent when the Lord first visited the little band, one who, when Jesus bent His steps towards Jerusalem for His last passion, had bravely said, 'Let us also go, that we may die with him' (Jn 11^{16}). Thomas heard from his companions the story of the opened, vanquished grave; yet he refused to believe. He was clearly unreasonable; he had for this fact of resurrection the same evidence as that on which men act in every circumstance of life, the testimony of witnesses whom he had known and trusted long respecting facts which they themselves had quite recently directly seen and heard. The Scriptures he acknowledged, and the exposition at Emmaus must have been reported to him; yet is he obstinate: 'I will not believe.' Our experience of human nature would lead us to expect that his brethren would have little patience with such obduracy and suspicion. In cases such as that the very Church has not been slow to repel and excommunicate; it has too often been cruelly intolerant of less unreasonable doubt. But we seek not now the teaching of man, nor of the Church; we ask a lesson from our Lord. He knows the human heart; He knows how imperious are the demands of reason, how hard is the voice of pride. True, Thomas was, as thousands since have been and are, in reason's name unreasonable; yet was

[2] W. W. Sidey.

he not refused, but met, more than *met*, for Christ went all the way to satisfy and clear his doubts. The pierced hands are spread before him; he is bidden not see only, but touch; the wounded side awaits the reaching forth of the proving hand. And, behold, the last convinced is the first confessor of the fulness of gospel truth. No word is added, nor can the faith of the ages add a word, to the adoring cry of Thomas, 'My Lord and my God!'

Then it was that those words followed which contain the great lesson of this scene for us—words which gave comfort to the last moments of one of the noblest of Englishmen—words which may speak joy to us for whom too often the light of heaven seems darkened and the glory of Easter dimmed: 'Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.' In closest connexion with the most gracious revelation of Christ, it is written for all ages that the truest communication with Him is not with the hand which feels or the eye which sees, but with the heart which loves and worships.[1]

2. After these things Jesus showed Himself again to the disciples at the sea of Tiberias. All was uncertain; they were waiting for definite instructions; but meanwhile they were not willing to idle away their time. 'I go a-fishing,' said Peter; 'we also go with thee,' said the others. They went at it with a will, throwing their whole heart into it, persevering through all the night though they caught nothing. Then Jesus appeared to them on the shore. It was the contemplative Apostle who first saw Him, and the impulsive Apostle who was the first to go to Him, and the result of the appearance was that their toil was crowned with success, and they enjoyed afterwards a time of privilege and refreshing with their Master on the shore.

I am glad that Christ did not appear only in the garden, and the closed room, and lonely mountain-top. I am glad that He appeared also to these fishermen when they were doing with all their might their ordinary everyday work. It is an assurance to us that the common round, the daily task, may prove indeed to us

A road
To bring us daily nearer God.

It says to each one of us:

See Him in the street; serve Him in the shop;
Sow with Him thy wheat; house for Him thy crop;
Sail with Him at sea; work with Him on land;
Tell Him faithfully all that Thou hast planned.[2]

[1] B. F. Westcott, *Village Sermons*, 153.
[2] A. M. Mackay.

3. On the Mount in Galilee—the Mount, we may believe, which was already hallowed by many lessons of divine love—Christ met the great body of His disciples, and, declaring the fulness of His power in heaven and earth, charged them to teach all nations. And as it was not on apostles only that He breathed the gift of the Holy Spirit, so neither was it to the apostles only that this charge was given. 'Ye have an unction from the Holy One.' 'Ye are a royal priesthood.' The charge is for us—for all of us according to our special place and duty; and not the charge only, but the accompanying promise, which no age can exhaust, no faithlessness annul: 'Lo, I am with you alway, even unto the end of the world.'

It was on this occasion that in the quiet assurance of His authority He said, 'All power is given unto me in heaven and in earth.' All power—they had seen His power in many a glorious proof over sickness and devils and death, over winds and waves; they had seen Him put forth an authority over sin itself. Now was given to Him a yet greater power that stretched away limitless and infinite. All power in heaven—it hung over them; His was the throne on high and the angels excelling in strength waited His bidding. All power upon earth—it spread away beneath them, over Roman dominion, and Greek intellect, and all Israel; over the sea and its ships; over isles afar off and the ends of the earth. All then was His; all armies and the kings, all learning and the mighty men, all beauty and love, and the forces of the earth were His. All power—the merchants and their money; the workmen and their handicraft; all art and science. And in keeping with the power is the grandeur of the commission which He gives them: 'Go ye into all the world, and preach the gospel to every creature.'[3]

Fourth Sunday after Easter.

THE PROMISE OF THE FATHER.

'And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.'—Ac 1[4].

The period of the Church year through which we are now passing, between Ascension Day and Whitsunday, has been known as Expectation Week, the week of waiting; and the name was, no doubt, given with allusion to the words of the text. For ten days after their Lord had ascended up into heaven the disciples waited at Jerusalem.

What did they wait for? 'Wait,' Jesus says, 'for the promise of the Father.' Their minds, as they heard His words, must have gone back to those

[3] M. G. Pearse, *The Gospel for the Day*, 143.

wonderful discourses of His in the week of His Passion, and to the promises which He then connected with the Father. 'I will pray the Father,' He had said to them, 'and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth; . . . he shall teach you all things.' And so it was for the coming of the Spirit of Truth they were to wait.

1. The Spirit of God had not been absent at any time from the Church of their fathers. There could be no Church, worthy of the name, without the Holy Ghost. We find David again and again praying, 'take not thy Holy Spirit from me'—'uphold me with thy free Spirit'—'thy Spirit is good; lead me into the land of uprightness.' But then, the Spirit's presence with the Church had from the beginning only been in virtue of Christ's prospective obedience unto death; now that He had died, finishing the work of redemption, the Holy Ghost was to be given on a scale so new, given so much more copiously and extensively, that we find those remarkable words in one of the Gospels, 'This spake he of the Spirit which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.' 'He commanded them that they should wait for the promise of the Father, which, saith he, ye have heard of me.'

Isaac Barrow writes with his accustomed condensation: 'God, for promoting our Saviour's honour, and for the glory of His undertaking, had in His wisdom determined that so incomparably excellent a gift should be the reward of His obedience, the consequence of His triumph, the effect of His intercession above, an ornament of His royal state, a pledge of His princely munificence: it was reserved as a most rich and majestic gratuity, fit to be conferred at His coronation, then when He solemnly was inaugurated to sovereign dignity, and invested with power superlative.'[1]

2. But why does Christ call this emphatically, '*the* promise of the Father,' as if He had never given another promise beside? and so in Luke, 'Behold, I send the promise of my Father upon you.' Undoubtedly the expression points, in general, to the large and central place which the promise of the Holy Ghost had occupied in the Scriptures of the Old Testament, the Father's word. It was the promise of the Father in a very eminent manner in those Scriptures, wherever treating of the times of Christ and of the gospel. Thus, 'It shall come to pass in the last days that I will pour out of my Spirit upon all flesh'—'I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the water-courses'—'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him.'

But the expression tells also of the peculiar preciousness, and all-comprehensive character, of the promise of the Holy Ghost—as inclusive in fact of all the Father's promises and gifts together, flowing in the channel of the Mediator's death. It was the promise of the Father, as if He had never given another beside, because it carried every other along with it. All that the Church needs—for example, for the work of the ministry, ordinary and extraordinary—is embraced in the promise of the Holy Ghost. And all things needed by an individual soul are in the same promise. Life from the dead is in it; union to Christ by faith is in it; hence, in effect, forgiveness, justification, is in it; repentance is in it; holiness, prayer, grace, glory—'*the* promise of the Father'—all-precious, all-comprehensive.

Who of us is not seeking fuller, richer personal knowledge of God and of His Holy Spirit's working? Who of us does not long to be more sure of Christ as Saviour and Lord, more sure of the things which are unseen and eternal? We sometimes look up with straining eyes and ears, but the heavens are as brass above us. What can we do? One thing it is clear we cannot do. We cannot force or manufacture spiritual experience any more than the disciples could by themselves obtain the Spirit which only God could bestow. Like them, we must 'wait for the promise of the Father.' But like them we must learn, if we would go on from strength to strength, that waiting is no mere idle, listless dreaming or gazing up into heaven, but rather the maintenance of the attitude, the making of the atmosphere, in which alone the still small voice of the Spirit of God may reach our consciences, and strengthen our wills, and purify our affections, and inspire our souls. Remember the first believers in those anxious, waiting days. They held together in the brotherhood and unity of the Christian fellowship. They continued with one accord in prayer and supplication. They did the obvious task which lay nearest to their hands, trustfully seeking their Master's guidance. These were the conditions in which the gracious promise of the Father was fulfilled in the coming of the Spirit, and it is in some such conditions as these that we must seek to wait for the growing and deepening experiences which the Comforter, the Holy Spirit, may bring to us. For 'though the vision tarry, wait for it; it will surely come, it will not tarry.'[2]

[1] D. M. M'Intyre, *The Upper Room Company*, 74.

[2] W. J. F. Robberds, in *The Guardian*, June 2, 1911, p. 762.

Fifth Sunday after Easter.

REVIVAL.

'O Lord, revive thy work in the midst of the years.'—Hab 3[2].

What are some of the elements in the revival which we need?

1. A deeper penitence is one. We want and require more consciousness of sin, and more sense of shame and guilt because of sin. 'Think,' Mr. Cyril Bardsley says, 'of a walk with Christ through our streets, of a talk with Christ about the public-houses and the people we meet and the posters we see. Think of Christ having in His hands all the papers from the bookstalls. Think of Him in our churches, and outside our churches in our Christian homes on His own day; in our factories and shops; in the luxurious houses of the rich, and in the squalid houses of the poor.' We must be brought to view these things through His eyes, until we are utterly humbled because of our slothful acquiescence in them and our cowardly failure to protest against them. We have not been His witnesses, and He has not been able to use us. The first ingredient in revival is sorrow for our silence, our slumber, our pusillanimity, and our sin.

2. A firmer belief is a second element. In epochs of genuine spiritual awakening neglected truth leaps to the forefront, and is grasped with new intelligence and more questionless decision. Perhaps, as at the Reformation, the truth of the soul's immediate access to God. Or, as in William Carey's day, the truth of Christ's kinghood over the wide world. Or the truth of holiness through simple and continuous faith, which to many in more recent years has been like a revelation from heaven itself. It is a great experience when truth ceases to be something which we take for granted; when, instead, it becomes something *living and active*, which vibrates through us like a passion, and dominates all our thinking and willing and doing. What if, in our time, one mighty conviction which we must have restirred in our too slack and easy souls is that of the Majesty and Sovereignty of God? Would it not bring us a reverence, an awe, and a discipline, which we have largely lost, and which it is essential that we should recover? 'O Lord,' let us cry, 'give us a firmer belief.'

3. A third element in revival is a completer unworldliness. There is no sanctity in asceticism, no superior holiness in withdrawal from the common lot. But the followers of One whom love led to become poor—

> Our God who on a tree
> His blood did spill,
> Only to purchase our goodwill—

have assuredly no right to prize their comforts more than they prize perishing men, or to hoard and keep that which they should be laying out for the furtherance of His cause. Long ago, Wicliff's Poor Preachers carried the evangel through England. Long ago, the Poor Men of Lyons ushered in the spring in southern France and in the valleys of the Alps. We want to be rebaptized into a similar detachment from earthly gains and goods.

4. And a braver enthusiasm is yet another element. Our religion is too prosaic. It will not depart from the traditions of the fathers. It is guided by the stereotyped patterns shaped and fixed for it by the majority. Sir George Trevelyan writes a very noble account of a thrilling episode in the Indian Mutiny—the defence for ten long days before relief came, by a mere handful of Europeans and loyal Sikhs, against thousands of rebel Sepoys, of the little house at Arrah. When he has told the splendid story, he goes on, 'There are moments when it is good to turn from the perusal of the share list to the contemplation of this spirit, which is prepared to dare all and endure all.' It is a spirit which is lacking in too many Christians—the frankness and the fortitude which keep Christ's flag flying in the teeth of the crowd. We are afraid to enter on untried paths, to break away from customary pieties, and to do anything original and difficult for His sake. We should 'scorn the consequence,' and we should adventure more.[1]

Ascension Day.

WITH CHRIST.

'Having a desire to depart, and to be with Christ.'—Phil. i. 23.

When our friends leave the world, we know not the place where they go. We can turn our eyes to no spot in the universe and say they are there. Nor is our ignorance here of any moment. It is unimportant what region of space contains them. Whilst we know not to what place they go, we know what is infinitely more interesting, to what

[1] A. Smellie, *The Well by the Way*.

beings they go. We know not where heaven is, but we know Whom it contains, and this knowledge opens to us an infinite field for contemplation and delight.

1. They go to Christ. The New Testament always speaks of Jesus as existing now in the spiritual world; and Paul tells us that it is the happiness of the holy, when absent from the body, to be present with the Lord. Here is one great fact in regard to futurity. The good, on leaving us here, meet their Saviour; and this view alone assures us of their unutterable happiness. In this world they had cherished acquaintance with Jesus through the records of the Evangelists. They had followed Him through His eventful life with veneration and love, had treasured in their memories His words, works, and life-giving promises, and, by receiving His Spirit, had learned something of the virtues and happiness of a higher world. Now they meet Him, they see Him. He is no longer a faint object to their mind, obscured by distance and by the mists of sense and the world. He is present to them, and more intimately present than we are to each other. Of this we are sure; for whilst the precise mode of our future existence is unknown, we do know that spiritual beings in that higher state must approach and commune with each other more and more intimately in proportion to their progress.

The happiness of the Saviour, in receiving to a higher life a human being who had been redeemed, purified, inspired with immortal goodness by His influence, we can but imperfectly comprehend. You can conceive what would be your feelings, on welcoming to shore your best friend, who had been tossed on a perilous sea; but the raptures of earthly reunion are faint compared with the happiness of Jesus in receiving the spirit for which He died, and which under His guidance has passed with an improving virtue through a world of sore temptation. We on earth meet, after our long separations, to suffer as well as enjoy, and soon to part again. Jesus meets those who ascend from earth to Heaven with the consciousness that their trial is past, their race is run, that death is conquered. With His far-reaching, prophetic eye He sees them entering a career of joy and glory never to end. And His benevolent welcome is expressed with a power which belongs only to the utterance of Heaven, and which communicates to them an immediate, confiding, overflowing joy.[1]

2. But our friends go from earth not only to receive a joyful welcome and assurance of eternal love from the Lord. There is a still higher view. They are brought by this new intercourse to a new comprehension of His mind, and to a new reception of His spirit. It is, indeed, a happiness to know that we are objects of interest and love to an illustrious being; but it is a greater happiness to know deeply the sublime and beautiful character of this Being, to sympathize with Him, to enter into His vast thoughts and pure designs, and to become associated with Him in the great ends for which He lives. Even here, in our infant and dim state of being, we learn enough of Jesus, of His divine philanthropy triumphant over injuries and agonies, to thrill us with affectionate admiration. But those in heaven look into His soul as we have never done. They approach it as we cannot approach the soul of the most confiding friend; and this nearness to the mind of Jesus awakens in themselves a power of love and virtue which they little suspected during their earthly being.

3. The good, on approaching Jesus, will not only sympathize with His spirit, but will become joint workers, active, efficient ministers in accomplishing His great work of spreading virtue and happiness. We must never think of heaven as a state of inactive contemplation or of unproductive feeling. Even here on earth the influence of Christ's character is seen in awakening an active, self-sacrificing goodness. It sends the true disciples to the abodes of the suffering. It binds them by new ties to their race. It gives them a new consciousness of being created for a ministry of beneficence; and can they, when they approach more nearly this divine Philanthropist, and learn, by a new alliance with Him, the fulness of His love, can they fail to consecrate themselves to His work and to kindred labours with an energy of will unknown on earth? In truth, our sympathy with Christ could not be perfect did we not act with Him. Nothing so unites beings as co-operation in the same glorious cause, and to this union with Christ the excellent above are received.

4. Those who go there from among us must retain the deepest interest in this world. Their ties to those they have left are not dissolved, but only refined. On this point, indeed, we do not need the evidence of revelation; we want no other evidence than the essential principles and laws of the soul. If the future state is to be an improvement on the present, if intellect is to be invigorated and love expanded there, then memory, the fundamental power of the intellect, must act with new energy on the past, and all the benevolent affections

[1] *Channing.*

which have been cherished here must be quickened into a higher life. To suppose the present state blotted out hereafter from the mind would be to destroy its use, would cut off all connexion between the two worlds, and would subvert responsibility; for how can retribution be awarded for a forgotten existence? No; we must carry the present with us, whether we enter the world of happiness or the world of woe. The good will indeed form new, holier, stronger ties above; but, under the expanding influence of that better world, the human heart will be capacious enough to retain the old whilst it receives the new, to remember its birthplace with tenderness whilst enjoying a maturer and happier being.

When I remember that the heirs of heaven go to Jesus Christ, the great lover of the human family, who dwelt here, suffered here, who moistened our earth with His tears and blood, who has gone not to break off but to continue and perfect His beneficent labours for mankind, whose mind never for a moment turns from our race, whose interest in the progress of His truth and the salvation of the tempted soul has been growing more and more intense ever since He left our world, and who has thus bound up our race with His very being—when I think of all this, I am sure that they cannot forget our world. Could we hear them, I believe they would tell us that they never truly loved the race before; never before knew what it is to sympathize with human sorrow, to rejoice in human virtue, to mourn for human guilt. A new fountain of love to man is opened within them. They now see what before dimly gleamed on them, the capacities, the mysteries of the human soul. The significance of that word Immortality is now apprehended, and every being destined to it rises into unutterable importance. They love human nature as never before, and human friends are prized as above all price.[1]

Virginibus Puerisque.

MAY.

Bird-nesting.

'If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: but thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days.'—Dt $22^{6.7}$.

I know that you think of the Children of Israel as having lived far back in the dim ages. You are right in doing so. But here is one of the commandments which God gave to them—a little one about a bird's nest. The words of it make us feel that those wanderers were just big boys and girls, with the same inclinations as you and I have.

1. We learn from the words that the birds that flew about the Israelites as they journeyed were, in many cases, birds such as those we have now. The people must have been robbing their nests too, else we should not have had this verse at all. Naturally enough, in their wanderings, they occasionally came upon a nest by the wayside—some of you here may have happened upon one belonging to a lapwing in a hollow by the side of a marsh. Then, of course, there were birds that sang from the tree-tops, just as they sing to you and me. I believe that some of the men would even make friends with the birds; and that their journeys were happier because they could listen to their singing.

May is a specially busy time with the birds. In trees, in bushes, on house-tops, or on the ground, they have built their little homes. What wonderful architects many of them are. One bird has woven twigs together into a building like an old Gothic church; another has built his house in the shape of a bottle; while one we all love lives in a dear little house made of mud. They were very patient while they gathered their building materials; and when they selected a site for their nest, by some strange instinct they chose it as far out of the reach of boys and girls as possible. But in spite of all their wonderful wisdom, somehow—and I feel ashamed to say it—there are always boys ready to climb, and cruel enough to destroy, the little houses on which so much thoughtful care has been bestowed.

It may be that the Israelitish boys knew the little lapwings' nests, and sometimes scattered the eggs, for, when the nest is interfered with, the mother bird generally gets so frightened that she flies away. Many narrow escapes in early life may have helped to make the husband-lapwing the artful little bird he is. Peeweets—as you children call them—have family tricks, which have been handed down by ancestors from one generation to another. The husband bird is the real defender of the nest. When an enemy comes near it, he practises the tricks his father taught him. Gradually moving farther and farther away from where the precious eggs are, he turns a number of somersaults, or he does other equally extraordinary things. The onlooker gets so interested that the nest is really forgotten, and the peeweet's end is

[1] *Channing.*

gained. It may be, too, that this same experience of having to defend themselves for centuries is the explanation of their pathetic cry.

You remember Noah's clever scout bird, the dove? She, too, would be known to the Israelites. The dove has a very mournful note. No wonder. Her family has ancient legends of how large numbers of them used to be trapped and taken captive to Jerusalem and then killed. Sacrifice had no meaning to them. It was all a mystery, and they just mourned.

2. Bird-nesting is cruel. What would you think if any one were to break open the door of your home and run away with your bed? Think of your mother going out one day and coming home to find that some one had been there and stolen you away! Yet, how often does the poor mother bird come home to find all her children taken from her? There may be an unwritten law in your school which says, 'If you want a specimen egg from the nest of any bird, take one and go your way, leave the rest of the eggs with the mother bird; and in no wise interfere with the young ones.' If you rob a nest, it is a case of the strong taking advantage of the weak—a cowardly action under any circumstances—you know it is.

3. *Love* was Christ's great commandment. Love in little as well as in big things. God is great, yet He cares for the birds. 'Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father?'

What has the song of birds not done for many lonely people? It has even helped to lead men and women to think of God, and to desire to be like Him. We owe some of our most beautiful poems to the birds. Here is a verse from Keats' 'Nightingale.' You will notice that he remembers about the birds in the Bible.

Thou wast not born for death, immortal Bird!
No hungry generations tread thee down;
The voice I hear this passing night was heard
In ancient days by emperor and clown.
Perhaps the self-same song that found a path
Through the sad heart of Ruth, when sick for home,
She stood in tears amid the alien corn;
The same that oft-times hath
Charm'd magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.

4. The birds have rights. Any creature that suffers has rights. Theodore Parker, the great American preacher, when a lad, saw a turtle on a log, and, with stone in hand, he crept up and was about to throw it, when he heard a voice within which made him desist. He asked his mother about it. She told him that it was the protest of the doctrine of rights—the voice of God.

I finish with a few verses written by the poet of Love, George Macdonald:

A brown bird sang on a blossomy tree,
Sang in the moonshine, merrily,
Three little songs, one, two, and three,
A song for his wife, for himself, and me.

He sang for his wife, sang low, sang high,
Filling the moonlight that filled the sky;
'Thee, thee, I love thee, heart alive!
Thee, thee, thee, and thy round eggs five!'

He sang to himself, 'What shall I do
With this life that thrills me through and through!
Glad is so glad that it turns to ache!
Out with it, song, or my heart will break!'

He sang to me, 'Man, do not fear
Though the moon goes down and the dark is near;
Listen my song and rest thine eyes;
Let the moon go down that the sun may rise!'

I folded me up in the heart of his tune,
And fell asleep with the sinking moon;
I woke with the day's first golden gleam,
And, lo, I had dreamed a precious dream!

Paying the Fare.

'He paid the fare thereof.'—Jon 1^3.

A ship bound for Tarshish, in Spain, was just weighing anchor in the harbour of Joppa, when a little flustered man, very much out of breath, tumbled on board. 'Here, my man,' said the captain, 'what do you mean by boarding my boat like this? Don't you know it costs something to go for a pleasure trip? If you want to come along you must pay the fare.' 'Certainly, certainly,' replied the little man, taking out his purse, 'I will pay whatever is just and right. Only please take me as far west as you can.' So Jonah paid the fare to Tarshish.

I want you to notice two things about this incident. First, Jonah paid the fare, and that was right. He was an honest man and paid his debts. But, second, Jonah paid the fare to go to Tarshish, and that was wrong. Shall I tell you why? Because God had told him to go to Nineveh, which was in exactly the opposite direction, and Jonah did not want to go to Nineveh. He was really trying to run away from God.

So you see it is possible to do quite right things in a way that makes them quite wrong. For instance some of you boys are keen on cricket or football, and you mean to stick in till you are captain of your eleven or of your team. Now, that is a good ambition. Cricket and football are splendid games. They will develop your muscles, they will make you quick and alert, they will help you to be manly and unselfish, and to 'play the game.' But if you run off to cricket or football when you should be tussling with the *pons asinorum* or grinding Latin verbs, then you are making a right thing wrong.

I knew a boy once who could play the penny whistle to perfection. Every one was charmed with his performances; but he used to sit on the top of his summer-house tootling away when he should have been writing home exercises. He was paying the fare to go in the wrong direction.

One thing more I want you to remember. It is better to *lose* your fare than to run away from God. Jonah found that out. He never reached Tarshish. In the end of the day he went to Nineveh instead.

Let me tell you two stories which may help you to understand this.

Last century there lived in Stockholm a magnificent singer. Her name was Jenny Lind, and she was famous all the world over. Her voice was as pure and sweet as the voice of a nightingale, and she herself was as pure, and sweet, and true as her voice. Jenny was brought up on the stage. She acted first when she was only ten, and her acting came to be as famous as her singing. She always tried to lift up her profession, to make it noble and good. And yet before she was thirty she gave up acting altogether, and so cut short what her friends regarded as a splendid career. Many people were curious as to her reason for renouncing the stage. She, herself, once gave it in a few words.

A friend found her one evening, sitting on the seashore with a Bible on her knees, looking out into the glory of a sunset. And she asked the singer the sore-vexed question: 'How was it that you ever came to abandon the stage at the very height of your success?' Quietly Madame Lind replied, 'When every day it made me think less of this'—she laid her hand on the Bible—'and nothing at all of *that*'—she pointed out to the sunset—'what else could I do?'

The other story is about a celebrated painter called Barry. When Barry was a young man living in Dublin he got mixed up with some very wild companions. One night, when he was returning from an evening's riot, a great light broke on his conscience. He saw himself as he was, and he resolved to live a better life. He saw, too, that the only way to begin was to put temptation out of his way. He must rid himself of the means which gave him the chance of these excesses. So he threw all his money into the Liffey. Thereafter he devoted himself to his profession, and lived a noble, upright life.

And so, boys and girls, it is better, infinitely better, to give up anything that comes between us and God, even though it means a big sacrifice. We shall never regret it. It is better, far better, to lose the fare than to run away from God.

The Emerald.

'The emerald.'—Ezk 28^{13}.

May brings us green woods and green fields, but it brings us something greener than these—the greenest green in nature—the emerald. Somebody has called the emerald God's favourite stone, because green seems to be God's favourite colour. Did you ever think what a lot of green God has put into the world? You see God knows that green is the best colour for our eyes to rest on, so He has made it the prevailing shade. Imagine how dreadful it would be if everything now green were red! We should go mad with the glare. Or blue! We should all have the blues in a week. Or white! Our eyes would be so dazzled that they would lose their sight.

The emerald has a name not its own. Emerald means 'the rent or torn rock,' and the original owner of the name was a massive green marble veined as if it had been torn or rent asunder. In the Bible it is doubtful if the word translated emerald means exactly the same stone as our emerald. It may be rather a piece of rock crystal.

But the emerald was known in Bible days all the same, for, as long ago as one thousand six hundred and fifty years before Christ came—that is to say, about three thousand six hundred years ago—emeralds were being mined by the Egyptians on the west coast of the Red Sea. In the beginning of last century a French explorer discovered these mines, and found there the very tools which had been used by the Egyptian workmen so many years ago. Ethiopia, too, was a country from which the emerald came in ancient times.

To-day our finest emeralds come from South America. Muzo in Columbia, on the slopes of the Andes, is the name of the place. Some emeralds are found also in the Ural Mountains in Siberia, but they do not compare with their South American brothers.

When the Spaniards conquered Mexico and Peru they found an immense quantity of magnificent emeralds in the possession of the natives. These they took as spoil, and sent them home over the seas, to Spain. No doubt many of these stones are being worn in Spain at this very minute.

The Mexicans called the emerald 'Quetzalitzali'—that is to say, 'the stone of the quetzal.' The quetzal is a Mexican bird, with plumage of a brilliant green resembling the stone. Its plumes were worn as a sign of royalty by the rulers of Mexico and Central America, and because of the resemblance of colour the emerald was considered a royal stone.

There are tales of huge emeralds the size of a hen's egg, but these tales are fables, for the emerald is not a large stone. At the same time it is a very rare gem, and a specimen without a flaw is practically priceless. The emerald does not sparkle with hidden fire like the diamond. It owes its beauty to its cool depth of colour.

History tells us of some remarkable stones. In 1488 the Sultan of Turkey sent to the reigning Pope a beautiful emerald engraved with the head of Christ. Legend says that this emerald was engraved in the time of Christ by order of the Roman Emperor, Tiberius Cæsar. But that sounds too good to be true. Unfortunately all trace of this gem has been lost.

Nero the cruel had an eye-glass made out of an emerald, and through it he watched the gladiators fight in the arena at Rome.

Our own King Henry the Second had an emerald ring which was presented to him along with Ireland. That is really why Ireland is known as 'the Emerald Isle,' though it deserves the name on account of its fresh greenness.

Then Napoleon wore an emerald at the battle of Austerlitz. Perhaps he hoped it would bring him success, for that is said to be the gift which the emerald brings to its wearer.

There are other beliefs attached to it. It is supposed to help the memory. Does it keep it green?—I wonder. To the Eastern it is a symbol of unchanging faithfulness. That is perhaps why the Apostle John in the Book of Revelation tells us that round the throne which he saw in heaven was a rainbow like an emerald. It was there to show that God is faithful to all His promises. Strangely enough, the emerald was chosen by the Church as the Apostle John's special stone. It was supposed to represent his youth and gentleness.

Now I want you to get back to the success idea, and take as the message of the emerald, '*Make a success of your life.*'

Frankly, we don't believe that merely wearing an emerald will make anybody successful. And if the emerald could speak it would be the first to say, 'Wear me if you like. I'll do my best, but you must do your best as well.' Yes, that's it. Success does not come to you if you sit down and wait for it to arrive. You have to get up and hustle around and search for it. You have to work downright hard to find it. The royal road to success is not paved with emeralds. It is paved with the stones called 'Go ahead' and 'Stick in' and 'Hold on'—especially the last; for the most successful people are those who refuse to acknowledge that they are beaten, and hold on doggedly long after others have lost heart and given in.

There you have the recipe for *worldly success*, boys and girls. Take it if you want it, but remember that worldly success is not the most important success. It is *other-worldly success* that matters. The most successful man is not the man who heaps up the greatest wealth and owns the costliest possessions. The most successful man is the man who succeeds in growing most like Christ, the man who is bravest and purest, and strongest and gentlest, and most tender and loving and unselfish. His pockets may be pretty empty, and he may be a failure from the millionaire's point of view. But from God's point of view he is rich indeed, and he alone is the truly successful man.

Mr. Choate, who for some years was American Ambassador in London, was once interviewed by a reporter, who asked him the secret of his success. 'What do you call success?' asked Mr. Choate. 'Oh! wealth, and ease and comfort and reputation,' said the reporter. 'That is not my idea of success,' replied the ambassador. 'Many men succeed without winning any one of these. Character is the vital thing after all.'

That was a fine answer. And that is the kind of success the emerald wishes you to win.

Moral Arguments for the Existence of God.

By the Rev. F. R. Tennant, D.D., Lecturer in Theology and Fellow of Trinity College, Cambridge.

Several Gifford Lecturers, including Mr. Balfour, Professors Seth, Pringle-Pattison, and Sorley, and other writers on philosophy of religion, have recently presented theistic arguments based largely on the deliverances of the moral consciousness. It would thus seem that an especial interest had grown up of late in the bearings of human morality upon the interpretation of the world as a whole, and as to the significance of man's moral status as a ground of theistic belief. As some of these new arguments differ in certain respects from moral arguments of earlier date, it will be timely to call attention to both the older and newer types of reasoning by which philosophers have sought to justify belief in God by appeal to our moral experience.

Roughly speaking, the newer type of argument resorts to the facts of morality only in the final stage of proof; it presupposes that the world embodies a purpose, and supplements the teleological argument by reading off, in terms of the moral, what the purpose of the world is. Most of the older forms of moral argument, on the other hand, inferred directly from the moral consciousness, and from its deliverances exclusively, to the existence of God. Arguments of the latter kind may be said to be more precarious and less convincing than those which have of late been forthcoming, as will perhaps be seen when we proceed to examine and compare the one type with the other.

Of the exclusively moral kind of argument, the classic example is Kant's. That philosopher held that the mere existence of morality, the sense of obligation, involved but one postulate, namely, that of freedom: 'I ought' implies 'I can.' But attainment of the highest good, which must be attainable because it ought to be realized, involves, according to Kant, the further postulates of God and immortality; and so in our moral reason he thought he found a satisfactory ground of theistic belief. This argument, however, has several weaknesses. In the first place, it overlooks the fact that 'I ought' has two senses, one of which does not imply the 'I can' on which everything else hinges. And further, it is an inconsistent assumption on Kant's part that the highest good includes happiness and its perfect adjustment to personal desert, for the purpose of securing which Kant needed to resort to the postulation of God and an endless life. Similarly, the fact—if it be a fact—that ethics presupposes one ultimate and absolute ideal, has been used to establish the existence of God. This ideal must exist, it is argued; and as its content is neither realized nor even apprehended in any finite mind, it must therefore exist in a Supreme Mind. But ideals are valid of what exists rather than existent, and there would seem to be no more reason why the highest moral ideal should exist than why the ideal straight line of Euclid should exist; moreover, it is difficult to see what 'existence,' as applied to an ideal, could mean, except realization. Thus there does not seem to be any way of inferring directly from the validity of our moral judgments, or from the absoluteness of our moral ideals, to a necessary Divine Ground for them.

Nor do we seem to have any better case when, like Mr. Balfour, we maintain that because natural selection cannot account for our higher moral sentiments, in that they are of no utility in the struggle for existence between individuals or races, we must resort to a Divine Cause for our moral consciousness. For this reasoning overlooks the

possibility that once mind and language were attained in the evolutionary process, humanity might proceed to develop, quite apart from any need for adaptation to environment, æsthetic or moral sentiments, disinterested knowledge of Nature, and so forth, such as possessed no survival value. Over and above having practical utility, which determined their emergence at all (from the biologist's point of view), thought and social intercourse, when once attained, can rise to indefinite heights in the pursuit of ends beyond that of mere fitness for survival.

Finally, arguments directly from our higher aspirations to their necessary fulfilment rather assume than prove what they wish to establish: there is no reason to suppose that our aspirations are destined to be fulfilled, or that man's life is more than a temporary episode in the history of the cosmos, unless we have first found reason to believe the theistic hypothesis that the world is of such a nature, or is so ordered, as to guarantee the fulfilment of our hopes and nobler desires.

All these direct arguments from human morality being convicted of inherent weakness, we welcome the more the less direct but more substantial reasoning from morality to God which theistic literature has lately been putting forth.

The basis of the newer argument is the apparent purposefulness of the world. And this is firm ground. Philosophers so sceptical as Hume and so agnostically inclined as Kant have been impressed by the teleological 'proof' of the theistic position; and scientific naturalism, which sought to explain the world and mental phenomena in terms of a fortuitous concourse of material atoms, can be said to be defunct. Common sense will here side with Mr. Balfour when he maintains that if we deny a guiding purpose to the world we can only resort to 'incredible good luck.' That our thought should be valid of the external world, that the environment is characterized by uniformity and law, and is such as to have produced the gradual progress from amœba to man, and so forth, are results which a 'mindless' theory of Nature cannot account for. Nor is it rational to assert the world to be meaningless if we can, without inconsistency, read a meaning into it.

But in order to interpret the world as a whole, it is necessary to take account of its every aspect. And it is here that the realm of morality becomes of supreme importance. Lotze gave expression to the belief that the ground of what is should be sought in what ought to be; and recent philosophy has worked out the suggestion which he did not live to develop.

Since Huxley delivered his famous Romanes Lecture, the tendency has prevailed in many quarters to recognize the validity and the operativeness of man's moral ideas, but to represent the moral realm as utterly antithetic to the cosmical. Nature and man, it has been commonly maintained, are hopelessly at strife; Nature is no school of virtue, is the source of man's 'original sin,' works solely through his lower nature, and—so far as science leads us to expect—will ultimately put an end to him and his moral aspirations. Mr. Bertrand Russell has indeed gone so far as to erect a religion—a religion of despair—on these 'assured results of science.' But now we are encouraged to believe that there is another possible reading of the facts. Man, as Professor Pringle-Pattison argues, is not an alien in a hostile world; he is 'organic to the world.' If he is Nature's child, Nature is yet his mother: such a mother as could produce such a child. We must interpret Nature in terms of man, not persist in the futile attempt to explain man in terms of Nature. Now Nature's uniformity, which Huxley and others regarded exclusively as the source of man's physical evils, is the *sine quâ non* of his intelligent, and therefore of his moral, life; it ensures that the world is a suitable theatre for the moral drama. If, further, the world acts on man through his lower nature, his appetites and passions, it at the same time supplies him with the raw material out of which his morality can alone be made. The free will cannot work *in vacuo*; it takes impulse, desire, etc., as much as will, to constitute a finite, evolved, moral agent. Without our natural appetites, etc., our ethical principles could gain no purchase on us. And so again, Nature's apparent hostility can be construed as beneficence—as the very basis of our moral status. And similarly with the physical ills, due to the course of Nature, which turn life's smoothness rough. If the world were such as to supply only pleasure, contentment, and animal satisfaction, it would not be a friendly world to moral beings; for those things mean moral stagnation, not progress. Finally, the prophecies of science as to the fate of the solar system and the extinction of human life are but hypothetical and derived from a very meagre knowledge of the universe and its possibly

indefinite capacity for self-restitution; and they are quite irrelevant if a future life be in store for us—a matter beyond the jurisdiction of physical science. For these reasons we must decline to accept the view that Nature is certainly hostile to man. It is as much a belief as is the view that the world was intended to be the birthplace and school of morality, and the whole course of evolution is more naturally and rationally interpreted in terms of the latter belief than in terms of the former.

Indeed, the existence of evil in the world is hard to explain on any theory that the world is rational except on that of Theism. Pantheism only can explain it away by calling it illusion; but illusion is possible only when there are finite beings sufficiently real to suffer illusions, and then the illusory evil becomes an evil illusion. Pluralism, again, which has no difficulty in accounting for the evil and disorder in the world, is paralysed when confronted with such order as there is. Spiritual life of all degrees, and intercourse or interaction between the society of self-subsistent souls which pluralism postulates, is impossible without an orderly environment as a means or vehicle of intercommunion; and the unity of end and ideal which morality implies is scarcely conceivable unless there be one supreme Spirit fashioning and directing the course of all the others. Thus the theories which are to be regarded as the rivals of Theism are convicted of inadequacy when confronted with the facts of morality and order; while for Theism the cosmic order is the necessary precondition of the realm of morality, and the moral order is the *raison d'être* of the cosmical. Physical evil is accounted for as a contingent by-product of a law-governed cosmos without which morality could not be at all; and the existence of moral evil is accounted for in that its possibility is essential for that freedom of choice between higher and lower values in which moral life consists. Once grant that the world has a meaning or exists to fulfil a purpose, and that the highest that we know —moral value—is what reveals that purpose, and then the world as a whole, its order and its disorder, its pain and evil, its evolutionary process and progress, receive a rational explanation. Theism is sufficiently proved if it furnish the only satisfactory interpretation of which the universe as a whole is patient.

Of course there are those who would tell us that to attempt to interpret the world, or to discover a meaning in it, is unjustifiable: that it is the outcome of sentimentality or of the desire to find oneself at home in the universe, not of disinterested philosophy. To such persons Theism cannot appeal, simply because rigorous demonstration is out of the question, and the claim of Theism is simply to be the most rational interpretation that is forthcoming. But theology is an affair of life, and not merely of thought; and reason is not exhausted by the kind of analysis and re-synthesis in which scientific 'understanding' consists. Science might thoroughly and exhaustively understand the universe, in this sense, and yet be a fool. And if interpretation be sentimental folly then every man must write himself a fool when he leaves his study to face the world. Probability, not demonstrated certainty, is the guide of life; and no man can find his way through this world without adopting some sort of attitude towards it and some sort of belief about it. Theism claims to be the most reasonable belief, no more and no less. And the argument which assumes as beyond serious question a directive purpose behind the world and moral freedom in man, and argues that the purpose is the maintenance and advancement of the highest value which the world contains—the moral life of man, even if it fall short of coercive demonstration, is the strongest basis for philosophical Theism, perhaps, that has been put forward. If morality by itself does not prove Theism, as used to be maintained, it appears to be the key to the understanding of the world. In what ought to be, and therefore in a personal God, we find the ground of all that is.

Literature.

THE RELIGION OF ISRAEL.

Dr. George A. Barton, the distinguished author of 'Semitic Origins' and of many great articles on Semitic Subjects in the Dictionary of the Bible and the Encyclopædia of Religion and Ethics, has written a volume on *The Religion of Israel* (Macmillan; 10s. 6d. net). The volume belongs to a series entitled 'Religious Science and Literature,' of which the editor is Dr. Hershey Sneath of Yale; and its idea, in conformity with that series, seems to be to furnish a manual of the subject for those who are not to specialize in it, but who desire to know its facts with brevity and authority.

In any case that is the purpose of this volume, and that purpose it fulfils without a fault. Professor Barton knows his subject from the first scientific adventure upon it to the last discovery or speculation. But besides that he knows his audience—both what they desire and what they are able to receive. And he has great skill in adaptation.

He is not easily turned aside by the thought of the homilist. Nevertheless the things he says about Ps 139, and again about Ps 51, are right good for sermon making. We take the liberty of quoting the latter. 'The most spiritual conception of religion in the whole psalter, not to say the whole Old Testament, is expressed in the fifty-first psalm. Its author alone of all Old Testament writers saw that sin is of the heart, and that it is the insuperable barrier to communion with God.

For my transgression I know:
And my sin is continually before me.
. . . . . .
Lo, thou desirest truth in the inward parts;
And in the hidden part thou wilt make me to know wisdom.
. . . . . .
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;
And take not thy holy spirit from me.
Restore unto me the joy of thy salvation:
And with a free spirit uphold me (Ps 51[3. 6. 10-12]).

In no other pre-Christian writer is there so keen a consciousness of sin, or so real an appreciation of the fact that the essence of wrong-doing is in the attitude of the inner nature to God. Of all Hebrew writers this one alone anticipates the teaching of Jesus, that God requires not only a moral outward life, but a clean heart. To him as to the Master both morality and the joy of living flow from a heart cleansed by God and indwelt by the Spirit. The psalmist, too, when he sings:

The sacrifices of God are a broken spirit;—
A heart broken and contrite,
O God, thou wilt not despise,

anticipates in principle the parable of the prodigal son. The Father needs no propitiation except the penitence of the son for whom he has watched so long. The Old Testament contains no more spiritual view of religion than this. Here is the finest flower of its piety.'

SCENES FROM ITALY'S WAR.

What a joy it is to read a book by a master of the English language. It really does not matter what he writes about. But when he writes about Italy (for it is Mr. G. M. Trevelyan that we are thinking of), the romance of the subject and the beauty of the style afford one that thrill of enjoyment which belongs to the writing of prose as surely as to any other art of man.

Mr. G. M. Trevelyan has made Italy his study and the history of Italy his life's work. It is safe enough to say that he has done more than any other man to make Italy known to his countrymen. He loves the Italians with an almost passionate love. And when Italy joined the war he succeeded in being sent from England at the head of a British Red Cross Unit. With the exception of one short visit to England he was there till the very end, a witness of the terrific difficulties under which the Italians had to fight and a sharer in them. When they went forward he went forward with them. When the great retreat came he retreated also. And when at last the great victory arrived he was there to share it and to rejoice.

In *Scenes from Italy's War* (Jack; 10s. 6d. net),

Mr. Trevelyan really tells the whole story of the Italian struggle with the Austrians, so far as a single participator could tell it. His place was the Isonza front, his earliest 'perch,' as he calls it, Quisca; but when Gorizia was captured his unit was established there. And he describes the incidents of the war along the front which these places represent with unsurpassed vividness, with unchallenged accuracy, and with unbelievable interest. Many books have already been written about the war, and many of them have we read, but this book excels them all.

PUBLIC RIGHT.

On September 25, 1914, Mr. Asquith made a speech in Dublin in which he said, 'I should like, beyond this inquiry into causes and motives, to ask your attention and that of my fellow-countrymen to the end which, in this war, we ought to keep in view. Forty-four years ago, at the time of the War of 1870, Mr. Gladstone used these words. He said: "The greatest triumph of our time will be the enthronement of the idea of public right as the governing idea of European politics." Nearly fifty years have passed. Little progress, it seems, has as yet been made towards that good and beneficent change, but it seems to me to be now at this moment as good a definition as we can have of our European policy. The idea of public right—what does it mean when translated into concrete terms? It means, first and foremost, the clearing of the ground by the definite repudiation of militarism as the governing factor in the relation of States, and of the future moulding of the European world. It means next that room must be found and kept for the independent existence and the free development of the smaller nationalities, each with a corporate consciousness of its own. Belgium, Holland, Switzerland, the Scandinavian countries, Greece, and the Balkan States—they must be recognized as having exactly as good a title as their more powerful neighbours—more powerful in strength and in wealth—to a place in the sun. And it means finally, or it ought to mean, perhaps by slow and gradual process, the substitution for force, for the clash of competing ambition, for groupings and alliances, and a precarious equipoise, of a real European partnership based on the recognition of equal right and established and enforced by common will. A year ago that would have sounded like a Utopian idea. It is probably one that may not, or will not, be realized either to-day or to-morrow, but if and when this war is decided in favour of the Allies it will at once come within the range and before long within the grasp of European statesmanship.'

The editor of *The Nation* was much impressed with that speech and with that passage in it. He offered prizes for the best essays on it. Prizes were offered in three divisions, the first division being open to all men and women in Great Britain and Ireland, the second to men and women in Great Britain and Ireland who are engaged in teaching, and the third to working men and women. Two men undertook to assist the editor in reading the essays and awarding the prizes—Professor A. J. Grant, M.A., and Professor L. T. Hobhouse, D.Litt. The first four prize essays in each of the three divisions have now been published in the volume with the title of *The Idea of Public Right* (Allen & Unwin; 8s. 6d. net).

The judges write an introduction to the volume. They are struck with the individuality of the essays. Many men, many minds. But they are struck also with one remarkable and momentous agreement. They say, 'The writers, one and all, either tacitly assume or strenuously contend that the maintenance of commercial relations, Free Trade, not in the sense necessarily of the abolition of tariffs, but in the sense of the repudiation of any economic boycott, is the necessary presupposition of any harmonious relations between the States of the future; and many point out that Free Trade in the full sense of the term is, if not absolutely essential, at least a most favourable factor in the settlement of national problems and the establishment of peaceful intercourse. Many writers remark, for example, that the problem of delimiting State boundaries, so complicated by questions of access to the sea, would be rendered comparatively simple if there were no question of the interference with the transit of goods. The continual tendency to return to this point in writer after writer who takes up the question, cannot fail to impress the reader with its fundamental importance.'

Less important, but interesting, is the attitude of the writers to the League of Nations. 'Many essays have dealt with this proposal in a sympathetic and reasonable spirit. The fundamental difficulty of the League is the application of force, and on this issue we have found, as might be

expected, a variety of views. The more pacifist writers have repudiated force altogether. At bottom it would seem that their hope for the future lies in an aspiration after a change of heart in men and nations—a very desirable event, but not one which it is easy to promote by any definite act of statesmanship. Some, however, have argued, not without force, that the mere provision of an adequate and permanent machinery for the peaceful settlement of disputes may engender the habit of mind for which they hope, and have laid stress upon the historical development of arbitration during the two generations preceding 1914.'

We have not been able to read the book right through. We have discovered that that is not the right way with it. An essay here and an essay there is better. But in our reading one thing has struck us forcibly; it is the literary as well as the philosophical ability of the essays written by three working men and one working woman.

ARCHBISHOP THOMSON.

Has the present Archbishop of York read *The Life and Letters of William Thomson, Archbishop of York*, by Ethel H. Thomson (Lane; 16s. net)? If he has he must have joined in singing with the Psalmist: 'The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.' For this book is a record of controversies, hot, bitter, protracted, some of them, and all of them trying enough to the temper of an Archbishop and severely testing his gifts of government. First came Essays and Reviews, then Colenso, then Ritualism, then the Voysey case, and then the Disestablishment of the Irish Church.

Nevertheless there is no evidence here that Archbishop Thomson found life a burden too heavy to be borne. If ever a man had honours showered upon him, it was he. And if ever a man enjoyed the honours when they came, again it was he. He had a fine presence, an equable temper, and on the whole a sound judgment; while his motto, though perhaps he never consciously quoted it, was from beginning to end of his long career *in mediis tutissima*. He wrote sharply, it is true, to the Rev. Charles Voysey, for he had a real horror of heterodoxy. But only once do we notice the expression of a strong opinion on one side of a public question. It was in a debate in the House of Lords on the Disestablishment of the Irish Church. Of the proposed Act he said, 'Its operation will be in the last degree shamefully oppressive and cruel, and it will injure men in that which they feel most deeply, viz. their conscience, their religion, and their liberty of worshipping their God.'

Archbishop Thomson was popular throughout the whole of the Northern Province and he thoroughly enjoyed his popularity. Writing to Mrs. Thomson, he says, 'My doings have not yet by God's goodness laid me up, and they have been successful. The Bolton papers pile it up very high; the people had not seen an Archbishop, and one paper says, "I saw and was glad." Saturday at Hull was a great day; I had to make three speeches, and of one of them I had no warning at all. It was to 4000 or 5000 workmen out of doors. There is no doubt they liked it; they gave me a great reception, before and after.'

Thomson married Zoë Skene, whose father was an Aberdonian and whose mother was a Greek. Mrs. Thomson's *Life* was published some time ago, a delightful book. For indeed she must have been a delightful as well as a beautiful woman, and, in spite of all expectations to the contrary, proved an ideal Archbishop's wife. The home life, as both books reveal it, must have been very pleasant. There were nine children, all healthy, all happy, every one of them growing up into manhood and womanhood without causing father or mother an hour of anxiety. One of the finest things in the whole book is a letter which Thomson wrote to Lady Mary Currie, and in which he describes his children one by one. It ends in this way: 'The two youngest are the idyll of our existence at present. Their untiring sprightliness, their mutual devotion, the chivalry of the boy, and the feminine ways of the girl, make them very amusing. They have slight tiffs, but crying and fighting are in our nursery quite unknown. This applies to them all, I think. What a good and joyful thing it is indeed!'

There are many anecdotes in the book, some good, some not so good. And of course, there is the inevitable case of second sight. Here it is in all its unimpeachableness. 'Dr. Blakeney's married daughter, Lillie Williams, died at Oxford about February 3rd. The week before last two and a half years ago, in July 1879, she had a dream; a white and bright figure came to her, by the side of some water, and said: "Lillie, give your heart

to Christ; in two years and a half He will come to take you." The date is exactly fixed, by the date of a visit of Mrs. Blakeney, of Sheffield. She was not at all an invalid. Scarlet fever carried her off, exactly two years and a half after. The vision had a good deal of effect on her mind from that time.'

CHRISTIANITY IN THE NEW AGE.

Of those who have taken in hand to instruct us in the methods of reconstruction, few are better equipped, whether with ideas or with the power of expressing them, than Mrs. E. Herman. A Presbyterian, with a wide outlook, quite unexpectedly wide as we shall see, she has a good grasp of the essentials of religion, and never finds herself 'in wandering mazes lost.' And then she lives in the centre of things, and knows what is being done in the way of reconstruction, and how much yet remains to be done. Two things are prominent in Mrs. Herman's book, *Christianity in the New Age* (Cassell; 7s. 6d. net). The first is a demand for more *instruction* in the pulpit, the second for a clearer recognition of the place of the *altar*.

The supreme need of the ministry to-day, she says, is to recover its teaching function. And again, 'The teaching function of the Church is essential to her very existence. Unless that function is recovered speedily, she will find herself plunged into endless difficulties during the period of reconstruction now before us. She will soon be confronted with men who have had a vital religious experience in the trenches, and who found in the camp services something that really corresponded to that experience—something they can understand and appreciate and *feel*—in sharp contrast to the dull, unintelligible, decorous service they yawned through (or avoided) at home. Many of these men will wish to connect themselves more closely with the Church, and this will imply a legitimate demand for a change in her services. But woe unto us if we interpret that demand as a call to make our services as superficially attractive and intellectually threadbare as the men find agreeable at this initial stage. The first thing to do is to make them realize that Christianity is a bigger thing than they thought, that it takes long growing into, and that the things they understand and care for least now may prove a year or two hence to meet their deepest needs, and fit their most vital instincts as the key fits the lock.'

More significant, if it is really representative, is Mrs. Herman's demand for recognition of the altar. 'One of the most momentous religious tendencies of to-day, she says, is the movement towards the recovery of the sacramental principle, which is beginning to find its way even into the Free Churches. We are coming to recognize that at the centre of our religion is not a Cross only, but an Altar. The Saviour we worship is not merely One who once accomplished a great redeeming Act on our behalf, but One who gives us day by day His Body and Blood, broken and poured forth, that we may live. It follows that the centre of our worship cannot be mere praise and adoration, or confession and intercession, or teaching and inspiration; cannot be anything less, indeed, than united partaking of the Body and Blood of Christ, and the offering of our own bodies and souls as a living sacrifice.'

THE FOURTH GOSPEL.

Is there anything that reveals a man's personality more inevitably than his attitude to the Fourth Gospel? Personality (as we use the word for the moment) is the outcome of many influences. It is due to heredity, home life, education, early associations, one's mental outfit, emotional response, spiritual apprehension. There are those to whom the spiritual appeal of the Gospel is immediate and overwhelming. They can never in any real sense become its critics; they are too much absorbed in its consequences. There are others to whom it makes no spiritual appeal whatever. It is simply a piece of literature, artistic or inartistic as the case may be; but at the most fine writing, and at the least the strained and unsuccessful effort of some Christian philosopher to represent a figure and reproduce an epoch, both of which were ancient to him and inconceivable. These are the men who are considered to be rightly equipped for the criticism of the Gospel.

But the true critic of the Gospel is none of these. He is neither so overpowered by its spiritual appeal as to be unable to exercise his mental faculties, nor is he so impressed with its fictitious artificiality as to refuse it any truthfulness of history or of personal character. Of its true critics one of the most eminent is Professor Benjamin

Wisner Bacon, of Yale. Throughout his long literary life Professor Bacon has been a student of the Fourth Gospel, and its critic. When he first began to write upon it, it was to him a composition neither of the Apostle John nor of any other single individual. And to both of these positions he has held throughout. He has now published a volume in which, in a series of essays, he gathers up the results of his researches into all the main points of debate. Its title is *The Fourth Gospel in Research and Debate* (London: Humphrey Milford; 17s. net).

The book opens with a most instructive preface. That preface, short as it is, reveals the writer's personality. 'The assailant of the traditional authorship of the Fourth Gospel,' he says, 'has no real success unless he can obtain a hearing from men profoundly interested in the cause of revealed religion, above all in the religion which has Jesus Christ as both teacher and Lord.' At once there rise before his mind certain examples 'not only of consecrated scholarship, but of dignified and noble Christian courtesy,' to whom the results of his long and laborious study are inconclusive and untrue. He names Lightfoot, Sanday, and James Drummond. And he says, too modestly but quite sincerely, 'Only the conviction that his cause is just can lead a comparative novice into the lists against such as these. If one venture, it can only be in the full realization of relatively imperfect scholarship, less extensive learning, less accurate knowledge on many important facts.'

This attitude commends both the man and the book, and if after reading the book throughout, which every student must do, we still believe in both the integrity and the apostolicity of the Fourth Gospel, we feel not only that for once we have heard all that can be said on the other side, and said with consummate ability and fairmindedness, but also that we ourselves have not been hindered by any initial prejudice from giving the author's arguments an openminded audience. Let us therefore close without fear by quoting the paragraph with which Professor Bacon himself closes the book:

'Acceptance of the critical view of the Fourth Gospel involves a great challenge and a great responsibility. There will be no longer the apostolic authority of an eye-witness, a confidant of Jesus' inmost consciousness. Still less will it be possible to present the Christology of the fourth evangelist as the personal testimony of Jesus to himself. Having treated the Pauline incarnation doctrine as representing only Paul's attempt to interpret the eternal significance of this supreme example of the life of man in God, the life of God in man—having treated the fourth evangelist's also as only a further development by unknown hands a full generation later of Paul's deepest thought, we are brought face to face with the problem in our own independent thinking: What significance for the human race has the person and career of Jesus? What rational account shall our philosophy make to itself of the life which first made the filial relation to God actual in itself, and is to-day making of it a reality for multitudes of "brethren"? What the Church of the second century did for its generation should be done again for ours. The story of God in Christ, "changing the relation of the world to himself," should be so told by modern historical research, so interpreted by modern philosophic thought, that men "may believe that Jesus is the Christ the Son of God, and in believing may have life through his name."'

ANNESLEY OF SURAT.

Round the figure of Samuel Annesley and under the title of *Annesley of Surat and his Times* (Melrose; 10s. 6d. net), Mr. Arnold Wright tells the story of Surat and of Bombay throughout the most disastrous and disappointing period of their occupation by the British. It is really a shameful story, so badly was everything managed, and so bad were the men who were supposed to manage it. There is not a single hero among them, native or British, and there are only a few men who could be passed as respectable. No doubt the situation had much to do with the making of the men. The East India Company sent out servants with only one invariable instruction—to look after the commercial interests of the East India Company. They sent them without sufficient salaries to live upon, as if they expected them to do some dishonest trading on their own account, an expectation which very few disappointed. Samuel Annesley was probably one of the most respectable of all the servants that the Company had throughout all the years of his long life there. Yet this is what his biographer says about him:

'Samuel Annesley was not a man whom it is possible to regard with any feeling of respect. The

littleness of mind revealed in his will was the distinguishing feature of his entire career. He had not the despicable personal traits of Waite, but he was quite as unscrupulous where money was to be made; and the openings for corrupt dealings were numerous enough in the India of those days. As the years of his exile lengthened he yielded in increasing measure to the enervating influences of Surat. At a later period Sir James Mackintosh described Jonathan Duncan, the then Governor of Bombay, as "Brahminised." The phrase may aptly be applied to Annesley, whose mind worked in the devious grooves of an Indian mentality with a readiness which became very pronounced in the last years of his life.'

Mr. Wright goes on to say that he had some good qualities to counterbalance his notorious shortcomings. But they do not amount to much. 'His philosophic acceptance of all the shrewd knocks that a hard fate administered to him, and his independent bearing in the face of his Mogul oppressors, showed a strength of character which deserves to be remembered to his credit. Few amongst his contemporaries would have come so well out of the crises in which he became involved, and none certainly would have complained less about the personal hardships which they involved. He was a product of his time—a corrupt, distracted period in which an unscrupulous scramble for money went hand in hand with dissolute manners and a generally slackened *moral* in the ranks of the European community in India.'

Annesley's sister Susanna married Samuel Wesley and so became the mother of John and Charles Wesley. There was a curious tradition in the Wesley family that Annesley had left a great fortune in India, if only some enterprising member would go in search of it. Mr. Wright shows that he left no fortune, and that, even if he had, none of it would have gone to the Wesleys. For he has discovered Annesley's will, in which the members of the Wesley family were individually cut off with a shilling.

INTERNATIONAL WAR.

The discussion on the League of Nations has taken so unexpected a turn, and American politics and the American constitution have entered so momentously into it, that a book on the subject by a competent American writer is sure of immediate attention. Mr. Oscar T. Crosby, LL.D., F.R.G.S., is not exactly a specialist in international law. Probably he would refuse to be called a specialist in anything, preferring, like Wesley, to take the world as his parish. But he has very decided ideas about *International War, its Causes and its Cure*, and in a volume under that title he expresses them with unmistakable emphasis. We imagine that in this volume (Macmillan; 12s. net) we have the opinions of the average American, to whom a League of Nations, like everything else under the sun, presents itself purely as a business proposition.

Moreover, he is a man of courage. After writing his book he has had the courage to make the first and second halves of it change places. This he has done in order that the reader might enter at once upon the discussion of the League of Nations. But he has made a mistake. The second half of the book, which was originally the first half, is really the best and most interesting half of it, and we strongly advise the reader to begin with chapter xxii. If he does so he will read the book through and get the good of it.

THE THIRTY-NINE ARTICLES.

It is so many years since Dr. E. C. S. Gibson published his Commentary on the Thirty-Nine Articles that another, if we were ever to have another, is due. We say, if ever we were to have another Commentary on them. For proposals have been made from time to time, and more persistently of late, that the teaching of doctrine in Theological Colleges in the Church of England should no longer be centred in the Articles. But the Rev. E. J. Bicknell, M.A., Vice-Principal of Cuddesdon Theological College, disapproves of these proposals; and he has done the best thing he could possibly have done by way of answering and ending them. He has written *A Theological Introduction to the Thirty-Nine Articles of the Church of England* (Longmans; 21s. net), which is so well suited for teaching that there is not a theological tutor but will be tempted to buy the book and give the Articles another lease of college life.

Mr. Bicknell does not deal with each of the Articles separately. As it is a theological Introduction that he has written, he groups the Articles together which have to do with one theological

doctrine. The method avoids overlapping; it enables him to deal in great thoroughness with every one of the doctrines set forth in the Articles, and all within the compass of a single manageable volume. Thus Articles XI–XIV and XVII–XVIII are expounded under the one title of Salvation, the separate sections being (1) Justification by Faith, (2) Sanctification, (3) Predestination and Election. Similarly, under the title of the Nature of Man are included Articles IX–X and XV–XVI, the divisions being, (1) the True Nature of Man, (2) Man's Present Condition, (3) Grace and Free-will.

Apart from its thoroughness, perhaps the most striking characteristic of the book is its soundness. There are no eccentricities at all. How easy it would have been for some men to have made a fiasco of the doctrine of Justification by Faith. How easy for other men to have dealt as perniciously with the doctrine of the Sacraments. This is the true comprehensiveness of the Church of England. It is the comprehensiveness of scholarship and of truth.

FRANCIS PLACE.

Messrs. Allen & Unwin have issued a new edition of *The Life of Francis Place, 1771–1854*, by Graham Wallas, Professor of Political Science in the University of London (8s. 6d. net). It is twenty years since the first edition appeared, but it is the record of so remarkable a life, and itself so excellent a record, that it will easily hold its own with the most recent and most entertaining biographies.

Francis Place 'was born on November 3, 1771, in a "sponging house," or private debtor's prison, in Vinegar Yard, near Drury Lane, kept by his father, Simon Place, who was at that time a bailiff to the Marshalsea Court.' 'When Francis was nearly nine years old the sponging house was given up, and Simon Place took a tavern with the savings which he had made by legalised blackmail. Place describes his father as a bony, muscular man, about five feet six or seven inches in height, of dark complexion, and very strong." "He was a resolute, daring, straightforward sort of man, governed almost wholly by his passions and animal sensations, both of which were very strong, and careless of reputation, except in some particulars in which he seems to have thought he excelled. These were few, mostly relating to sturdiness and dissoluteness. . . . He never spoke to any of his children in the way of conversation; the boys never ventured to ask him a question, since the only answer which could be anticipated was a blow. If he were coming along a passage or any narrow place such as a doorway, and was met by either me or my brother, he always made a blow at us with his fist for coming in his way. If we attempted to retreat he would make us come forward, and as certainly as we came forward he would knock us down."'

How would a boy thus treated understand the words, 'Like as a father pitieth his children'? or how would you commend to him the opening petition of the Lord's Prayer? Certain it is that Francis Place found attraction neither in the Old Testament nor in the New, but became an agnostic, bitter, immovable.

Apprenticed to a leather breeches maker, he found that leather breeches were going out of use, and after marriage suffered agonies of starvation, agonies never really forgotten, or even overcome, by him or his wife. But by and by he prospered as a tailor and became a man of means and influence in London.

Without any chance of early education, he educated himself so thoroughly and so widely that he became a close friend of James Mill, and then a disciple of Bentham, one of whose curious heterogeneous volumes he rearranged and wrote. But as time passed he gave himself more and more to politics, and became an almost incredible power in the making and unmaking of members of Parliament. It is as a politician that he became known to the world, yet the world never knew the tremendous influence that he exercised over the House of Commons.

Assuredly he had his limitations. 'He was absolutely wanting in humour. Writing in 1836 to Mrs. Grote, he mentions Walter Scott, and says, "I could never read even half of any one of his novels. I tasked myself to it; I tried several times at different stories; I never could succeed; I became wearied, and grew angry as often as I made the attempt." And when describing his boyhood, he says, "I read Bunyan's 'Pilgrim's Progress,' and parts of equally absurd books."'

But he could suffer. 'His wife was buried in the churchyard of Angmering, the little Sussex village where she died. "On the day of her funeral," Place wrote, "I suffered more than I had ever before done, and more than I believed I could

suffer on any occasion, more, I am sure, than I can again suffer. I held up against it all I could, I resisted as much as man could do, but it was useless, and I was utterly subdued, so much so, indeed, that I could willingly have died also. . . . All that was in my power was hiding myself in a barn to indulge my sorrow. Go to the funeral I could not; I had no power left equal to such a purpose, and here, therefore, in the barn I remained . . . a mere child without a particle of resolution or self-control left in him."' Ah! if only he had had a different father!

The Tragedy of Labour (Abingdon Press; 50 cents net) is the title of a small book which handles the present industrial situation. It has the puzzling sub-title, 'A Monograph in Folk Philosophy.' And its style is quite as puzzling. But as soon as you get over its puzzling style, you discover that the author is a thinker and begin to wish that employers and employed could be induced to study the book. You even discover the meaning of Folk Philosophy. It means that this is wisdom and the pursuit of it for the man in the office as well as the man in the mine. The author is William Riley Halstead.

Satire was once an important branch of English literature. But for a long time it has been out of favour. Edward Garnett would restore it. The object of his satire is the militarist. And of course he finds him much nearer home than Prussia. We have not found his book easy reading. Satire is like sweetmeats—you can easily take too much at a sitting. The satires in this volume were well enough when they appeared individually in some weekly newspaper. Nevertheless it is good to have them together; we can take the volume in our hand and read one at a time, whenever we feel the risk of returning to the joy of the kettle-drum. The title is *Papa's War, and Other Satires* (Allen & Unwin).

The missioner is born not made. There was a mission attached to, or in some way connected with, Clifton College. Several men had tried to control it, but lawlessness held the upper hand. One day a young man came, named Thomas William Harvey. Mr. Harvey had been in three comfortable curacies within a very short time. But it was discomfort he was out for, and when he found it in the St. Agnes Mission he was at home. The St. Agnes Mission prospered. Buildings were built, clubs formed, libraries, all sorts of effective agencies. And then at last St. Agnes Mission became St. Agnes Parish, with a magnificent new church.

Is there a secret in the success of the missioner? Mr. Harvey was not a good preacher. But everybody in the district knew him, and he knew everybody. Then there was no humbug about him; and he would have nothing to do with humbug in others. 'Rev. Sir, I am somewhat interested in an old man who comes here with vegetables, who lives in your parish. His wife is very ill, and has been for a long time, and he tells me that no clergyman visits her; their name is Wilkins, 12 Byron Street, Newfoundland Road.

'I think a visit now and then would be appreciated, if you will pardon my suggesting this. They are very poor, but seem very deserving people. The wife, I should fear, will never be any better.'

All his reply was, 'Dear Madam, I have known Wilkins, of Byron Street, only too well for some years.'

'I gave him the Dispensary Note for his wife, and have regularly assisted him for many weeks past. Either he or his wife or his donkey is always ill, and I fear that only the donkey is really deserving.'

By and by Mr. Harvey was transferred from St. Agnes, Bristol, and made vicar of various other parishes. But he does not seem to have been so successful anywhere else. It is more than doubtful, indeed, if he would have had half the success he had, perhaps in St. Agnes parish itself, certainly in some of the others, if he had not married the wife he did. His wife was a sister of Canon J. M. Wilson, who was then headmaster of Clifton College, and a woman who clearly deserves to be enrolled in that calendar—the finest calendar of saints in the world, when it is made up—the calendar of the wives of ministers and missioners. The title of the biography is *Thomas William Harvey, Prophet and Priest*, by the Rev. H. C. A. Colvile (Bristol: Arrowsmith; 5s. net).

The January number of the *Transactions of the Baptist Historical Society* (Baptist Union Publication Department; 3s. 6d. net) is out. We record its contents: (1) Bunyan's Licence under the Indulgence, by G. Lyon Turner, M.A.; (2) Baptist

Ministers in England about 1750 A.D., by A. S. Langley, F.R.Hist.S.; (3) South Wales till 1753; (4) Loyal London Ministers, 1696, by Earnest G. Atkinson, F.R.Hist.S.; (5) Why Baptists Dissent, 1728, by Sir W. J. Collins, K.C.V.O., M.D., etc.; (6) Anabaptists in London, 1575.

Mr. Theodore Maynard has published a volume of short essays and given it the title of *Carven from the Laurel Tree* (Blackwell; 3s. 6d. net). The essays are just as short as essays can be. And it is undeniable that there is an attraction in their shortness. No man would publish a volume of essays so short as this unless he knew that he had something worth saying in each of them, and had not wasted one word in the saying of it.

Mr. Maynard writes about mystics, and saints, and drinking songs, and other things besides these. He writes as a Roman Catholic. And as a Roman Catholic he is proud of the saints. There are of course no saints without. For he uses the word with that atmosphere around it which makes penetration by Protestants impossible. The saints are quite separate from all the rest of the world, and greatly to be admired by the rest of the world for their sanctity. But like a true Roman Catholic Mr. Maynard remembers the world while he praises the saint. Does the world think that saints are solemn? Oh no! Not the true saint. Not the Roman Catholic saint. And so there is an essay on the Humour of the Saints. More than that there is an essay on Drinking Songs, which he greatly regrets the disappearance of. Or rather the disappearance of their makers. Has he been looking among the saints for a new possible Burns? Well, not immediately. The men he names who have tried to write drinking songs in our day are Catholics, but not Catholic saints—Chesterton and Belloc. But he would certainly say, Why not? For the saints can make drinking songs and sing them and drink to their body's content as they sing. It is the Puritans who cannot do these things.

Henry James was never more fascinating than just before the end. The war roused the soul that was in him. The German brutalities touched him to the quick. He became a British citizen that he might identify himself more closely with those who had set themselves in array against it all. And he wrote articles—article after article—that were most characteristic of the man, and yet showed the man of whom they were so characteristic to be more of a man than he had yet been known to be. The last five of these articles have been brought together into a volume entitled *Within the Rim, and Other Essays* (Collins; 6s. net).

There is no recording the impressions which they make upon a reader. These impressions are made more by atmosphere than by fact. But just one thought might be indicated. The last of the five essays is called 'The Long Wards.' The thought is of the great contrast between the soldier in the field and the same soldier in the hospital ward. The note is of 'the quite abysmal softness, the exemplary genius for accommodation, that forms the alternative aspect, the passive as distinguished from the active, of the fighting man whose business is in the first instance formidably to bristle.' Characteristically, and perhaps disappointingly, he attributes it to the British warrior's good nature.

The settlement of Palestine has given the Conference not a little trouble. Few of its decisions have been awaited with more eagerness. Everybody has an interest in it. One of the questions to be considered, and not the least difficult, is the question of Jewish repatriation. Are the Jews to be restored to Palestine so that they may have a land and be a nation again? It is a most delicate, most difficult, question to solve.

The whole of the facts governing its solution are related by Mr. Herbert Sidebotham in his book entitled *England and Palestine* (Constable; 6s. net). He relates the history of Palestine and the Jews from the time that the Jewish occupation of Palestine became a political question, right down through all the outs and ins of it—Rome, Islam, Napoleon, Britain, Germany — to the present moment. Then he states very clearly, and quite dispassionately, the reasons for and against the Jewish settlement, and even throws his mind forward into the future in order to show us new Jews in a new Jerusalem, a Jerusalem that may not have come down from heaven, but is, to his mind's eye, a city of the great King.

The New Hazell Annual and Almanack for 1919 is out (Frowde and Hodder & Stoughton; 6s. net). It might be called the 'Inquire Within upon Every-

thing that is Doing.' But add 'that is Doing.' There are a thousand and one things in the world it takes no account of, and very important things too, such as our food and raiment. But when anything begins to move then Hazell is on it. The sun and the moon, the post-office and the public expenditure, the Government of Ireland, and of all the other countries in the world, the new House of Commons, even the House of Lords and the nobility of the country. For they are at least adding to themselves at the one end while time subtracts from them at the other year by year. Every form of sport and amusement is here. There is a wonderful chapter on aviation. And then, for once, and above all else this year, there is a complete account of the war, with excellent maps, and the chief events which have taken place since it came to an end. Notice finally, though we have omitted innumerable items, the selected and classified list of books published during 1918.

Was there any call for a biography of Thomas Spurgeon? The Rev. W. Y. Fullerton answers by *Thomas Spurgeon: A Biography* (Hodder & Stoughton; 7s. net). And the answer is complete. Mr. Fullerton has written a most readable book; more than that, he has made it manifest that Thomas Spurgeon was a bigger man than the world took him for. He had in his degree all the gifts of his father and some gifts beyond, especially the artistic gift. If it cannot be said that he had a wider gospel, it can be said that he had a larger Christianity. He was as emphatic as C. H. Spurgeon himself that we are Christ's, but he was more actively aware that all things are ours. If his physical strength had been as great we should have heard more of him. The marvel is that with that handicap he accomplished what he did.

The story of his life does not need to be repeated here. It was a happy, prosperous, well-lived life. If his father's greatness sometimes cast a shadow, it was a shadow under which there was great warmth of affection. In the familiar title 'Son Tom' there was much more love than belittlement.

Messrs. Hodder & Stoughton have published Sir George Adam Smith's American lectures in an extremely pleasant volume both to see and to handle. The title is *Our Common Conscience* (6s. net). It is the kind of book that no reviewer enjoys reviewing, for there are no deductions to be made from the general impression of ability and effectiveness—none of that shade which throws the light into prominence. Nor is it possible to give any conception of the contents of the book, either by reference or by quotation. Perhaps one may say that the chapter which has found one most is the chapter on the Witness of France. It is a chapter largely made up of quotation from French writers. And so clearly is seen the change from French disunion before the war to French unitedness under it, and from the easy assertion of glory before to the silent performance of duty under, that one recognizes that quotation also is a gift, and one of the marks of the literary master. The book includes a few sermons, which are worthy of it.

The Church of England, its Nature and its Future, is the title of a volume of lectures which were delivered last year in King's College, London, and are now edited by the Dean of the College (Hodder & Stoughton; 5s. net). The lecturers were chosen by the Dean. And he chose them for their diversity. That they are diverse is evident; for here are Bishop Hensley Henson and Professor Headlam. But it turns out that they were deliberately chosen so. For Mr. Matthews wished to show what hope there is for the Church of England in the future in all its comprehensiveness and, if you like to call it, incongruity. But there is no doubt that he had a further purpose in mind. He wished to see what it would be necessary for the Church of England to shake itself free from if it were to face the future with confidence. The last lecture is the most lively; and it is most directly to the point. Its author is the Bishop of Peterborough. Two things, says Bishop Woods, are before the Church, chaos and comradeship, and it must make its choice between them. Chaos—that is another name for Bolshevism. And comradeship—that is another name for the crushing out of caste. It is surely a remarkable sign of the times that a Bishop says the Church of England must choose between these two or perish.

The life and labours of a vicar in the east end of London are described in *Memories of William Wallace* (Longmans; 5s. net). Wallace was an Irishman, born in Belfast, and educated in Dublin. But he came to England soon after ordination and

spent his life as missioner, and then as first vicar of St. Luke's, Stepney. His wife, who has written the biography, is spoken of by the Bishop of London, who writes a short preface to it, as an able lady. The biography reveals her ability. It is well written, with undeviating truthfulness of detail and with just as undeviating admiration and delight.

What is the lesson? It is the need of adaptation. First Christ's man, next Christ's gospel, and then adaptation. Christ's man and Christ's gospel are taken for granted everywhere; adaptation is necessary everywhere. It is absolutely essential in the east end of London.

Adaptation of what? Of oneself first of all—the discovery that you yourself have to be all things to all men in the Pauline sense and with the Pauline vehemence. Next, adaptation of convention and custom in the face of the conditions of life in east end streets. Lastly, the adaptation of the Prayer Book services.

Dr. Wallace was a preacher. 'When I was ordained,' he says, 'the rector, a most able logical preacher from notes, said, "Write for four or five years, then you would have enough sermons to suffer repetition, and you might go on to preach extempore."' He took the advice, and at the end of four years he burned his manuscripts. He gave himself especially to expository preaching and found it fruitful. 'To preach Christ,' he says, 'present His discourses: to be a preacher such as St. Paul, be St. Paul; reproduce his subjects, his way of arguing them, and his illustrations.'

Mr. George Trumbull Ladd, LL.D., has given himself to the writing of philosophy so that those may comprehend it who missed a philosophical training in their youth. In his latest book, *The Secret of Personality* (Longmans; 7s. 6d. net), he undertakes to tell us what we are. We are persons. We have a personality. It may be a strong personality or a weak one. But each of us has a personality which is made up of parts, chiefly body and soul, but which is all these parts taken together and making up the man. This person is rational; he is moral; he is æsthetic (but Dr. Ladd does not use that word, for he is making philosophy popular; he says man is a lover of beauty); and he is religious. All this he tells us in an easy conversational manner; and by and by we discover that he has been edifying as well as instructing us. We are not so rational, moral, æsthetic, or religious as we ought to be. So we find before the end comes, and thank the author for the desire he has given us to do better now.

We have been greatly taken with a Roman Catholic book entitled *The Principles of Christian Apologetics* (Longmans; 6s. net). It is further described as an exposition of the intellectual basis of the Christian religion, specially written for senior students. The author is the Rev. T. J. Walshe. What has caught our interest most is the masterly way in which the author calls upon the physical sciences — physics, astronomy, biology, geology, anthropology—to aid his argument. We do not remember to have seen anything like this before in Roman Catholic writings on apologetic. And if we are not mistaken it will be found to be the opening of a new era. For it is not at all the old idea of the reconciliation of science with religion, though even that had scarcely been reached in Roman theology. It is the capture of science in the interests of a theistic interpretation of the universe. It is the daring but victorious dismissal of each of the sciences to its proper place in support of the great argument for the existence and even the love of God, for the incarnation and even the atonement of Christ. Even the first part of the book is not altogether on the old lines; for clearly Mr. Walshe is an independent thinker. But the second part is a revolution.

Dr. Walter Rauschenbusch is an able and forceful writer, and he has the immense advantage of directing his force and ability along one well-defined channel. He thinks constantly of the social order, and he directs all his energies to the capture of it for Christ. Let others give themselves to the care of the individual; he gives himself to the care of the crowd. He knows that the individual has to be cared for and cared for most. Without regenerated individuals a regenerated society is a castle in the air. But Christianity does not end with the individual. It ends with the society. The redeemed of God dwell together in the City of God. And Dr. Rauschenbusch concerns himself with the City.

The argument of his new book, *A Theology for the Social Gospel* (Macmillan; 8s. net), has its centre in the chapter on the Kingdom of God. That chapter is almost the centre of the book; it is

altogether the centre of its argument. And Dr. Rauschenbusch knows it. 'To those,' he says, 'whose minds live in the social gospel, the Kingdom of God is a dear truth, the marrow of the gospel, just as the incarnation was to Athanasius, justification by faith alone to Luther, and the sovereignty of God to Jonathan Edwards.'

Why has the Kingdom of God been replaced in our thought by the Church? The Church is actual: the Kingdom is ideal. But the consequences of accepting the actual and forgetting the ideal are serious. Theology lost its contact with the thought of Jesus, and especially with His ethical thought. Secular life came to be contrasted with Church life and was belittled in consequence. The prophet was lost in the priest and theologian.

Let us recover the idea of the Kingdom of God. For (1) the Kingdom of God is divine in its origin, progress, and consummation; (2) the Kingdom of God contains the teleology of the Christian religion; (3) it is always both present and future; (4) the Kingdom of God is humanity organized according to the will of God; (5) it is the purpose for which the Church exists; (6) it embraces the whole of human life.

'Africanus,' who writes the book entitled *President Wilson: New Statesman* (Melrose; 2s. 6d. net), ought surely to have called himself 'Americanus.' For no African can know all the outs and ins of President Wilson's career as he does. And only an American can really be so undisguised and undeviating in his appreciation. The eyes of all the world are on this man. 'Africanus' shows that it is by no accident or fling of fortune that he stands where he does. Well gifted by birth, he has been well disciplined by the circumstance of life. And he is a Christian.

The Schweich Lectures for 1917 were delivered by the Rev. C. F. Burney, D.Litt., Oriel Professor of the Interpretation of Holy Scripture in the University of Oxford. The title of the Lectures is *Israel's Settlement in Canaan: The Biblical Tradition and its Historical Background* (Milford; 3s. 6d. net).

The choice of subject is manifestly due to the fact that Dr. Burney has for a long time been engaged upon a commentary on the Book of Judges. The Commentary was reviewed in THE EXPOSITORY TIMES last month. And when we read the book we say, Here is the Commentary and all that went to the preparation of it (for the Lectures are by no means confined to the period of the Judges) in a most readable and instructive form. No man was ever more anxious to have all the facts before him and to give every fact its weight. But here at least it is impossible to complain that we cannot see the wood for the trees. What a revolution it reveals in our attitude to the early narratives of the Old Testament. And yet how clearly it shows that while much is gained for truth nothing is lost to real religion. No doubt it will be a long time yet before we can preach this book. But any day now we might begin to teach it.

The doctrine of the Atonement is coming to its own again. It is the war that has done it. How could it be otherwise? But it is not the doctrine exactly as we held and taught it before the war. One thing especially is to be emphasized now, the fact of self-denial, even, if necessary, unto some form of death, throughout the whole universe of God, *including God Himself*. The newest book is *The Problem of the Cross*, by Canon Vernon F. Storr (Murray; 5s. net). Canon Storr does not for one moment hesitate to attribute self-denial to God, even unto death. But he is a good theologian and knows the difference between that and patripassianism.

Messrs. Nisbet have published two little books for the strengthening of the spiritual life. One of them contains meditations for all the week-days between Easter and Ascension. It comes from the author of *The Sanctuary of Love*. Its title is *The Way of Glory* (1s. 6d. net).

The other is more important. The Rev. C. H. S. Matthews has discovered a weak spot, perhaps *the* weak spot, in our Church life. Intending communicants are instructed in prospect of their confirmation or first communion, and then they are left to sink or swim. Now every teacher knows that at their first communion his pupils have only passed the first standard in their knowledge of Christ. The difficulty is how to find opportunity for further instruction. Mr. Matthews must leave that to every teacher. He himself meets the further difficulty of how to use the opportunity when it is made. Its title is *The Cross and the Eucharist* (1s. 6d. net).

If you want to know all about it in regard to *The Future Life* read a book with that title which has been published by Messrs. Skeffington (7s. net). It is a translation, and a very good translation too, of Louis Elbé's *La Vie future devant la Sagesse antique et la Science moderne.*

The book is divided into two parts. The first part, to which the author gives the title of 'Future Life in the Light of Ancient Wisdom,' contains a history of the doctrine of immortality from prehistoric indications down to the very latest speculations of theosophy and spiritism. The second part is called 'Future Life in the Light of Modern Science.' If the first part is good, the second is better. Much of it will be quite new, even to those who have read freely in the literature of the subject. Which of us would be prepared for an off-hand explanation of the Odic Fluid, for example, or of the Externalization of the Ethereal Double? These are the titles of two successive chapters. And amazingly interesting, though inconclusive, chapters they are. M. Elbé is evidently at home with the whole subject, and he has the French gift of lucidity. Read this book and there is nothing connected with the doctrine of immortality that you could not give an explanation of.

Notice one thing. M. Elbé believes that death will make a tremendous difference. For, he says, 'at one stroke it robs the disincarnate soul of all its former means of action, and carries it to a new plane where almost all the cares which have hitherto occupied it will be for the future objectless. The needs of material life, the pursuit of wealth and happiness, the joys and bitterness of this world—all that went to make up life has vanished; and perhaps the soul may no longer make the effort to return, even in thought, to its previous condition. The winged butterfly which darts so lightly upwards despises the crawling caterpillar chained to earth, and the chrysalis motionless as in death. Doubtless it has forgotten those dark stages which were necessary to allow of its resplendent reawakening. Even so the state of consciousness of the disembodied soul is no doubt determined by the new life upon which it enters. All that it is permissible for us to conceive is that it may preserve the moral progress which it has realized in the course of earthly existence.'

The Rev. H. L. C. V. deCandole (notice the exact way with the spelling of the name), Canon of Westminster, has written a book upon *Christian Assurance* (S.P.C.K.; 3s. 6d. net). He takes the word in its widest meaning. Christian assurance includes the assurance of the existence of God, of the revelation in the Old Testament, of the facts narrated in the Gospels, together with that which is usually called Christian assurance, the assurance of our own personal salvation. Yet it is to the assurance of our own salvation that the greater part of the book is devoted. And the exposition is very well done. Not a point is overlooked. Assurance is through the incarnation; it is through the resurrection; it is through the Holy Spirit; it is through the ascension. Assurance is inner certitude; it is friendship with Christ; it is confession of Christ; it is suffering with Christ. Canon deCandole could have written a huge volume; he has contented himself with brevity and point.

How have the S.P.C.K. 'Helps for Students of History' caught on? To us they are most important and attractive. Let no one attempt to write history without knowing them. Let no one attempt to read history seriously without at least having them at hand for reference. The new issues are *The Care of Documents*, by Charles Johnson, M.A. (6d. net), and *A Short Guide to the Principal Classes of Documents preserved in the Public Record Office, Dublin*, by Robert H. Murray, Litt.D. (8d. net).

Dr. Lukyn Williams has issued the third volume of *The Minor Prophets Unfolded.* It covers Obadiah, Jonah, and Micah (S.P.C.K.; 2s. 6d. net). As before, the commentary on each prophet is divided into sections for daily reading, difficult passages being explained in a short series of notes at the end of the section.

Kaiseriana.

By the Rev. Thomas Adamson, D.D., Glasgow.

Adoni-Bezek and Justice

(Judges 1^{7}).

This incident is not to be explained as a piece of primitive morality which has been outgrown by the principles enunciated by Christ.

Its roots strike deeper, for the truth it embodies is the foundation of all life and society. It expresses the human instinct for justice, and the belief that somehow or other God finds expression for it in His providence. It not only applies to kings, but to them conspicuously and specially.

Most probably the cutting away of the thumbs and great toes of conquered kings may have been a contemporary custom sanctioned by the need of crippling the best warriors in order to the preservation of peace. That of itself would explain the action of the Israelites. But the fact that the king himself had practised it on his enemies is the Israelites' defence in this case. The law—not of Israel only but of natural justice—was an eye for an eye. If Israel had law, this man like all the heathen had a conscience. Though seventy kings had been crippled by him so that they could neither march well, nor pull the bowstring, nor grasp sword and spear, he may have acted not from mere cruelty, but from prudence and habit. At any rate, his conscience had not become altogether insensible, and he acknowledged the righteousness of the treatment meted out to him. It was only just that as he had been accustomed to treat others, so he himself should be treated when his turn came.

Now the Israelites might have done nothing to him, or they might have killed him. But neither of these would have been just; the one would have erred by defect and the other by excess, the one in weakness and the other in severity. Neither would have served the highest spiritual purposes as this did. The one would have left him unmoved, whilst the other would have cut him off from improvement. But this treatment roused in the man a sense of the nearness of God, of the reality of His providence in the moral government of men, and of personal responsibility toward Him. In fact here was repentance begun, and with it confession made of sin.

Thus far the result of applying justice was best; it was a gospel, the only one, too, which was possible in the circumstances. But the history not only tells us of the best results immediately; it hints at the possibility of still better afterwards. That the Israelites were not animated by cruelty is clear not only because they did not kill this king, but because though they cut off his thumbs and great toes they treated him kindly. He who in the pride of his heart had made the mutilated monarchs gather their food from crumbs under his table was not caused to suffer such indignity in his turn. Justice was tempered with mercy. He was well fed and cared for in Jerusalem for the remainder of his days. True, he gives no sign at first that he repented of his pride and torture, but he had time, and no means was more likely to rouse in him some sense of the grace of this people's God than such action on the part of the triumphing nation. The result is not mentioned. But mercy has meaning after justice is satisfied, if not before; and if anything could have brought to ripeness the impressions produced at first, it must have been the line of treatment adopted toward him.

Justice followed by mercy is the highest gospel. But mercy is weak where justice is absent. The foundation of sure mercy must be in justice; for only then will its quality and its results be moral.

Agag—Judgment

(1 Sam. 15^{33}).

When Israel passed through the wilderness of Rephidim, Amalek attacked him. The attack was markedly cruel. It was delivered when Israel was weak; it was specially pointed against the weaklings and laggards of the rear.

The Israelites were repeatedly commanded to remember the occurrence and in due time to wipe out the remembrance of Amalek from under heaven. Now that Israel had a king, the time had come, and the command laid on Saul enjoined a thorough extirpation: 'Go and smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.'

The sin of Saul consisted in the first instance in his yielding only partial and interested obedience. The sin of Agag consisted in his adoption of the ancestral policy of his people—bloodshed and cruelty—and in his holding to it after long experience of it and the enlightenment of a later age, which must have made its evil clearer, but had only indurated him to an exaggeration of it. As Samuel said, 'Thy sword hath made many mothers childless.' For as a man's character descends, and the tone of his house infallibly affects his children, so in the case of features of national life. And history becomes cumulative. No man lives to himself. Responsibility becomes greater with the years. The blood of all the prophets came on the generation that crucified Christ. A nation has an individuality of its own and is treated according to it.

One cannot look at the history of Prussia without noticing in the line of its rulers the same policy of cruelty and meanness in war, followed too faithfully by its people. They have been quick always to seize opportunity of personal advantage and to push it to success in the most unprincipled manner. Like Amalek, they regarded not God, and served the law of selfishness by cunning and physical force only.

The responsibility for the past does not die out with those who created it; it rests on the head of the representative of the day; and in the king as the origin of its policy may be found the representative person against whom is expressed the detestation of the human conscience as to it.

The past does not excuse even if it explain the present. It emphasizes and exaggerates. The past of a people belongs to it as really as the past of a person, and is embodied by it; and it must bear the responsibility.

For the safety of mankind those who know no rule but selfishness and cunning and physical force have their doom pronounced here. For them there is no mercy, and their name is to be blotted out from beneath heaven. In some ways Saul as well as Agag has features akin to those of the late ruler of Germany and his followers. He had an eye to the spoil. He had no appreciation of God's command and no detestation of his enemy's policy. He had no sympathy with God's whole-hearted hatred of such doings, no fear of the remains of such a people left to be his neighbours, of the danger, of the infection it might prove, of the necessity of purging it from the earth. But this characteristic desire of loot which was so clear in Saul is joined in the modern instance with the cruelty and bloodthirstiness found in Agag.

Saul also showed deceit; for he denied sparing the spoil and failing to carry out God's command; temporizing, as he offered excuse after excuse; shifting the blame on to others, though he must have been pre-eminently responsible; and thinking more of his throne and of appearances before the people than of his soul and the judgment of God upon his action. Thus, curiously, still further Germany finds its character in Agag and Saul.

It is interesting to mark the difference of their ends. Saul had not spared Agag because of any sentiment of mercy; for he had slain the people and kept the best of the spoil. It may be that he had some sympathy for Agag as a king, being one himself, and fearful of his new-found dignity, though without any appreciation of it as the trust of God to him. Samuel stretched the matter to the utmost in sparing him meantime as the anointed of God, and leaving him to God's judgment in due time.

But the thing was different in the case of Agag. His kingship was only by inheritance; it brought with it no excuse of sanctity, seeing its power had been abused. Agag was but an individual who represented the encrusted evil of generations of his people. If they perished, much more should he.

Also regard must be had to Samuel's character. He had been brought up in immoral surroundings in Eli's day, and his character had become stiffened into loyalty to God. And now when he saw Agag coming walking delicately or mincingly toward him, when he heard him say, like the German 'kamerad,' surely the bitterness of death is past, his whole soul revolted and he rushed at him, hacked him to pieces, and executed the judgment of the Lord.

It is quite clear that Agag's case was worse than that of Adoni-bezek, and deserved a different end. The latter's apparent cruelty was perhaps only a customary policy. He lived in a different and earlier generation. He showed a disposition totally different from that of Agag when God inflicted his calamity.

Nothing but judgment, justice without mercy, was the doom of the Amalekites, and must be of all who stand where they did; and their king,

specially in his succession, represented their spirit and deserved, more than any, their doom.

Oded—Judgment and Mercy

(2 Chron. 28[9]).

Oded was a prophet in Israel. Ahaz had misled Judah and caused her people to sin. For this God brought on them the armies of Damascus and of Israel. It could scarcely be expected that the former would perceive the spiritual implications of their action; the latter certainly did not; they let themselves loose in mere slaughter, or, as the prophet put it, 'in a rage that reacheth up to heaven.'

This instance differs from that of to-day inasmuch as the promoters of the war had succeeded, and the mere spirit of warfare which had impelled them to begin the war rendered them unfit to use their victory. They lacked spiritual motive and consequent self-restraint. They lacked the judicial faculty. They allowed themselves to be carried off on the tide of excitement, and to be ruled by their worst feelings.

They had more than exacted justice and imposed judgment. They had no thought of mercy, and had to be recalled to it, ere too late, by the prophet. He pointed out that God has an aim in punishing nations, and that they must regard themselves as instruments in His hands. He pointed out that our own sins must not be forgotten even when dealing with those of other people. God used imperfect people to punish others, and the sign that they are fit for the task is that they remember that. They may be less sinful than the others, but the occasion should just because of that quicken their conscience to greater sensitiveness. They ought not to deal with the affair as one personal to themselves and involving bitterness, which must involve injustice. Judgment, if it is to be just, must become the foundation of mercy.

And it is well at this stage to remember the worldliness and luxury, the pride, the growing immorality, and the class selfishness of Britain. In these sins her great continental enemy may be deeper dyed. But 'are there not with you, even with you, sins against the Lord your God'? Britain may be thankful that amid the many provocations to a rage reaching up unto heaven, the knowledge that the contest was neither personal nor even national, but involving higher and wider spiritual issues, has enabled her soldiers to regulate their conduct and restrain their feelings even in victory. And is it not needful that her people should prove themselves worthy of such men by corresponding reform at home? For however much Germany has sinned, no less truly at least do we need many things to be reformed in our midst and to be renewed ourselves in the spirit of our mind. The prophet pointed out several lines along which the victor's rage might express its moderation.

First there was repatriation; for God is He 'who sets the prisoners free'; He loves liberty and gives it to all that they may come to their best. But the repatriation was to be in the right spirit—they arrayed them, gave them to eat and drink, carried all the feeble of them on asses, and brought them to their brethren at Jericho. At least the treatment of captives in Britain and in Germany has been a marked contrast to each other, and the return of the latter's prisoners in direct opposition to this great law.

Along with this was, from the same spirit, the example of charity and unselfishness. They took none of the spoil, but used it to clothe the naked and to give them food.

On the whole, the interests to be considered were not the pride of a people but the propagation of the Kingdom of God. Instead of leaving the peoples sundered, there was to be a new gospel of love with hands outstretched, for judgment had been executed and justice satisfied. And the Allies may rejoice that they now can fulfil the great injunction of their Lord, 'If thine enemy hunger, feed him.' Such conduct after a purely judicial line of action, contrasted with a rage reaching up to heaven, cannot fail of the best results in promoting that temper which should ensure for the future the best results in connexion with the League of Nations.

Contributions and Comments.

Is the Lukan Narrative of the Birth of Christ a Prophecy?

In the article on the Virgin Birth, in THE DICTIONARY OF CHRIST AND THE GOSPELS, by the Rev. G. H. Box, M.A., there is an interesting suggestion (vol. ii. p. 806a), which calls for scrutiny. Mr. Box's argument is advanced to meet the views of those who claim that Lk $1^{34f.}$ is an interpolation. Critics who take this view urge that Mary's question in 1^{34} ('How shall this be, etc.?') is inexplicable in the context in which it stands. Why, it is asked, does not Mary assume that the angelic announcement refers to a child to be born as the fruit of ordinary wedlock?

Mr. Box seeks to turn the edge of this objection by arguing that the announcement of conception in vv.$^{31-33}$ is erroneously viewed, if it is treated entirely as a promise. He says that in 1^{31} '*an immediate conception is meant.*' There is no doubt that if this view could be sustained, it would explain Mary's surprise, and would destroy one of the strongest arguments for regarding $1^{34f.}$ as a later insertion. But, can it be sustained? Does it not create more difficulties than it solves?

Mr. Box falls back upon the view, which is widely held, that a Hebrew original underlies the Lukan Nativity narratives. Speaking of 1^{31}, he writes: 'The Hebrew original of συλλήμψῃ would be a participle, and the exact translation would be, "Behold, thou art conceiving now."'

Assuming the existence of the Hebrew original, for purposes of argument, several questions are suggested by this statement.

(1) *What, on this theory, is to be made of* 2^{21}? Here it is said that the name Jesus was 'so called by the angel *before* he was conceived in the womb' (*πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ*). Is this a second mistranslation of the Hebrew original, or is it a departure from it?

(2) *Would* συλλήμψῃ *necessarily be represented in the Hebrew original by a participle?* Mr. Box refers us to the Hebrew New Testaments. In that published by the British and Foreign Bible Society, the adjective הָרָה is used, and this is the case in similar passages in the O.T. (Gn 16^{11} 38^{24}; Jg 13^{7} [v.^{3} perfect], 1 S 4^{19}, 2 S 11^{5}, Is 7^{14}).

(3) *Is it correct to say that the 'exact translation' of the participle (or adjective) would be, 'Behold, thou art conceiving now'?* It is perfectly true that the active participle is 'mainly descriptive of something present' (Davidson, *Hebrew Syntax*, p. 134), but it is not always, and not necessarily, so to be regarded. 'The participle does not indicate time, its colour in this respect being taken from the connection in which it stands' (*op. cit.* p 134). The same consideration also applies to הָרָה in all the O.T. instances referred to above. In Gn 16^{11} (Hagar), Gn 38^{24} (Tamar), and 2 S 11^{5} (Bathsheba), הָרָה is represented in the R.V. by the present. But, in these cases, it could be anything else, since, in each case, it is plainly implied in the context that conception has already taken place. On the other hand, in Jg 13^{7} (wife of Manoah), the angelic announcement is clearly a promise (cf. v.^{3}); and הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן (cf. Lk 1^{31} in Heb. N.T.) must necessarily be rendered, 'Behold, thou shalt conceive, and bear a son.' How impossible it is to say that the 'exact translation' of this expression in Lk 1^{31} must be, 'Behold, thou art conceiving now,' is evident from Is 7^{14}, where, in the absence of any clear guidance from the context, the R.V. wavers between the future in the text and the present in the margin. To convict the translator of the Heb. original of an error in translation, it is necessary to show that 'an immediate conception' is implied *in the context* in which the word rendered by συλλήμψῃ occurs. But this cannot be demonstrated. The words 'with haste' in v.^{39}, to which Mr. Box refers, do not carry weight. They can easily be satisfied on the usual view that a promised conception is meant. Mr. Box is unable to call in the aid of $1^{34f.}$, since his argument is designed to rebut the view that this passage is a later insertion. If we could understand Mr. Box to mean that, in the light of $1^{34f.}$, the present tense is the exact translation of the Heb. original in 1^{31}, we might follow him. But, in this case, he would be assuming, as a premise, what he wishes to prove, namely, the originality of $1^{34f.}$

But, not only does the argument of Mr. Box fail to carry conviction, it would be possible to turn it in the very opposite direction. It could be argued that, in point of fact, since the translator has used

the future (συλλήμψῃ), there was nothing in the Heb. original to suggest an 'immediate conception.' In this case, the argument becomes grist to the objector's mill. The perplexity of Mary in 1^{34} becomes still more surprising, and the opposing critic will be more sceptical than ever that the passage $1^{34f.}$ did appear, as a matter of fact, in the supposed Heb. original. The argument of Mr. Box adds no strength to the orthodox view, and, if the theory that these verses are a non-Lukan interpolation is to be successfully met, it must be on other grounds.

VINCENT TAYLOR.

Bath.

Luke vii. 47.

IN the January issue of THE EXPOSITORY TIMES you quote Mr. Montefiore's exposition of Lk 7^{47}, and add that our Lord's words 'are not easily understood.'

Is the difficulty not due in part to the fact that this is one of the rare occasions when Jesus argues in the set forms of logic, but one premise is not stated?

In v.[48] he accepts as correct the statement that he loves most to whom most is forgiven. That is the first premise. He who taught that God is Love is Himself Love. It is then essential to His nature to crave for love.

Man's answer to that craving is His test of discipleship (Jn 14^{21-24}, etc.). This is the missing premise unexpressed because so essential to Himself as to seem to need no words.

The argument would then run thus: He to whom most is forgiven loveth most. I crave for love, and ever more love. Therefore, I forgive her sins which are many, for she shall love Me the more.

DAVID J. M'LAREN.

Trinity Gask.

On the Meaning of the Phrase 'from Faith to Faith' in Rom. i. 17.

THE phrase to which we are drawing attention has found many interpreters, from Theodoret, who took it in the sense of, 'from the faith of the Old Testament to the faith of the New Testament,' down to Bishop Gore, who paraphrases it thus: 'Starting from faith and at every stage moving on upon the support of faith.'

It seems to me that Deissmann's (*B.S.*) discussion of εἰς, in which he puts it beyond question that in the Septuagint, and in the New Testament, and, generally, in the common Greek, εἰς with the accusative is often equivalent to 'the dative of advantage,' might prove helpful here. We shall have to take πίστιν in the sense of τοὺς πιστεύοντας, that is, the abstract for the concrete, just as in Ro 2^{26} the abstract ἡ ἀκροβυστία is taken for the concrete οἱ ἀκρόβυστοι. The meaning of 'to faith' will then be 'for the good of faith,' in other words, 'for the good of believers.' That seems to be the force of εἰς in Ro 3^{22}, in the phrase, εἰς πάντας τοὺς πιστεύοντας, so that we may render that whole verse, now referred to, thus: 'Even the righteousness of God which is through the faith of Jesus Christ for the advantage of all them that believe.' Similarly, also Ro 1^{17} will be rendered, 'For the righteousness of God, which is by faith, is therein revealed for the advantage of those that believe.' Concerning this rendering of the phrase in question, one has to say that it takes ἐκ πίστεως in the usual sense in this connexion, and that it gives εἰς a force which is now fully recognized as legitimate. It does justice to the quotation from Habakkuk—'the just shall live by faith,' where 'by faith' is a term stating the instrumental cause of our justification, and Paul uses the same form of words in exactly the same sense as Habakkuk.

The reason why ἐκ πίστεως stands at so great a distance from δικαιοσύνη, with which it goes, may be that it is attracted by the phrase εἰς πίστιν which the apostle was determined to bring in at the end of the clause. The apostle feels that it is faith, when it comes to its rights, that renders Christianity not a national but the universal religion. That idea finds fuller expression when in Ro 3^{22} he speaks of the righteousness of God, which is by the faith of Christ Jesus, as being for the good of *all* believers. That latter form of speech, however, comes in better after the discussion in which in Ro 1^{18}–3^{19} he has shown the equality of Jew and Gentile in the matter of justification. In Ro 1^{17}, ere yet that discussion had taken place, he puts the case in a more general form, εἰς πίστιν. In saying that Ro 1^{17} has its parallel in Ro 3^{22}, the circumstance that it is διὰ πίστεως which is found in the latter passage and ἐκ πίστεως in the former is not overlooked. It is likely that ἐκ occurs in Ro 1^{17}, because in the quotation from Habakkuk ἐκ is the preposition. διά, which occurs in Ro 3^{22},

is virtually equipollent, and it is, I should say, impossible to give in every case the rationale of the two verbally different constructions.

JOHN R. MACKAY.

Edinburgh.

Sir J. G. Frazer on 'Those that leap over (*or* on) the threshold' (Zeph. i. 9).

AN interesting section of Sir J. G. Frazer's great work on *Folk Lore in the Old Testament* is that devoted to Zeph 1^9. Vv.$^{8.\ 9}$ are rendered in R.V.: 'And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's sons, and all such as are clothed with foreign apparel. And in that day I will punish all those that leap over the threshold which fill their master's house with violence and deceit.' The Hebrew for the words 'That leap over the threshold' is הַדּוֹלֵג עַל הַמִּפְתָּן, *haddôlēgh 'al ham-miphtān*. The exegesis of this passage has been the subject of much controversy, but this note will be confined to the discussion of two forms of the interpretation which connect it with the widespread superstition which leads men in many countries to avoid stepping on the threshold. Recently the prevalent view has been that the words should be rendered, as in R.V., 'leap over the threshold.' This translation is adopted by Professor J. M. P. Smith in the 'International Critical Commentary,' without any suggestion that it is uncertain; it is given in the new Jewish translation of the Old Testament; and also by most modern scholars, including those mentioned by Frazer, namely, Kautzsch, Driver, Kennett, and Robertson Smith; we may add G. A. Smith in the *Expositor's Bible*. This rendering has commonly been connected with the statement in 1 S 5^4, that the priests of Dagon did not tread upon the threshold of Dagon, and has been further illustrated by the superstitious practices referred to above.

Frazer, however, challenges this translation (3^1), and maintains that the words should be translated 'leap *on* the threshold.' This involves a revolutionary alteration of the exegesis. It has been commonly understood that the prophet was denouncing a foreign, probably Philistine, superstition, the avoiding stepping on a threshold. Frazer does not work out his interpretation very explicitly, but we gather that he regards the prophet as sharing in the superstition and denouncing those who show irreverence to Yahweh by leaping on the threshold of His temple. Frazer does not state that his translation is required by the folk-lore parallels; these are consistent with either rendering; indeed, as far as sense is concerned, 'over,' *i.e.* 'across,' seems preferable. It is easy to understand why men should leap over a threshold, but why should they want to leap upon it? If it had been 'step upon it,' that would have been different.

The point at issue, therefore, is the force of the Hebrew, especially of the preposition, עַל, *'al*. It rather takes one's breath away to note the somewhat casual fashion in which Frazer sets on one side the great weight of authority indicated above; but still even such authority cannot preclude a new discussion of the point, and it must be admitted that from the purely linguistic point of view there is a great deal to be said for Frazer's position. It is true that *'al* has a wide range of meaning. Its different uses occupy more than seven pages of the Oxford Hebrew Lexicon. It is used in the sense given it by Frazer of motion down upon and also of motion up upon. But the lexicon does not mention any use in the sense of motion across from one side of a thing to the other, though perhaps this might be held to be implied by, or equivalent to, some of the uses mentioned, though the present writer must confess that he does not find himself able to quote an exact parallel to the use ascribed to *'al* here by R.V., nor have various scholars, Jewish and Christian, whom he has consulted furnished him with any. One indeed suggested the phrase in Ex $12^{13ff.}$ used of Jahweh 'passing over' the Israelites, their doors and their houses, when He slew the first-born of the Egyptians. But this might equally well mean pass by. The idea of passing across from one side to the other is quite common in the O.T., but it is expressed by constructions in which *'al* is not used. It might be suggested that *'al* gets a special force in this passage from its connexion with the verb *dôlēgh*. Unfortunately the verb is a rare one, and furnishes few data; what there are seem, on the whole, to support Frazer. It is used in Ps 18^{30} (= 2 S 22^{30}) of leaping a wall, but 'wall' is simply the direct object of the verb;

there is no preposition used. It is used absolutely in Is 35^6: 'The lame shall leap as an hart.' In Ca 2^8 the construction is the same as it is here. 'The beloved comes leaping upon the mountains,' with *'al* for 'upon.'

It certainly is not necessary to translate here 'leaping across the mountains.' These are all the occurrences of *dālagh*. We seem to be therefore left in a dilemma. The linguistic usage points in the direction of leaping 'upon' the threshold; the sense and the folk-lore parallels seem to support 'across' the threshold. In view of the elasticity of the preposition, and the numerous and important authorities who favour 'over,' *i.e.* 'across,' we should still be inclined to support this rendering. If, however, this is ruled out as linguistically impossible, it might be necessary to discuss interpretations which dissociate the phrase altogether from the folk-lore parallels. G. A. Smith, for instance, accepts the view that leaping over the threshold is a phrase for breaking into a house. Or one might have recourse to the familiar expedient of suggesting a corruption of the text. The *'al* might be due to a scribe. But there is no textual authority for such a view.

This note is the result of discussions on the subject in the O.T. Seminar connected with the Manchester branch of the Hebraic Society, but the present writer is entirely responsible for the note as it stands.

W. H. Bennett.

Lancashire College, Manchester.

Entre Nous.

SOME TOPICS.

Which now of these Three?

It appears that last century there were grades of respectability in religion and good men were careful to preserve them. We have of course abolished all such distinctions in our day. But we may still take some antiquarian interest in the subject. Two passages in the biography of Thomas Spurgeon (noticed among the Literature this month) offer a good illustration of it.

The first is a quotation from the diary of Archbishop Benson: 'There is an amusing entry in Archbishop Benson's diary which describes a visit C. H. Spurgeon paid to him, and reports the Baptist pastor saying that—"'There are some heathen that won't give in to anything but the Word—it takes ingenuity to find the Word that will convince them. It's not the real meaning of the passage that affects them. It's the applicability of the words themselves to their particular case.' So he talked on, the Antiquus Ego was ever before his eyes. But he made us all like him very much, and respect the Ego which he respected, and feel that he had a very definite call by the help of it to win souls for Christ, or rather to help those souls to Christ who were sure to come one way or the other. 'I'm a very bad Calvinist, quite a Calvinist —I look on to the time when the Elect will be all the world.' This I don't understand, I fear. He stayed nearly two hours, interesting us all much, and he drove away in a very nice brougham with two very nice *light* chestnuts, almost cream coloured, and his coachman had a very shabby hat."'

Then on a later page the biographer records a visit of General Booth to C. H. Spurgeon. 'Spurgeon held aloof from the Army, but greatly admired the zeal of both Catherine and William Booth. General Booth visited him on one occasion in the early years and sought his co-operation. With characteristic adroitness he said that he would not like to have it reported that Spurgeon had refused him the Tabernacle for a meeting, but that if Spurgeon would hold up his little finger he would ask him for it. "I did not hold up my finger," said Spurgeon to me afterwards.'

All Things are Yours.

The new volume of sermons by Canon Scott Holland (noticed in the Notes) contains examples of the one great characteristic of his Christianity as surely as any volume published in his lifetime. What is the characteristic of his Christianity? It is its comprehensiveness, its grasp, its determination to have and to hold everything in heaven and earth. No doubt a comprehensive Christianity is

a common enough characteristic of professing Christians. But it is no more than a claim for freedom of conduct, and is often quite indistinguishable from paganism. Canon Scott Holland always began with Christ. He claimed everything for Christ because he found everything in Christ. Listen to this:

His text is 'There is no other name given under heaven among men whereby we must be saved.' 'What does this mean?' he asks. 'No other name? It means, not that God does not put and use every possible resource and help into action that can be of any service to man's redemption; not that He narrows His resources; but, that all that so helps, under whatever variety of form, comes to us through Christ's humanity; is made ours for love of Him. This is the glory to which He has ascended, that *all* things are put under His feet. He is made Lord over all the powers of God that can conceivably work for our good. His name supplies the key to their use; His will releases them; His mind interprets them; His cross and passion bring them into play; His intercession determines their application. The entire force of Divine redemption scattered throughout the world in a thousand manifestations is in His hands to administer, it has its seat in His body, it is taken up into His royalty, it flows down to us through His sanction, under His benediction, by His word. For He is the sum and consummation of all things, and that for ever, until the whole earth has become His, and all that works against God has been subdued under His supremacy, until the end is come, and the kingdoms of the world are become the kingdoms of our God, and of His Christ.'

One Witness out of the Cloud.

In one of the greatest of the sermons of Phillips Brooks the thought is worked out with characteristic thoroughness of the influence of the past upon us in our endeavours after righteousness. There is the influence of the hero and of the saint among others. Of the influence of the hero there is a good example in Trevelyan's *Scenes from Italy's War*. After Caporetto many of the soldiers of the Second Italian Army, defeated and discouraged, passed through Padua. 'In the Piazza Garibaldi stands the statue of the liberator, looking down with his face of simple faith and valour. In front of his pedestal, hour after hour, day after day, passed the files of the dejected and unarmed, his countrymen. It was impossible not to think him alive and watching. One almost heard his voice upbraiding them. In all the wonderful changes and chances of the year that followed, that graven image, hand on sword hilt, seemed to watch and know. After the end of the June battle that saved Italy and the cause of freedom, I saw the crowd in front of him cheering the King as he drove by, a victor. And once more, on the night of the armistice that ended Austria, the Paduans set between Garibaldi's arms the staff of the flag he loved.'

What are you Waiting for?

'Of Lord Beaconsfield there were related endless anecdotes. One which the Archbishop wrote to Mrs. Thomson (from the Athenæum Club, on May 24th, 1878) is certainly worthy of repetition. . . .

'Dialogue between Dizzy and the Princess Mary at a dinner-party:—

'"You have the men; you have the money; what are you waiting for?"

'Dizzy (looking at his plate): "I am waiting for the potatoes, Ma'am!"'[1]

NEW POETRY.

Amy Wilson Carmichael.

The name of Amy Wilson Carmichael is well known to the readers of missionary literature. For she who bears the name has proved herself not only a great missionary but also a great author, lifting the literature of the foreign field to a higher place of artistic achievement and consequently to a wider acceptance. Has she a third gift? Is she a poet? A volume with the curious title *Made in the Pans* (Oliphant; 3s. 6d. net) offers ample evidence. It contains about a hundred poems. From first to last they have a strong religious interest. And yet from first to last the literary interest is as strong. If the author is a lover of God, she is also a lover of the garment we see Him by. The example we select is somewhat long for our space, but we choose it because it is so thoroughly characteristic. The title is

SPRAY.

'Raymond never disappointed us: he has not disappointed us now.' From the letter of a father

[1] *The Life and Letters of William Thomson, Archbishop of York*, p. 262.

written upon hearing of the death of his only son, a young airman.

An upland valley, a bright mountain stream;
By either bank calm flow of water taking
Its usual course; but in the centre where
Rocks bar the way
A silver disarray
All in impetuous vehemence forsaking
The gentler curves, and leaping towards the race,
In straight simplicity,
A light upon its face.

For now the sun fills every several globe
Of that fine hurrying spray, as if he knowing
Its purpose, and being tenderly aware
How brief its day,
Made beautiful its stay,
Made still more beautiful its going:
The drops spring in their myriads, see them shine
Each individually,
As touched by the Divine.

A moment's flash, a fall, a vanishing;
And marvellous veils, woven by their great lover,
Of rainbow thread on gossamer mist, are flung
Across th' abyss. My soul, be not thou rude:
Respect the river's reticence,
Refuse to intrude,
Quiet thyself, for thou art not among
Wonders and mysteries; be hushed, and feel
If texture of the curtains can discover
Such glories, what the glories they conceal.

Yet may we not without discourtesy
Pursue those shining drops in happy dreaming,
See them refresh the forest tree, the fern,
The plain that gasps in heat, city and village;
Relieving toiling man's suspense,
Blessing his tillage,
Themselves a benediction, till they turn
The last bright curve, then out into the sea
That lies like a long luminous ribbon gleaming
Upon the far horizon's boundary?

O Parent-springs in lonely watershed,
The sky smiles down on you, the glad winds' voices
Talking to one another say, 'These gave:
(Not lent in loan,
For hardly could their own
Return to them) oh choice of all great choices.'
Thus the glad winds, who with the angels saw
The deed from their high places,
'So to obey Love's law!'

They did not disappoint you, Parent-Springs,
Those plunging drops that from your fountains parted.
Yours was the impulse that constrained to brave
Self-heedless deed:
Your sons but lived their creed;
And when you meet them, and the joy departed
Returns tenfold, will you not recognise
Them by their sunlit faces,
And their rejoicing eyes? . . .

Canadian Poems.

Mr. John W. Garvin has chosen and edited a volume of *Canadian Poems of the Great War* (Toronto: McClelland & Stewart; $1.50). It is a great book. Let us say so at once and insist upon it. It does not contain one single poem of that supreme merit which ensures repetition to the end of the world; but it does not contain one single poem of poverty or puerility. And so the volume, which contains two hundred and twenty poems written by seventy-three poets, is not only a great memorial of the Great War, but itself a great book.

We should like to give a dozen examples, and we should like to choose them with our eyes shut, just to show, not that the poems are of uniform excellence, but that, as we have said, there is not one but is a poem. We have quoted one of them already. We shall be content with quoting another. The author is Miss Helene Coleman of Toronto, whose father, we are told, was the Rev.

Francis Coleman of the Methodist ministry, and her brother a well-known geologist, Professor A. T. Coleman.

To Our Beloved.

The hearts you knew in those unchallenged years,
The hearts that loved you—softer grown with tears—
O let them be your living bed.
Come home to us, beloved dead!

We will not mourn or praise you over much,
We only ask with wistful lips to touch
Your garment's hem, and lay sweet boughs
Grown of heart's pride upon your brows.

We only ask that with you we may die
To all that you have died to, putting by
The aims that once set life ablaze,
The cares that vexed those restless days.

For something of us perished at your side,
The lighter self you knew died when you died;
Though we are called by no new name,
We, too, have passed that cleansing flame,—

Have passed beyond the old desires and fears
Into a tenderness unstained of tears;
'Tis this that we would fold you in,
Our spirits' next and nearest kin.

Think not, Beloved, that you have suffered change
To us, it is the world that has grown strange;
We are more wholly yours, indeed,
As the swift tides of earth recede;

For though condemned to life, yet do we stand
Consciously near the Undiscovered Land,
Feeling befriended there and known
In the high fellowship death has shown.

E. de Stein.

If the satirist is out of court at present, where is the parodist? Not much in favour. Parody is supposed to be so easy; it is really so difficult. Mr. de Stein has written parodies of some of our poets, daring even Shakespeare and Wordsworth, and has gathered them into a book along with other poems, calling it *The Poets in Picardy* (Murray; 3s. 6d. net). The parodies are scarcely quotable. This poem, which opens the book, is quotable enough:

To a Skylark singing behind our Trenches.

Thou little voice, thou happy sprite,
How didst thou gain the air and light
That sing'st so merrily?
How could such little wings
Give thee thy freedom from these dense
And fetid tombs—these furrows whence
We peer like frightened things?
In the free sky
Thou sail'st while here we crawl and creep
And fight and sleep
And die.
How canst thou sing while Nature lies
Bleeding and torn beneath thine eyes,
And the foul breath
Of rank decay hangs like a shroud
Over the fields the shell hath ploughed?
How canst thou sing so gay and glad
While all the heavens are filled with death
And all the world is mad?
Yet sing—for at thy song
The torn trees stand up straight and strong
And stretch their twisted arms;
And smoke ascends from pleasant farms,
And the shy flowers their odours give.
Once more the riven pastures smile
And for a while
We live.

Louis Golding.

Mr. Louis Golding has published his first book of poems. *Sorrow of War*, he calls it (Methuen; 5s. net). Some of them have already appeared in journals so reputable as *The English Review*, *The Sphere*, *The Westminster Gazette*, proving that they have merit as poems. Indeed, of this young man's poetical gift there is no doubt, and we shall look out for his future work. Most of the volume deals with the war, and with the war stripped utterly of its glamour. Once or twice there is a more daring excursion, even into theology. And then one wonders how it came to pass that a man educated at one of our great public schools could have been

left so ignorant of God as to make possible such as the following:

A Thought.

To-night a thought leapt into my head like flame,
Suppose one night I walk into my room
And found that someone filling all the gloom
Was waiting on my bed until I came;

And I walked in and switched the light on straight,
And found the figure sitting on my bed,
Limp with contrition and with sunken head,
Was God bowed under His burden's weight;

And He looked up with sorrow and surmise
To see how deep the tale the Wars have written
Lay on my mortal features, battle-smitten,
And in the shadows of my deathless eyes;

—This was the thought that flamed and pierced me through:
If God sat waiting there, anxious and grey,
Then should I have the charity to say,
'God, we forgive you; you know not what you do'?

E. Powys Mathers.

Mr. E. Powys Mathers has translated into English verse a large number of Asiatic love poems. Some of them he seems to have translated from the Asiatic original, some of them from Adolphe Thalasso's *Anthologie de l'Amour Asiatique*. They are not very appetizing. Sensuous from first to last some of them just miss becoming sensual. Here is one of the shortest and simplest:

Doubt.

Will he be true to me?
That I do not know.
But since the dawn
I have had so much disorder in my thoughts
As in my black hair.

From the Japanese of Hori-Kawa.

The title of the book is *Coloured Stars* (Blackwell; 2s. 6d. net).

Charles J. B. Masefield.

One of the men who gave up their way of living, though it was both lucrative and comfortable when the war broke out, was Charles J. B. Masefield. And he did it because the call came from Christ. 'There is only one thing,' he said, 'that can justify us in accepting such a sacrifice. That is the endeavour to live after the pattern of Christ. We may falter and fail in it, but if we only endeavoured England would be a changed England.' He had already published two or three volumes of poetry, and he had added to the number of his poems before he fell in battle. Now they are all gathered together into one volume with the simple title of *Poems* (Blackwell; 4s. 6d. net). There is no denying him the gift. Nor has he least of it when he is most in earnest. Against all abuse of privilege or power he sometimes utters words of fierce dislike. But we shall quote one of the quieter poems:

'In Honorem Fortium.'

I sometimes think that I have lived too long,
Who have heard so many a gay brave singer's song
Fail him for ever,—seen so many sails
Lean out resplendent to the evil gales,
Then Death, the wrecker, get his harvest in.
Oh, ill it is, when men lose all, to win;
Grief though it be to die, 'tis grief yet more
To live and count the dear dead comrades o'er.
. . . . . .
Peace. After all, you died not. We've no fear
But that, long ages hence, you will be near—
A thought by night—on the warm wind a breath,
Making for courage, putting by old Death,
Living wherever men are not afraid
Of aught but making bravery a parade.—
Yes, parleying with fear, they'll pause and say,
'At Gommécourt boys suffered worse that day';
Or, hesitating on some anxious brink,
They will become heroic when they think,
'Did they not rise mortality above
Who staked a lifetime all made sweet with love?'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

MESSRS. HEADLEY BROTHERS have undertaken yet another series of books on Reconstruction. This series, to be entitled the Christian Revolution Series, is to deal with the reconstruction of religion. The first volume, of which the title is *Lay Religion* (3s. 6d. net) and the author Mr. Henry T. HODGKIN, shows us what has to be done in the reconstruction of religion. The subsequent volumes will show us how to do it.

Well, what has to be done? If you asked what has not to be done the answer would be easier. The truth is, everything has to be done. Our present practice of religion, in the churches and out of them, is wrong from the foundation throughout the whole structure to the weather-cock at the top of the spire. We must simply sweep the whole thing away and begin again. For there are two kinds of religion—material and spiritual. The religion we profess at present is material. We must be rid of it and put a spiritual religion in its place.

Mr. HODGKIN writes for the layman. Now there is no word that is less intelligible to the layman than spirituality. And the less intelligible it is the more offensive is it. For it seems to him to signify something esoteric. And to the uninitiated the most objectionable of all kinds of caste is the mystery caste. But Mr. HODGKIN explains. In the name of the layman himself he makes his demands for the reconstruction of religion. And the layman, when he reads these demands, must be a fool indeed if he does not see that they are quite intelligible, and yet, taken together, make up a spiritual religion. What are these demands? They are the demand for Reality, for Adventure, for Freedom, for Fellowship, for a Purpose, for Harmony, for Righteousness, for Power, for a Leader, and for a Knowledge of God.

If there is perplexity in so many demands it is removed by the discovery that everything gathers round the one central demand for Adventure. The demand for Adventure—that is spiritual religion. The opposite demand is for Safety. That is material religion. And Mr. HODGKIN very properly points out that we have played into the hands of the materialist by our careless use of the word 'salvation.' Why, we have even made it possible for a man to imagine that religion, the Christian religion, was some method of making himself safe from the due reward of his deeds, if not in this life, at any rate in the life to come—but with careful management, in both. Now that is material religion in its most undiluted, pernicious, and poisonous form. Spiritual religion is an adventure, and the adventure is to go out with the deliberate purpose of losing one's life, not of saving it.

But more than that, our careless use of the word 'salvation' has made it possible for the churches to organize themselves and all their forces on the side of safety, that is to say, on the side of materialism. Some churches openly support the individual as he seeks his own soul's salvation; some openly throw scorn upon him. But the churches which are most severe upon the man who is trying to 'save his own little miserable soul' are all the while, and with all their might, trying to save themselves. And it really does not matter one farthing whether it is the individual saving himself or the Church encouraging the multitude to save themselves within it. In both cases it is material religion. And material religion is not religion at all. What has to be done then? We know quite well what has to be done. If we think we do not, Mr. HODGKIN will tell us. We have to do what Abraham did. 'By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went.' It was an adventure. And perhaps it never was surpassed in beaconlike clearness of example until Christ came.

Christ when He came ran a long way beyond Abraham. But He ran in the same direction. By faith Jesus also, when He was called to go out into a place which He should after receive for an inheritance, obeyed. It was on the same lines. The difference was in the cost of it. And so, when He calls us to our adventure, He calls us to follow Abraham and Himself, not laying a greater burden upon us than we are able to bear, but demanding always the Adventure, without which our religion is not religion.

May we touch again the matter of Reward? We have come upon another and a rather fine thought about it. We have found it in a volume of sermons entitled *Sin and Redemption*, by the Rev. H. L. GOUDGE, D.D., Canon of Ely (Skeffington; 6s. net).

The volume has all that scholar's accuracy, together with a certain fertility of suggestion which passes beyond scholarship. Both the scholarship and the suggestiveness are apparent even in the first nine sermons, although they are written to form a simple course in Lent and Easter for the use of the Parochial clergy. But they find fuller scope in the rest of the book, where the sermons deal for the most part with subjects of particular difficulty—prayer, the resurrection of the body, our Lord's miracles, the development of Christian doctrine, the Christian view of wealth. It is in a sermon on the Labourers in the Vineyard that Canon GOUDGE finds occasion to speak of Reward.

One of the longest omissions of the Revised Version occurs in this Parable of the Labourers in the Vineyard (Mt 20^7). The words omitted are, 'And whatsoever is right, that shall ye receive.' They are omitted because there is no proper authority for them. What is left? There is left the simple statement, 'Go ye also into the vineyard.'

So the Reward is not even mentioned. 'Nothing is said about payment at all. There is only one short hour for work; the work itself is so light in the cool of the evening that it hardly seems to deserve any wage. The householder says but this, "Go ye also into the vineyard," and the men go simply to work with nothing to rely upon but their Master's character.'

And what does Canon GOUDGE make of that? The point he makes is that here is encouragement for those who are unable to realize the hope of a future reward. He finds himself face to face with a difficulty in daily life. Men and women in increasing numbers are losing their hold of the life to come. Even Christian men, he finds, are becoming content with what is before them in this life. He does not approve of such contentment. But he finds consolation here for those who cannot do better. Does the thought of reward grow dim? 'We are left with the character of God revealed in

Christ, and the thought of a great secret that one day we shall know.

Not from the hope of gaining aught,
Not seeking a reward;
But as Thyself hast loved me,
O ever-living Lord.
So would I love Thee, dearest Lord,
And in Thy praise will sing;
Solely because Thou art my God,
And my most loving King.'

A remarkable book has been published by Messrs. Constable under the title of *The Justification of the Good* (15s. net). It is a translation from the Russian by Nathalie A. DUDDINGTON, M.A., of an essay on Moral Philosophy by Vladimir Solovyof.

Until Messrs. Constable published (a few months ago) a small volume on *War and Christianity*, how many of us had ever heard the name of Solovyof? Yet Mr. Stephen GRAHAM, who writes an editorial note to this volume, tells us that all that is positive in Modern Russian thought springs from the teaching of Solovyof, and ends his note with the emphatic words: 'Tolstoy we know; Dostoievsky we know; and now comes a new force into our life, Solovyof, the greatest of the three.'

If Mr. GRAHAM knows, and weighs his words, that is sufficient to send us to the book with expectation. But not even emphatic words like these are enough to prepare us for the pleasure that we find in the reading of it. Perhaps we have become too ready to ask, 'Can any good thing come out of Russia?' Certain it is at any rate that not the most intimate acquaintance with the writings of Dostoievsky, no, nor even a consuming admiration for the genius of Tolstoy, can have taught us to expect the breadth of scholarship, the sympathy and wholeness of outlook, or the sanity of devotion which we find in this book.

We take it that any exposition, even such as we have room for here, must recognize three things. There is, first, the foundation or starting-point of morality. Next, there is the means by which morality expresses itself or comes into actual exercise. And then, thirdly, there is the aim and end of it all, that 'Good' of which this book is the 'Justification.'

Now, according to Solovyof, the foundation of all morality consists of three gifts of God to men—shame, pity, and reverence. You may call them instincts if you choose. Solovyof will not quarrel with you at this stage. But he himself prefers to speak of them at once as given by God. For he holds that the hand of God is in all morality from the very foundation. Not, however, by some creational feat independently of evolution, but through evolution itself. Only let it be understood that wherever man is found, and as soon as man in the progress of evolution can be called man, are found also these three primary feelings—shame, pity, and reverence.

'The true beginning of moral progress,' he says, 'is contained in the three fundamental feelings which are inherent in human nature and constitute natural virtue: the feeling of *shame* which safeguards our higher dignity against the encroachments of the animal desires, the feeling of *pity* which establishes an inner equality between ourselves and others, and, finally, the *religious* feeling which expresses our recognition of the supreme good.' Again he says, 'The fundamental feelings of *shame*, *pity*, and *reverence* exhaust the sphere of man's possible moral relations to that which is below him, that which is on a level with him, and that which is above him. *Mastery* over the material senses, *solidarity* with other living beings, and inward voluntary *submission* to the superhuman principle—these are the eternal and permanent foundations of the moral life of humanity.'

But the possession of these three fundamental feelings do not make a man moral. They have to be put in exercise. And they may be exercised in

a right direction or in a wrong. It is from their exercise in a right direction that all those qualities proceed which in ancient and modern times have been called virtues. And all the vices proceed from their exercise in a wrong direction. Take examples. '*Abstinence* or *temperance* has the dignity of virtue only when it refers to *shameful* states or actions. Virtue does not require that we should be abstinent or temperate *in general* or in everything, but only that we should abstain from that which is *below* our human dignity, and from the things in which it would be a shame to indulge ourselves unchecked. But if a person is moderate in seeking after truth, or abstains from goodwill to his neighbours, no one would consider or call him virtuous on that account; he would, on the contrary, be condemned as lacking in generous impulses. It follows from this that temperance is not in itself or essentially a virtue, but becomes or does not become one according to its right or wrong application to objects.'

Again, '*courage* or *fortitude* is only a virtue in so far as it expresses the right relation of the rational human being to his lower material nature, the relation, namely, of mastery and power, the supremacy of the spirit over the animal instinct of self-preservation. Praiseworthy courage is shown by the man who does not tremble at accidental misfortunes, who keeps his self-control in the midst of external dangers, and bravely risks his life and material goods for the sake of things that are higher and more worthy. But the *bravest* unruliness, the most *daring* aggressiveness, and the most *fearless* blaspheming are not praised as virtues; nor is the horror of sin or the fear of God reckoned as shameful cowardice. In this case then, again, the quality of being virtuous or vicious depends upon a certain relation to the object and not on the psychological nature of the emotional and volitional states.'

Finally, '*wisdom, i.e.* the knowledge of the best ways and means for attaining the purpose before us, and the capacity to apply these means aright, owes its significance as a virtue not to this formal capacity for the most expedient action as such, but necessarily depends upon the moral worth of the purpose itself. Wisdom as a virtue is the faculty of attaining the *best* purposes in the *best* possible way, or the knowledge of applying in the most expedient way one's intellectual forces to objects of the greatest worth. There may be wisdom apart from this condition, but such wisdom would not be a virtue. The Biblical "serpent" had certainly justified its reputation as the wisest of earthly creatures by the understanding he showed of human nature, and the skill with which he used this understanding for the attainment of his purpose. Since however the purpose was an evil one, the serpent's admirable wisdom was not recognized as a virtue, but was cursed as the source of evil; and the wisest creature has remained the symbol of an immoral creeping mind, absorbed in what is low and unworthy. Even in everyday life we do not recognize as virtue that worldly wisdom which goes no further than understanding human weaknesses and arranging its own affairs in accordance with selfish ends.'

These examples do more than illustrate the all-pervading influence of the three fundamental feelings of shame, pity, and reverence. They also illustrate Solovyof's method of exposition. It is one of the most pleasing and prominent merits of the book that at every step in his argument he offers an example or illustration. And with that we come to the second stage in our exposition. How are the fundamental feelings of shame, pity, and reverence to be exercised so that they may attain to the highest good?

Now, it is a little disconcerting to find that for the answer to this question we must return to the preface. We have never been of those who disregarded prefaces; we have too often found the very heart and soul of the book in them. But it is quite unusual to find that what seems to be an essential step in the whole argument of a book is thrown into the preface, as if the writer had discovered

after the book was written that that step was wanting. It may be that Solovyof did not consider that that step was essential. He may have thought it enough to pass directly from the fact of these fundamental feelings to that Good which they are finally to attain to. But it is significant that near the end of the book he tells us that certain actions are necessary as the expression of the three general foundations of morality—piety, pity, and shame. 'The first concentrated active expression of the religious feeling or piety—its chief *work*—is *prayer*; in the same way, the work of pity is *almsgiving*, and the work of shame is abstinence or *fasting*.'

As usual Solovyof gives an illustration. He says: 'This is depicted with wonderful clearness and simplicity in the holy narrative about the devout centurion Cornelius, "which gave much alms to the people, and prayed to God alway." In his own words, "I was fasting until this hour: and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright clothing, and said, Cornelius, *thy prayer* is heard, and *thine alms* are had in remembrance in the sight of God" (then follows the command to send for Simon, who has the words of salvation).'

We turn, then, to the preface. What steps are we to take in order that the fundamental feelings which are common to all mankind may reach that highest good of which mankind is capable? We have seen that it will not do to lie low and let them exercise themselves. Their uncontrolled expression is sure to lead to mischief, not because this world is under mischievous government, but because self-control is part of the very order of the world.

Three ways are open. One way is to give our feelings over into the keeping and direction of others. Solovyof puts it in this form: '"God," they argue, "manifests His will to man externally through the authority of the Church; the only true Church is our Church, its voice is the voice of God; the true representatives of our Church are the clergy, hence their voice is the voice of God; the true representative of the clergy for each individual is his confessor; therefore all questions of faith and conscience ought in the last resort to be decided for each by his confessor."'

'It all seems clear and simple. The only thing to be arranged is that all confessors should say the same thing, or that there should be one confessor only—omnipresent and immortal. Otherwise, the difference of opinion among many changing confessors may lead to the obviously impious view that the voice of God contradicts itself.'

There is another way. 'The good of life cannot be accepted as something ready made or taken on trust from some external authority. It must be understood by the man himself and be made his own through faith, reason, and experience. This is the necessary condition of a morally-worthy existence.'

But neither with this condition is Solovyof satisfied, if it is made the only condition, as it so often is. For it involves the rejection of all historical and collective manifestations of the good, of everything except the inner moral activities and states of the individual. The result is a new moral error. Solovyof calls it 'moral amorphism.' And he says that 'in recognizing the good meaning of life but rejecting all its objective forms, moral amorphism must regard as senseless the whole history of the world and humanity, since it entirely consists in evolving new forms of life and making them more perfect. There is sense in rejecting one form of life for the sake of another and a more perfect one, but there is no meaning in rejecting form as such. Yet such rejection is the logical consequence of the anti-historical view.'

So there is a third way. It is found as usual by accepting the affirmations of both the other methods and disregarding their denials. 'The first maintains that the will of God is revealed to us through the priest *only*; the second affirms that this never

happens, that the Supreme will *cannot* speak to us through the priest, but is revealed solely and entirely in our own consciousness. It is obvious, however, that in both cases the will of God has been left out of account and replaced, in the first instance, by the priest, and in the second by the self-affirming ego. And yet one would think there could be no difficulty in understanding that once the will of God is admitted its expression ought not to be restricted to or exhausted by the deliverances either of the inner consciousness or of the priest. The will of God may speak both in us and in him, and its only absolute and necessary demand is that we should inwardly conform to it and take up a good or right attitude to everything, including the priest, and indeed putting him before other things for the sake of what he represents.'

The third and last step in our exposition of this book is to discover what Solovyof means by that 'supreme good' which is to be the end and aim of all our moral endeavour.

And here we notice that he is not very fond of using the phrase 'the supreme good.' He prefers the word 'perfection,' which gives him at once an advantage. For the supreme good may be God and it may be anything else. But perfection can be attributed to God alone.

Nor has Solovyof any hesitation in attributing perfection to God. That feeling of reverence with which we are endowed is unsatisfied short of God. As Augustine says, it finds no rest until it finds its rest in Him. There is an ideal of perfection to which our own imperfection for ever points. It is an ideal which demands actual realization in God, and it is at the same time an ideal which remains ever unrealized by us.

Let us listen to Solovyof himself. 'The religious attitude necessarily involves discriminating and comparing. We can stand in a religious relation to the higher only if we are aware of it as such, only if we are conscious of its superiority to us, and consequently of our own unworthiness. But we cannot be conscious of our unworthiness or imperfection unless we have an idea of its opposite, *i.e.* an idea of perfection. Further, the consciousness of our own imperfection and of the divine perfection cannot, if it be genuine, stop at this opposition. It necessarily results in a desire to banish it by making our reality conform to the highest ideal, that is, to the image and likeness of God. Thus the religious attitude as a whole logically involves three moral categories: (1) *imperfection* (in us); (2) *perfection* (in God); and (3) the process of *becoming perfect* or of establishing a harmony between the first and the second as the task of our life.'

Did we say that this ideal perfection is for ever unattainable by us? Solovyof says so, but only when his 'for ever' is bounded by the meaning of time. When he takes the larger measure of the Kingdom of God he recognizes the possibility of perfection being reached even by us. He makes a distinction between the *image* and the *likeness* of God. He does not say directly that we shall become as God. He says that the consciousness which we have of the absolute ideal is the image of God, but when we realize that ideal completely we are made in the likeness of God.

This distinction may strike us as a little fanciful. But let it stand. The final truth is that the realization of our highest good, that perfection to which all our striving points, is impossible for us until, by the surrender of our will to the will of God, we find formed in us that redemptive manifestation of God which is found in the face of Jesus Christ. And it is never realized by the individual alone, but only in fellowship with others in the Kingdom of God.

For in the Kingdom of God, and only in the Kingdom of God, does each of the three fundamental facts of human nature find its perfect form and fulfilment. The lower nature becomes wholly subservient to the higher, and shame passes into glory. Pity for others is transfigured also and becomes that spiritual sympathy which makes men all one in the perfection of brotherly love in Christ Jesus. And reverence loses itself in the beatific vision, by which we are changed into the same 'likeness' from glory to glory.

The Mission of Rededication.

By the Rev. H. J. Wotherspoon, D.D., Edinburgh.

We have been called to a rededication of Scotland and of its national life. The word has seemed to imply previous dedication: it recalls something in our history—we have, then, formerly made an attempt to achieve that at which now again we aim. The attempt as then made was unsuccessful? Be it so—but we made it. They accuse us Scots of an excessive love of the world—we are canny, we are practical, we are hard-headed, we are careful, they say, hinting perhaps at an element of the sordid and grasping in our character. However that may be—and it is not easy for us to judge in our own case—as a nation Scotland is capable of idealism, and has proved it, when over the rest of Europe ideals were out of fashion.

Through the long Middle Ages and their confusion the Church had stood in secular life for three things—social duty, human brotherhood, and corporate responsibility; and on the whole it had stood for them successfully. It had maintained the idea of *Christendom*—a certain unity demarcated by the Christian civilization, under the sceptre of Him by whom kings reign and princes decree justice. The Reformation in the West, and more or less simultaneously the consummation of Ottoman conquest in the East, broke down that solidarity and shattered the Church's international and social influence. The modern system of States based on nationality began to take form. By and by there was reaction from the spiritual fervours of the Reformation period, a weariness of the struggles which it had provoked, and a distaste for 'principles,' as the cause of those wars of religion which had desolated Europe. The State as such regained much of the importance which it had possessed in the old pagan days when the State was all and the individual conscience nothing. Religion became a matter of statecraft—it followed the flag—*cujus regio, illius religio*; the conscience (or the convenience) of the prince was to determine the faith of his subjects. Over great part of 'the Christian World' the prince became Head of the Church. Instead of a supra-national Church, 'in the world what the soul is in the body,' there came into existence a series of 'establishments of religion,' which were little more than departments of State, and that of States whose politics made little pretence to be Christian. With all this Mr. H. Belloc has made us familiar.

In this dreary time Scotland constituted herself the exception; she stood alone in adherence to the earlier ideal, resolved to be a really Christian country—Christian in fact as well as in profession, Church and State identified in God's service and based alike in God's truth. This resolution became explicit in her successive *Covenants*. The Covenants failed—that may be frankly recognized; but they were a genuine effort to realize a conception whose value we may now, in the distress which has resulted from its general abandonment, appreciate: and in such an enterprise it is something even to have failed. The Covenants stood for the moral duty of the State, for the spiritual nature of nationality, and for the recognition of the corporate responsibility of citizenship before God and man. That is to say, that they stood for what Mr. Burroughs has taught us to call the wholeness of life, and for that Whole which includes our life—God in whom we live and move and exist.

The Covenants failed—no doubt in part because the world which they attempted to consecrate embraced so many elements of opposition to their idea; in part also because of their controversial outlook, and of their concern mainly with a single aspect of the Kingdom of God (its relation to the temporal power) which has for too long obsessed the Scottish mind to the exclusion of aspects not less important; and in part by reason of the 'persecuting principles,' the will to repress and concuss opposition, and the swift resort to extreme measures, which disfigure our ecclesiastical history. They took the sword, and they perished by the sword. Such were the tendencies of the time; we have learned something since; because the attempt as it was made in the seventeenth century came to nothing, it does not follow that, if made again in better form, it need be hopeless now.

The attempt which the Covenants represented—the attempt, namely, to build on Scottish fields a true City of God, to construct a society based on complete recognition of Christ as Lord of Life for

this present world as well as Lord of heaven and of the world to come—that has not since been renewed. Through the last two centuries the tendency has been for the secular organization of life to become more and more entirely secular; for religion to become more and more individualistic; and for the Church to hold itself concerned more and more exclusively with the salvation of souls, and less and always less responsible as to the condition of this world's affairs. We have lost the wholeness of life; and the reaction upon our spiritual life has been to infect it with a certain sense of unreality, almost of artificiality. Religion has lost conscious touch with the world of fact, that actual world which God so loved, for which Christ died. *En revanche* the world has broken touch with faith, and in its theory of social conduct has 'forgotten God.' Our life is organized mainly for finance, commerce, and industry; can we venture even to think that for these purposes (which are distinctively our purposes) we are organized in Christ and under the law of Christ? So what is comprehensively called 'the social question' is upon us—that question which is not one but many, and yet is always the same question: that, namely, of 'society organizing itself apart from God,' and the question of whether such a society can stand, or for how long; and now it is upon us in its ultimate and conclusive form, the international form, in which 'discussion is continued by other means' such as bombs and poison gas, as the question whether men shall be able at all to dwell together in a world which does not own the Kingdom of God. This is the *ultima ratio* which we have reached in present discussion; but the discussion itself originates at an earlier point—that at which the right of self-interest is assumed as the co-ordinating factor in human association; the assumption which negates the kingship of God. Our need just now (and this is the thing which is implied by the word *rededication*) is to recognize afresh (for once certainly Scotland knew it) that God alone is King over all the earth, that God deals with the actual which is before Him, that we are corporately and socially responsible to God, that our national and social life is a real moral life which involves us individually in the Divine criticism, that the Kingdom of God is meant for realization, and that we must seek it, seek it first, seek it as men in desperation seek till they find.

Scotland at least has the capacity to grasp the thought, and the capacity to attempt its accomplishment in fact—the idealism of it does not for her exclude consideration. That is certain, because she has already attempted it; her history is her witness. 'The gifts and calling of God' (so St. Paul says of another nation) 'are without repentance'; capacity to entertain a Divine idea is the gift of God: it is more—it is a calling of God to follow that idea and to endeavour its realization again and yet again. Scotland has always kept some hold of this idea of the Kingdom of God, spiritual but factual; it is but yesterday, as the life of a people is counted, that she was torn to the depth of her life on a question of 'the crown rights of the Redeemer.' The merits of that convulsion do not enter here—let it serve as a later example of that idealism of which we Scots are capable. The old France has risen from its grave, the France which led the Crusades; will not the old Scotland reawaken? We may acknowledge that since the seventeenth century material interests have engaged us; since the union of the Parliaments prosperity has drugged our conscience; we have lost our dream of having God for King. Yet the dream is our own; who else of the nations has shared it? And now God is calling the earth—will we answer?

'The Kingdom of God'—'Christ supreme in all spheres': not in State relations only (as was perhaps the flaw in the conception as our forefathers conceived it), and not in the soul only (there perhaps was the too exclusive emphasis which cropped of its strength that older evangelicalism, which nevertheless had the root of the matter); but now 'in all spheres and in all causes,' including first those humble spheres of common traffic in which we ourselves most of us move: Christ to rule in politics, in business, in the labour-market, in the shop and factory and counting-house and exchange, in town council and committee and school board, in legislation and in diplomacy—with an acknowledged Christian standard in them all.

The Church in Scotland has adopted this word *rededication* as the watchword of its war mission—it has not as yet (so far as I know) set itself to expound the content of the word thus applied. When it does so, there are certain precautions in definition which would naturally suggest themselves. (1) Rededication does not involve any proposal to establish a theocracy. In relation to

the secular order the Church is not a government, and should not be a government. The Church is a witness. I do not mean that it must limit itself to 'the proclamation of great principles'; it must also demand their application. It should testify against concrete evils, and for the attainable good. It should indicate the wrong against which it protests and refuse to be silent until that is redressed, and it should with definiteness and persistence claim for the community such ameliorations as are requisite. But it is not responsible for measures or for policies. Society is organized for its own regulation and possesses its own executive: to that the Church must appeal for reformation, which, as the monitor of society, it has a duty to demand. (2) Further, in speaking of *re*-dedication and thereby implying reference to historic precedent, there must be care to avoid even the appearance of an intention to follow such a precedent further than resuscitation of its radical principle. History cannot be repeated; the Covenants cannot be revived. The Covenants were corporate national actions in which the nation as such was, as is proper, represented by its king and parliament. Such action is in these days impossible, were it only for the reason that Scotland has now no separate national representation. (3) On the other hand, rededication is a term which can hardly be applied with reference to the *Church*: the Church is already and always Christ's own; it may be conceived of as repenting of failure to give adequate effect to its consecration in Him; it may be called to reformation or to revival; but it can hardly be conceived of as dedicating or rededicating to Christ His own Bride and Body. The Church is not its own; it is Christ's purchased possession.

We shall possibly find ourselves interpreting the rededication at which we aim as an individual action, but an action taken by so many individuals consentaneously[1] that it may be in effect the movement of the mass of the nation into a new reading of social obligation as obligation to God; with the resulting effective prevalence of a higher standard of social duty, defined as the acknowledged 'supremacy of Christ in all spheres.' Our hope would be in this movement of the public conscience and in an elevation of the accepted conventions of conduct to a new plane. Dedication is, at least in the first place, an interior action of the will, a temper of mind, and a resolve. Only in the second place does it become the expression of this temper, and the fulfilment of this resolution in action. The immediate aim of a mission of rededication would be to obtain a certain conviction of the general mind of our countrymen, possibly some explicit formulation of intention to give this conviction effect. The conviction to be sought is that the way of Christ is the only way of hope for the world, and that it is a way applicable 'in all spheres'; the intention to be formed and expressed is an intention to adopt this way, each man for himself in all practice, and to require that it be taken for granted as our way with one another in all honourable traffic of man with man: this instead of the present assumption that in our intercourse each should seek his own things and therein be blameless.

It is, one understands, the Rededication of the Nation which is meant; and if so, we must have in view the national, the social—may we not say, the secular?—as distinguished from the ecclesiastical. The proposal is not, on the face of it, one of ecclesiastical adjustments or of Church revival. These may also be desirable or even requisite: they may be parallel and contemporaneous; probably they must be involved. But they are not national rededication. A revived Church, or a united Church, or a perfectly ordered Church may quite well exist in a country which is far from confessing God in national affairs or in social institutions. Our thinking as to rededication should primarily envisage the public conscience, the current ethics, and the secular practice of life. Two difficulties stand in the way of our adopting this outlook. On the one hand, there is in the Church itself a fixed habit of minding its own business and of

[1] The proportion of the population of Scotland accessible to the Church's direct influence is large. The population in question probably approaches 5,000,000 in number. The communicants of the Church of Scotland alone were reported for the year 1916 as 725,900—those of the U.F. Church (which in this Mission is acting along with the Church of Scotland) as over 518,000: together not less, let us say, than 1¼ million—or perhaps something approximating to or exceeding one-half of the adult population. But there are also very many who, not being communicants, adhere to the Church and in their measure are responsive to its appeal. It may be further hoped that in the later and concluding stages of the Mission other Christian communions may support the movement which the Mission represents. (This hope has been fully realized.)

judging itself, often severely enough, by such results as it discerns in what is called its 'hold upon the people'—by Church attendance, statistics of membership, and so on—rather than by the conditions, moral and material, of the world to which it testifies. We are more accustomed to be criticised (by ourselves and others) than to criticise, and to justify our existence, rather than to require our world to be justified. Our instinct is to correct ourselves rather than to ask for the reformation of our environment. It is an amiable instinct, but for the present necessity it may be apt to lead us into irrelevancies. On the other hand, when we address the world with our call to repentance, and the country with our call to rededication, world and country have the obvious retort, that we should first reform ourselves, and that the Church too has room for repentance. And we cannot deny the need—the Church will undoubtedly be in a better position to address its call to the world, when it has cleared itself of worldliness in its own system.

The retort is effective as a retort. Coming to the facts, it remains that we are dealing with *the war*, and that the war has been a secular and social, not an ecclesiastical, phenomenon. Its problems are ethical rather than religious. It has arisen not out of the Church, but out of the nations. Its origins and its processes are in the mundane order, and there they remain, and will remain. Ecclesiastical repentances and reformation are for the question of the war side issues. We have to deal with the fact that our social method and practice have been in part non-moral, and that the cleavage between theoretical and practical ethic has run through our whole organization of life, beginning in individual relations and culminating in international relations—with the recent result. The question is of unifying personal and corporate standards of conduct, of moralizing and christianizing our society, its standards of thought, its agreed aims, its approved activities. We have to substitute conceptions of justice and brotherhood for conceptions of self-interest and rivalry.

Translated into the terms of national life, *dedication* would, on the one hand, involve the popular acceptance and common prevalence of the recognition of God as the Lawgiver and Judge of our society, a general persuasion that it can be well with nation or man only so far as God's intention for each is adopted, with a conviction that God's will can be and must be done on earth. On the other hand, in the field of duty to man, it would involve a general determination to attempt the arrangement of the various spheres of social organization and activity in accordance with an absolute morality: that is to say, that what is right should be demanded and expected by the common conscience and opinion. It would thus be no longer possible to say among us, 'I am not a moralist—I am practical.' We have to create the conviction that morality is of all things the most practical, since its abeyance has brought the world to its present ruin. To do so we have to substitute the idea of service for that of profit as the proper motive of action. We have to suggest the conception that the man of business, the official, the employer, the workman are in positions of stewardship and trust for their fellows, equally, for example, with the minister of religion or the physician; and that if they are indifferent to that fact, they are as culpable as a clergyman or doctor who places his interest before his duty, or occupies his position with a view to his own advantage. We have to exclude the idea of obligation to the interest of certain persons—for example, the obligation of a director to his shareholders—rather than of obligation to the community. We have to discredit the idea of class codes and of professional codes, which differ from the absolute code—which are proper to particular spheres or departments of life. We have to unify the standard held in the current conscience, so that what is in itself wrong or less than right shall not be held excusable on the ground of practical exigency. This is only to say that God should be owned in practice. No more than that is needed to constitute a dedicated nation.

Literature.

PANTHEISM AND THE VALUE OF LIFE.

The first place this month belongs to a volume entitled *Pantheism and the Value of Life*, by W. S. Urquhart, M.A., D.Phil., Senior Professor of Philosophy in the Scottish Churches College, Calcutta, and Fellow of the University of Calcutta.

What does Dr. Urquhart mean by Pantheism? For there are two types of it. As he himself expresses it, 'the fundamental formula of Pantheism would seem to be a double one—*Nothing is which is not God*, and *God is everything which is*.'

'Now, it may seem to be a matter of indifference whether, in stating the fundamental articles of the pantheistic creed, we say "God is All" or "All is God"; but this apparently simple conversion covers two distinct tendencies, which may be further described as a tendency towards abstract idealism on the one hand, and towards naturalism on the other. In the one case, the plurality of the actual is sacrificed to the unity of God. If anything should seem to come into conflict, either theoretically or practically, with the one and only Being of God, the reality of this conflicting element is forthwith denied, our ordinary experience is cancelled by the help of the category of illusion; and we stand firmly to the position that nothing *is*, which is not God. The other tendency of Pantheism is towards a deification of the actual. The *totality* of that which we at present partially know is to be regarded as Divine. Everything that *is*, is God; and we move easily in the direction of pure naturalism. The conception is greatly in favour with scientists who have to do with the particular aspects of the world. It encourages them in their rejection of centralizing metaphysical conceptions, but yet enables them to retain for the world a certain diffused divinity and to enjoy an after-glow of religious faith. Their position might be described as an assertion of the *immanence of God* with a transference of emphasis from the word "God" to the word *immanence*; and, however we may criticize the consistency of some of the systems thus pantheistically tinged, we cannot but agree with the words in which Dr. Inge refers to them: "The immanent Pantheism or Monism which is the creed of most scientists who are religious is a real religion, which only ignorance and prejudice can stigmatize as infidelity."'

Dr. Urquhart uses the word 'Pantheism' so as to cover both types, and he does so justly, we might say inevitably. For 'historically, Pantheism includes both phases, and the one is constantly passing over into the other. The same system, the same philosopher even, exhibits both tendencies, often unconsciously for the most part.'

The volume is occupied, not exclusively but very largely, with the problem of Pantheism in India. For the author's object is to discover the effect of Pantheism upon practical life-values, and he has to find a set of circumstances in which Pantheism appears in its purity as an intellectual doctrine for a long enough period to form the basis for a philosophy of religion and morals. And such a combination of circumstances is found only in India. 'Moreover, in India of the present day Pantheism is a dominating influence. The intellectual inheritance of the past is not by any means forgotten or despised. It is said that there have been more editions of the Upanishads in recent years in India than of Descartes and Spinoza in the whole of Europe. The *Gītā* is the most popular religious book amongst all literate classes, and the direct influence of Pantheism upon it is unmistakable. Current philosophic thought about religion and morals is pantheistic in tendency. The religion of the majority of the educated classes is a refined Pantheism, and their attitude to the popular religion is that welcome of all forms and indifference to any particular form of the Divine which Pantheism permits and encourages. Even the illiterate classes themselves, in their occasional reflective moods, allow their thoughts to run upon pantheistic lines. The picture given by R. C. Bose is not overdrawn: "Pantheism in other lands is the monopoly of a few. In India, however, it is co-extensive with social or national life, being held both by the learned and the ignorant, the rich and the poor, the high and the low. Pantheism of a thoroughly spiritual type is preached and advocated, not only in temples of piety, but in places of public resort, in streets and thoroughfares, not only in the seclusion of cloisters and cells, but amid the

din and bustle of hives of industry and marts of commerce."'

Dr. Urquhart is one of the most accurate, incisive, and enthusiastic students of philosophy of our day, and he has the inestimable advantage of being able to express himself both clearly and forcibly. It must not for a moment be imagined that his book is written to be read only by students of Indian philosophy. The reading of it will be to every serious student of philosophy a valuable mental discipline and very likely an unexpected enlightening of the eyes. It throws light on the meaning of life, the very life which we have ourselves to live in these Western lands. And above all, though never obtrusively, it brings us into touch with the things which are at present unseen, the things of faith and hope so earnestly but so darkly groped after by that great nation in the midst of which Dr. Urquhart has spent his manhood, and whose manner of life and thought he has studied so critically and yet so sympathetically.

The volume is published at the Epworth Press (12s. 6d. net).

AMERICAN LITERATURE.

At the Cambridge University Press there is published the second volume of *A History of American Literature*, in uniformity with the 'Cambridge History of English Literature.' Although it is a large handsome volume of 660 pages it is not large enough for the ground it undertakes to cover. Two hundred and fifty pages are occupied with the bibliographies. Into the remaining four hundred and ten, two-and-twenty authors have to compress a narrative and criticism of Thoreau, Hawthorne, Longfellow, Whittier, Poe, the Publicists and Orators from 1800 to 1850, Webster, the American Historians (Prescott and Motley being dealt with in a separate chapter), the Early Humorists, the Magazine, Annual, and Gift-Book Literature, Newspapers, Religious and Moral Writers, the Writers of Familiar Verse, Lowell, Whitman, the Poets of the Civil War, Lanier, the Dialect Writers, the Writers of Short Stories, and the Authors of Books for Children. It is evident that the editors of this History of American Literature resolved to see the work done thoroughly, that it may be done once for all.

Some of the names of the authors of these chapters are new to us; innumerable names of authors whom they commemorate have been hitherto also unknown. But the chapters which contain the greatest number of unfamiliar names are not the least interesting chapters. The interest lies with the writer of the chapter rather than with its contents. And there is in this volume the utmost range of literary ability. We should say that the author of the chapter on Walt Whitman makes as little of his subject as it would be possible to make of it, while the author of the chapter on Daniel Webster makes as much of his. We need not name the former; the latter is Henry Cabot Lodge. Those two articles suggest another contrast. It is always difficult for an editor to bring his contributors into harmony with one another in respect of length and method of treatment, but it is not often that he has to let them stand in such glaring opposition as these two stand. The author of the chapter on Whitman simply tells us the story of Whitman's life, without an attempt at criticism or appreciation. The author of the chapter on Webster is so completely absorbed in his author's personality and influence that the editors have to add the necessary biography in a footnote.

There are other chapters besides that on Daniel Webster which will be read with deep interest. But the supreme value of the book undoubtedly is, and will continue to be, as a book of reference. The bibliographies alone, a marvellous achievement, are beyond price.

A MODERNIST.

Somebody has said that there have never been more than two modernists, Father Tyrrell and Abbé Loisy. But now the word is coming to be accepted by the 'liberal theologian' as a convenient designation for himself and his unbelief. We say his unbelief, because it is in rejecting certain parts of traditional orthodoxy rather than in any form of extension, whether horizontal or perpendicular, that his peculiarity is displayed. The modernist rejects certain miracles. Does he reject them all? And with these miracles he casts away certain doctrines—the doctrines of the Incarnation, the Divinity, the Atonement, and the Resurrection. He has his own doctrines to take the place of some of these, but they are not the traditional doctrines, and they do not take their place.

Mr. G. G. Coulton, M.A., of St. Catharine's College, Cambridge, calls himself a modernist. He begins his book, *Christ, St. Francis, and To-Day* (Cambridge: at the University Press; 10s. 6d. net), with a rejection of miracle. For he is determined to meet the demands of the modern man, and especially the returning soldier, for a credible and acceptable religion. And the very first demand which these men make, he says, is the surrender of the miraculous. Mr. Coulton does not reject all miracles, he only rejects all physical miracles. He makes a great point of his belief in spiritual miracles, occupying more than one of his lectures with it. He shows that great Churchmen, from Augustine down, have made much of the spiritual miracle and comparatively little of the physical. And that is all very well. But what about the Gospels? Mr. Coulton knows that the difficulty is there, and he tries to overcome it. It is all a matter of date. The Gospels and even the Pauline Epistles are late enough, he thinks, to allow of the invention and circulation of all the miracles that the Gospels contain. We just ask these two questions: How does he explain the inextricable combination of miracle with the teaching of our Lord in the Gospels? And how does he explain Christ? *Aut Deus aut non bonus*—it is absolutely true; and it was never seen to be true more clearly than to-day.

But what has St. Francis to do with it? Mr. Coulton is a great student of Mediævalism. It is in the life of St. Francis that he finds illustrations which make the rejection of the Gospel miracles easier.

RECONSTRUCTION.

The Spiritual Foundations of Reconstruction (King; 10s. 6d. net) is written to serve a remarkable purpose, and it is certainly itself a remarkable book. It is a remarkable book for this among other reasons, that it publishes a long series of criticisms of itself—there are as many as sixty-one pages of them—criticisms which are sometimes favourable and sometimes not. These criticisms, you might say, make a book of themselves, and most entertaining reading. They also give the reader an idea of what the book is about, which it is not easy to find out from the book itself. Mr. Clutton-Brock, for example, says: 'What the authors of this book desire is to apply the principles of worship to the greatest things that are taught in schools, those things which are part of religion or have a close connection with it. When I was a boy, boys were taught "divinity" much as they were taught the multiplication table. They learned the journeys of St. Paul, or the names of the Kings of Israel and Judah, or the incidents that were peculiar to each of the four gospels. In fact they acquired certain information that was supposed to be religious because it was to be found in the Bible. I remember hearing a long sermon, addressed to a congregation of boys, which discussed the question, what was the wood used in Elisha's miracle, when he made the axe swim.'

But how do they mean to teach religion? By a system of liturgy, of ritual, of ceremony. The class teaching, say the authors of the book (there are two of them, Dr. F. H. Hayward and Mr. Arnold Freeman), 'the class teaching of the Bible, of literature, music, history, and certain other subjects should be largely abolished in favour of a liturgical, ceremonial, or celebrational treatment. These subjects are not so much to be "learned" as "imbibed." They point to the celebrations of Empire Day, St. David's Day, and Shakespeare Day, as examples, already existing, of the kind of teaching they mean. They might point to much older examples in the services of the Church. The Church teaches religion in the same manner, especially the Church of Rome.'

It would not perhaps be wrong to say that what our authors want is a system of celebrations in schools, something after the manner in which Empire Day is celebrated in some schools, for the purpose of commemorating celebrated men and great events in history. And they set forth the ritual that might be observed on such days. There is the ritual for Shakespeare Day, for League of Nations Day, for Democracy Day, for St. Paul's Day.

Here is originality enough. And yet it is not half the originality that this book contains.

THE HISTORY OF RELIGIONS.

Dr. E. Washburn Hopkins, Professor of Sanskrit and Comparative Philology in Yale University, has succeeded in containing a sketch of *The History of Religions* within one volume (Macmillan; 16s. net). It is certainly a fairly large volume, for

it runs to 624 pages without counting the preface and other preliminary matter. Nevertheless it is something of a feat, for it is a different thing to write on all the religions of the world now from what it was even a quarter of a century ago. Information is enormously increased and the standard of accuracy is enormously raised. It is no longer possible to omit great spaces of the world, and it is no longer possible to make sweeping and indefinite statements about any religion.

But Dr. Washburn Hopkins is well equipped for his work. It is many years since he took his place among the serious and scientific students of religion, and he has steadily widened the range of his studies. Moreover, he has been careful to secure the aid of special students of certain of the religions described. Professor Bacon, he says, revised his notes on the dates of New Testament writings. He has been a diligent student of the recent literature, a selection from which he offers at the end of every chapter. Perhaps he has been more than sufficiently attracted by the more recent writings, especially if they contain some original suggestion.

The least successful chapter is the last. And no wonder. Its subject is Christianity. First of all, the bibliography is disappointing. It is of course a selection, but it is a selection in which it is impossible to discover either method or meaning. It is always easy to criticise a bibliography, but here the fault is not either of excess or of defect. It looks like a fault of insufficient information. And the chapter itself bears that out. Professor Hopkins writes as an outsider, picking out this man's opinion and that other man's, but never committing himself to 'this thing I know.' There is certainly nothing offensive in the chapter, but as certainly there is nothing impressive.

SIR ANDREW WINGATE.

There are books which are quite detached from their author's personality. They might have been written by anybody. There they are and you have to take them as they are. The author has kept himself out of sight and sent his book out into the world to sink or swim. And in some cases these books are the greatest books in all literature.

There are other books which are inseparable from their author. As Whitman said, when he published his 'Leaves of Grass,' 'Who touches this, touches a man.' *Palestine, Mesopotamia, and the Jews*, by Sir Andrew Wingate, K.C.I.E. (Holmes; 5s. net), is one of them. The author is in it from beginning to end. His personality is impressed on every page. It is impressed upon the topics dealt with and their arrangement. The scenes described, whether by pen or by pencil, are scenes with which he is familiar and you see them through his eyes. Historical events are to be understood, not as events which have occurred in the past at certain times and places, but as they are interpreted by his mind. To appreciate the book thoroughly you must enter into its atmosphere, an atmosphere which surrounds the author himself. Get into sympathy with the author, and then, but only then, you will benefit truly by the book.

It is a book about Palestine and Mesopotamia and the Jews. Well, one could easily write about these objectively. But Sir Andrew Wingate adds to his title, 'The Spiritual Side of History.' You are warned at once that you will find here no contentment with facts or dates or with what is called the scientific attitude to the past. History is interpreted. It is seen in the light of the things that are unseen and eternal. Wherever you find yourself, in Palestine, in Mesopotamia, or elsewhere throughout the Dispersion, you find yourself in a spiritual environment, the old and the new, the past and the present not being scientifically separated, but all brought into one harmonious movement of Providence. Sir Andrew Wingate recognizes in Jesus the Jehovah of the Old Testament. What follows? It follows that all the Old Testament promises are taken up by Christ and made promises of His own. They find in Him their Yea to which you have to add your Amen. And one of these promises is that the Jews will be restored to the promised land. The restoration is inseparable from the coming of the Kingdom. 'Gethsemane,' says Sir Andrew Wingate, 'Gethsemane is hidden in the agony of the Old Testament, but the glory of the Kingdom of Christ is there too. The weeping over Jerusalem, the pronouncement of its doom, the foretelling of a day when the people would accept the Messiah and repent with tears—this is but the epitome of the life of the prophets. They were all suffering prophets and proclaimed woe, but there is not one that does not conclude with a note of triumph. Therefore the final judgment — the

expulsion and scattering of Israel, followed by centuries of ceaseless suffering—is always accompanied by promises of regathering and restoration, preliminary to a period of unprecedented blessing.'

SYNDICALISM AND REALISM.

Mr. J. W. Scott, Lecturer in Moral Philosophy in the University of Glasgow, has succeeded in making his first volume a contribution both to philosophy and to socialism. In certain recent tendencies in philosophy he has discovered an unexpected affinity with certain recent tendencies in socialism. And both are bad. The tendency in socialism, or rather let us say in syndicalism, is to separate the interests of the working class from the interests of the community in general. In other words, under the name of syndicalism the aim of trade unions has become purely selfish. It is an economic as contrasted with a political aim. There was a time when socialism recognized the State, and took its place in politics. To the uncompromising syndicalist the State does not exist; he will have nothing to do with politics. He refuses even to vote in elections. Nothing exists for him except his own class and the interests of it.

Now, strange to say, the attitude of the syndicalist finds support in recent philosophy. And there are syndicalists who are clever enough to see that. Mr. Scott has two philosophers in his mind—Bergson and Bertrand Russell. It will be a surprise to most of his readers to find him bringing these two together under the same condemnation. For Bergson is recognized as an idealist, while Russell is called a realist. Mr. Scott does not deny the realism of Russell; he denies the idealism of Bergson. Not altogether, and not at all in intention, but in reality Bergson is a realist, and in this most important particular, that he is an intuitionist. He looks for immediate results. He is content with them and with their present enjoyment. Now the demand for immediate results and for their narrow selfish enjoyment is just the demand that is made by the syndicalist. He also is a realist. Bergson, in so far as he depends on intuition, is with him; Bertrand Russell is with him out and out.

Needless to say, Mr. Scott disapproves of the combination and deplores the result. Syndicalism thus supported by philosophy is an immoral doctrine, which recognizes no obligations, and keeps no bargain. Using its one method of the strike, and threatening, as Sorel for example vehemently does, to make the strike universal, an instrument of tyranny over all the rest of the world in the interests of one class, it throws morality and religion to the winds, and all forms of idealism go with them.

Enough. This book is worth reading. Its title is *Syndicalism and Philosophical Realism* (A. & C. Black; 10s. net).

CHRISTIAN HISTORY.

Professor W. J. McGlothlin is a learned and distinguished American scholar. That he is a Baptist he himself makes manifest in his latest book. It is called *The Course of Christian History* (Macmillan; 10s. 6d. net). In other words it is a history of the Church, from the very beginning to the present day. But it is not a history written after the long-tried and now rather wearisome method of recording the events of one year after another. The history is divided into periods, and each period is subdivided into characteristics. Take the third period. It covers the years 323 to 600, and is spoken of as the Undivided Catholic Church. Its characteristics are (1) Outward Conditions affecting Christian Work; (2) Missions; (3) The Church and its Officers; (4) History of Theology; (5) the Church's Ordinances; (6) Christian Worship; (7) Christian Life. Each of these topics is treated in a separate section, confidently conceived and clearly expressed, the author's aim and effort being always to seize the essentials and let the accidentals go.

For whom is the volume written? We had thought for the general reader. And we think so still. But evidently the student of Church History has been much in the author's mind, for at the end of the volume he gives a most valuable list of questions and suggestions for further study on every section of the book.

But what about the evidence that he is a Baptist? That is very nicely seen when, in dealing with the general characteristics of the last period, he names 'Decline of Infant Baptism' as one of them.

GOD AND PERSONALITY.

Is the reunion of philosophy and religion to come to pass even before the reunion of the

Churches? The signs are all around us. Most unmistakable of all is the issue, under the title of *God and Personality* (Allen & Unwin; 10s. 6d. net), of the first course of Gifford Lectures delivered in the University of Aberdeen, in the years 1918 and 1919, by Clement C. J. Webb, Fellow of St. Mary Magdalen College, Oxford. Mr. Webb is a philosopher, but so difficult does he find it to keep clear of religion, and even of revealed religion, that he has to apologize to Lord Gifford for overstepping the boundaries of his will. 'But I do not think,' he says, 'that I shall be unfaithful to Lord Gifford's wishes, wishes to which moreover he was with great wisdom careful not to bind his beneficiaries too strictly, only intending, as he says, "to indicate leading principles," if I take seriously, as possible materials for the view of Personality that I desire to recommend to you, conceptions suggested by theological doctrines which will come before us in the course of our historical survey.' And after giving his reasons he adds, 'I shall, therefore, not hesitate to seek in the conceptions suggested by the dogmas of the Christian Church the same kind of help as I should seek in those implied in the systems of the masters of philosophy: and shall feel my conscience in doing so quite free from any scruple arising from Lord Gifford's desire that his Lecturers should treat their subject "without reference to or reliance on any supposed special, exceptional, or so-called miraculous revelation."'

Mr. Webb's subject is Personality. But he finds it impossible (after what has happened to us) to discuss the problem of Personality unless he is allowed to begin with God. Accordingly he begins with God, and, so far as the present course is concerned, ends with God, although undoubtedly he says many things by the way about Personality in man.

We said in parenthesis, 'after what has happened to us.' The reference is to the war. The war has in Mr. Webb's belief completely changed our attitude to such problems as that of Personality. 'A certain way of regarding Personality had become familiar, which it is not too much to say the war has for a great number of persons completely reversed, making it seem important where it had seemed insignificant, and insignificant where it had seemed important.'

We have said enough to show how modern this book is, and how great its influence is likely to be in the shaping of our thoughts at this time.

A SHOWMAN'S LIFE.

There would have been some piquancy in the autobiography of a showman if he had been a Barnum, or even an ordinary director of roundabouts and swings. But Mr. Thomas F. Plowman was the Secretary of an Agricultural Society and the shows are the annual agricultural exhibitions. Nevertheless *Fifty Years of a Showman's Life* (John Lane; 12s. 6d. net) is a book with which to spend a vacant hour with great delight. For Mr. Plowman has memories of pleasant events, and he has a remarkably pleasant way of recalling them. A highly successful secretary, he records his successes without boasting, and although he has the pen of a very ready writer he never allows it to run away from him.

Mr. Plowman was secretary first of all of the Oxfordshire Society, but afterwards, and for the greater part of his life, of the Bath and West Society. His capacity for affairs was recognized in his being elected Mayor of Bath. He tells an amusing story of the theft of his watch during his mayoralty. Agricultural shows seem to have been much frequented in those days by the professional thief.

The tone of the book is right good throughout. Let us quote one interesting paragraph in reference to Miss Ormerod, the great entomologist. 'When the Bath and West Society accepted an invitation to visit St. Albans, in 1896, Miss Ormerod was residing there, and, with the sanction of our Council, I asked her to provide, out of her abundant stores, an exhibition illustrating the special study of her life, and this she kindly consented to do. Thus began an intimacy between us which only ended with her death. She had a personality of inexpressible charm, whilst her conversation showed a versatility of knowledge almost encyclopædic. She was at her very best in her own home, where she welcomed her visitors with an old-world courtliness and grace which was something quite out of the common in these free-and-easy days. Her correspondence was on similar lines, for she wrote, as she spoke, with a distinction and refinement indicative of the highly-cultured mind. One of the most beautiful letters I ever received was in reply to one I wrote to her upon the death of her sister, the partner of her life. She was a deeply religious woman, and her letter, while it breathed a spirit of infinite trustfulness and patient

resignation in her great sorrow, laid down in expressive terms the injunction to herself that she must not allow her thoughts of the dead to interrupt her work for the living; her strong sense of duty being paramount even in the freshness of an irreparable loss.'

SPIRITUALISM.

Messrs. Watkins have published two books dealing with spiritualism. They are such books, both of them, as deserve the most sympathetic consideration.

Look first at *The Wonders of the Saints in the Light of Spiritualism* (4s. 6d. net). The author is the Rev. Fielding Fielding-Ould, M.A., Vicar of Christ Church, Albany Street. Mr. Fielding-Ould's purpose is to strengthen the case for spiritualism by showing that its phenomena are to be found in the lives of the saints. He has no doubt himself of the reality of the medium Home's levitation, elongation, and other wonderful feats. But if others are in doubt he thinks their doubt ought to vanish before the discovery that St. Ignatius Loyola also, 'the founder of the Society of Jesus, was, while at prayer, seen by one John Pascal to be raised more than a foot above the ground'; and that 'St. Philip Neri was levitated "about a palm" from his sick-bed, in full view of his attendants.'

The difficulty is that those who are in doubt about Home may be also in doubt about St. Ignatius and St. Philip. How would the evidence for the levitation of the saints satisfy the scientific methods applied (to everything except spiritualistic phenomena) by Sir Oliver Lodge? How would it meet the detective devices used (with the same exception) by Sir Conan Doyle? Lady Glenconner writes an Introduction to the book. It is an Introduction which appeals at once to one's pity and amazement. Has Lady Glenconner never learned Christ? If she has, how can she go back to such beggarly elements as this? In the language of Mr. Fielding-Ould himself, having graduated at the University how can she 'return to the kindergarten and assume once more the pinafore and ankle-strap shoes'?

The other book is more promising. Its title is *The Thinning of the Veil* (2s. net). It records the experiences of Mrs. Bruce Wallace, the wife of an Irish clergyman. It is divided into three parts. The first part tells us of a friend who died, or, as the spiritualistic phrase is, 'became discarnate,' a few years ago, and who has got into touch with Mrs. Bruce Wallace and tells her from time to time her own experiences in the other world, and the duties that still lie to Mrs. Bruce Wallace upon earth. The second part is an account of certain visions which Mrs. Bruce Wallace has had. The third and most important part describes her intercourse with one whom she calls 'Teacher' and who does not seem ever to have been in the flesh, though whether angel or other does not clearly appear.

Now what are we to say to all this? What we have to say is that it contains nothing whatever that has not arisen in other minds with a like sensitive and imaginative disposition and a like faculty for emotional expression. But two striking things must be mentioned. One is that the friend and the Teacher use exactly the same style of speaking or writing as Mrs. Bruce Wallace herself does, which is the more surprising when we are told that all that they communicate to her is dictated word by word, she herself never knowing what the next word will be. The other surprising thing is that both the friend and the Teacher use the language of the Authorized Version. Now we have always recognized the influence of the Authorized Version upon the English language as it is spoken in this world; but which of us ever dreamed that it had been adopted as the language of the world to come?

'The Central Organization for a Durable Peace is an international association founded at The Hague in 1915, to study and advocate such a settlement at the conclusion of the war as will guarantee a durable peace.' The Association having been prevented by the circumstances of the war from meeting, its promoters adopted the method of appointing committees to collect information and draw up reports on the various topics involved. Four large volumes have been published under the title of *Recueil de Rapports*. And from these four volumes a selection has been made and published in English under the title of *Problems of the International Settlement* (Allen & Unwin; 6s. net). The authors of the articles are all foreigners (unless the two U.S. men refuse that designation), and some of them we must still call

enemies. For among the rest we find an article by Dr. Oskar Jaszi of Hungary, one by Dr. Alfred H. Fried of Austria, one by Dr. W. Schucking of Germany, and these are not all. But they are very unwarlike enemies.

Paul fought with beasts at Ephesus. We have all to fight with beasts. Some are within and some are without. The national beast we have to fight with is militarism. Somewhat cowed at present, it is by no means killed. Wait till the League of Nations gets to work and see how it will rage and tear. Its whole character and conduct is set forth temperately and yet thrillingly in a book entitled *As a Man Thinketh* (Allen & Unwin; 2s. 6d. net). The book has been written by Mr. Ernest Ewart Unwin, M.Sc., Science Master at Leighton Park School, Reading, and it has a Foreword by the High Master of Manchester Grammar School.

A curious book has been published by Messrs. Allen & Unwin with the title of *An Ethiopian Saga* (5s. net). It is really a description of daily life among the natives of South Africa, but it is thrown into the form of an old Norse saga. The author, Mr. Richmond Haigh, a Yorkshireman by name and by birth, has lived long among the natives and has studied their ways. If it can be said of any European it can be said of him that he has got to the back of the black man's mind.

Cinderella in the South is the title of a volume of South African tales by Mr. Arthur Shearly Cripps (Blackwell; 6s. net). It is a volume of no literary pretension, yet the tales are far above the average of short stories, even when gathered into volumes. The literary flavour is so exceptional, and the knowledge of South African moral problems is so intimate and impressive, that the book becomes an education in right living. A delight to read, it is also an encouragement to the pursuit of a more tolerant and sympathetic attitude to the inferior races.

Mr. Bernard Lord Manning, B.A., has made his Thirlwall Essay for 1917 a delightful essay to read. Its subject is attractive—*The People's Faith in the Time of Wyclif* (Cambridge: at the University Press; 7s. 6d. net). But its title holds out no promise of the innumerable interesting anecdotes and incidents which are recorded in it. Nor are these anecdotes and incidents the best of the book. The best of the book is the comprehensive picture it gives us of the religious life of the common people of England in the days of Wyclif and the Lollards. And then it is full of lessons for ourselves—lessons of toleration and true Christianity. Nothing will be more surprising to the reader than the discovery of the Puritanism of the Catholic Church in this country in the fourteenth century. But we must end with a lesson in toleration. The preachers of those days were fond of anecdotes, and they knew how to tell them. 'Myrc (the author of *Festial*) concluded his Christmas sermon with a story which must stand for many. There was once, he said, a woman guilty of lechery who in her remorse dared not think of judgment, of heaven, or of hell. Judgment she feared, for heaven she was unfit, hell she had well deserved. Even the thought of Christ's Passion brought her no relief—she could not forget that she had been "unkind to him who suffered it for her." At last she called to mind that our Lord had been a child. Children, she knew, took no revenge for wrong, and she cried out to Christ "praying hym for his chyldhede þat he wold haue mercy on hor." She was heard and her sin was forgiven.'

May we mention here the *Index to the Great Texts of the Bible* (T. & T. Clark; 6s. net)? It contains a complete and carefully compiled reference both to the subjects of the twenty volumes and to the illustrations, both to the prose and to the poetry. And we think it will be found to be accurate. Perhaps we might make room for a single example. The stars refer to the poetry:

Heaven, i. 378; iii. 84*, 285*, 293, 380*, 464; iv. 217; vi. 211; viii. 138, 139, 249, 250; ix. 510*; xii. 102, 103*; xvi. 143, 144; xvii. 441.
Activity in, xx. 347, 388.
Atmosphere of, xvii. 384, 385.
on earth, viii. 184*; x. 350, 372*; xvi. 115; xvii. 382, 383; xx. 199.
Fitness for, xiv. 298*.
as Home, iv. 214, 217; x. 142; xii. 67, 71, 73, 73*, 101, 102; xvii. 379, 381, 385, 486*.
Love in, v. 476*; xv. 133; xx. 218, 263.
Near, xiv. 413*; xv. 55*.

Opened, x. 150.
Permanence of, xii. 76; xx. 389.
a Place, xii. 70.
Preparation for, xvii. 385.
Preparation of, xii. 93.
Promise of, i. 377.
Recognition in, xviii. 14, 16*; xx. 389.
Rest in, xviii. 332, 334*; xx. 347.
Reunion in, xx. 389.
Reward, xix. 301.
Safety, xviii. 175*.
Service in, xiv. 298.
in the Soul, x. 349*; xii. 65; xvii. 382.
Spaciousness of, xii. 77.
a State, xii. 70; xix. 299.
Tears in, v. 476*; xx. 218.
Treasure in, ix. 267; x. 315, 316.
Variety in, xii. 78, 81*.
Way to, ii. 535*; ix. 265.
Work in, vii. 286.

Dr. J. E. McFadyen continues to make and to publish his translations of the Old Testament into modern speech. The latest volume is *Jeremiah in Modern Speech* (Clarke & Co.; 6s. net). How shall we review it? Only by making a quotation. Take Jer 25^{30-38}:

As for thee, let thy prophetic message to them be this:
Jehovah will roar from on high,
He will utter His voice from His holy abode;
Against His own fold He will mightily roar,
He will lift a 'hurrah' like the men at the vintage
Against those that dwell on the earth, every one.
The din shall reach to the end of the earth,
For Jehovah doth hold a dispute with the nations;
Yea, He with all flesh will contend in judgment,
And those that are base He will give to the sword.

The Rev. W. R. Thomson, B.D., is strongly impressed with the necessity of asserting the reality of our faith in God in the face of current philosophical speculation. He has studied modern philosophy well. The names of Eucken and Bergson and Troeltsch crop up continually throughout the book; and the names of James and Bradley and Bosanquet are not behind. In its earlier portion at least it is not an easy book to read; and that just because of the usual difficulty, which we may express in the usual way, that it is hard to see the wood for the trees. But if we may change the metaphor, Mr. Thomson gets out of the wood before his journey is more than half done. And from that point it will be a pleasure for even the most uninstructed in philosophy to accompany him to the end. The title of the book is *The Christian Idea of God* (Clarke & Co.; 6s. net).

We are on the eve of great events in Syria and Mesopotamia, and we must prepare for them. At the Columbia University Press in New York there has been published a handsome volume entitled *Aram and Israel*, its author being Dr. Emil G. H. Kraeling. It is a minute and most painstaking record of all that is known, and of all that can be known, about the relations between Israel and the Syrians in history. It is more than that, it tells us all that we can know about the Aramæans, not only in Syria but also in Mesopotamia. But the centre of interest undoubtedly lies in the Biblical narratives which describe the struggle for supremacy between David and Hadadezer. As the author proceeds he offers many interesting interpretations of Scripture passages. Take one of them. It has always been urged against David, the man after God's own heart, that on one occasion he ordered his servants to hamstring the captured horses of the enemy. Dr. Kraeling denies that the word means 'hamstring'; nor does he accept 'castrate,' as has been suggested. Its meaning is simply 'cut off,' that is, 'slaughter.' David,' he says, 'is obeying the precept in Deut 17 : 16, which prescribes that a king must not have many horses. Thus he only retains one hundred and slaughters the rest. After David's time no king would have thought of such a thing. This speaks for the antiquity of our tradition.'

The Department of Philosophy of Columbia University has published the first volume of a series of *Studies in the History of Ideas* (Columbia University Press). This volume contains thirteen essays by thirteen men, each essay treating an important problem in the history of philosophy, each man showing that he is capable of treating it competently. We are not sure if they are all Columbian men or not, but we take it so.

Look for a moment at the second essay; its author is Walter Veazie, its subject the meaning of *physis* in Early Greek Philosophy. Professor Burnet of St. Andrews says that 'in Greek philosophical language, *physis* always means that which is primary, fundamental, and persistent, as opposed to that which is secondary, derivative, and transient; what is "given," as opposed to what is made or becomes. It is that which is there to begin with.' This conclusion has been combated. Professor Woodbridge takes the word to mean coming into being or growth, and Professor Meyres says that it signifies generally the way things grow. What is Mr. Veazie's own opinion? After a long and minute examination of the important passages he comes to the conclusion that '*physis* is the inner nature or essence of things, their potency, that in them which has the *power of motion in itself*. A treatise on the *physis* of anything is a treatise on its essence as expressing development.'

Perhaps we ought to have mentioned the subjects of the essays. Let us do so still. Appearance and Reality in Greek Philosophy; The Meaning of *Physis* in Early Greek Philosophy; An Impression of Greek Political Philosophy; Francis Bacon and the History of Philosophy; The Motivation of Hobbes' Political Philosophy; The Attempt of Hobbes to Base Ethics on Psychology; The Psychology of Ideas in Hobbes; Truth and Error in Descartes; Spinoza's Pantheistic Argument; Berkeley's Realism; A Note on Dr. Thomas Brown's Contribution to Esthetics; The Antinomy and its Implications for Logical Theory; Old Problems with New Faces in Recent Logic.

Mr. Stephen Hobhouse has the gift of style. Let him choose his subject: you read him and you read him with enjoyment. His subject for the present is *Joseph Sturge: His Life and Work* (Dent; 2s. 6d. net). It is a great subject too. No doubt this is not the first Life of Joseph Sturge that has been written, but it is the best Life.

And a very remarkable man Joseph Sturge was. With an energy that was the amazement of everybody he took up every Christian cause of his day; and when he took it up he made the cause his own. Many good things were written as well as done in the conflict with slavery. But Joseph Sturge's letter to a slave-dealer in South America, who had invited him to visit his establishment, is as good as the best of them.

Sturge was a Quaker, but he had little of the joy which the inner light so often bestows. For he was also a corn-dealer and was troubled all his life with scruples of conscience. We like him the better for the struggle that never ended.

The Rev. J. E. H. Thomson, D.D., has succeeded in offering a remarkably readable *Memoir of Thomas Dunlop* (Edinburgh: Elliot; 4s. 6d. net). He had few materials to work with and scarcely even an incident of any importance. Well, there was one incident. Thomas Dunlop was minister first at Balfron in the United Presbyterian Church; then he was called to Bristo Church in Edinburgh. After he had been a few years there, he resolved to marry his deceased wife's sister. Now that was against the law of the land in those days; it was also against the mind of his congregation in Bristo. So he quietly resigned, and went out, not knowing whither he went. His face was turned towards America. But when he reached Liverpool —let us hear him tell it himself.

'I was going down the steps of the old Exchange Station, my little bag in my hand, my friend (Rev. Scott Mathieson) by my side, on my way direct to embark on the Cunard steamer,—when a stranger stopped us on the steps, and said to me, "Have you any engagement on the other side?" "None." "Then you are not going to-day!" "Yes, I am, I took my ticket out before I left Edinburgh for to-day; I must go." "We'll get your passage transferred till next week; and you'll preach for us at Bootle on Sunday." This was done. The transference was made for another week, and then the passage dropped altogether. The people I preached to were few, but very enterprising, meantime meeting in a public hall, but had begun the building of a very handsome church. Not one of them had the least objection to the course I proposed to take. The result was a unanimous and most hearty call to be their minister. Thus, arrested at the water's edge by the hand of a mysterious and wonder-working Providence, I began my task on October 10, 1875; and continued in it, most happily, and with a large measure of indisputable success, for the long space of thirty-seven years!'

We have not much room for pamphlets, but the pamphlet by the Rev. W. T. Davison, M.A., D.D., on *The Historic Episcopate* (Epworth Press;

6d. net) must not be passed over. It is a review of the volume of 'Essays on The Early History of the Church and the Ministry,' edited by Dr. Swete, and issued last year by Messrs. Macmillan. But under that form it is a valuable contribution to the topic which forms its title.

Mr. Edward Grubb needs no introduction to the readers of THE EXPOSITORY TIMES. He is, as they know, a clear thinker, an earnest Quaker idealist, and a master of the English language. Into a volume with the title of *The Religion of Experience* (Headley; 5s. net) he has gathered a number of articles which he had contributed to various periodicals, THE EXPOSITORY TIMES among the rest. They discuss the great facts of life and thought as they present themselves to us in these days—Faith, Revelation, the Supernatural, Inspiration, Fatherhood, Prayer, Redemption, Immortality, the Kingdom of God. The articles are short, but they never miss the pith of the matter.

Mr. E. S. Buchanan, M.A., B.Sc., continues his laborious and absorbingly interesting work of editing Sacred Latin Texts. Number IV., issued by Messrs. Heath, Cranton, & Ouseley, contains *The Catholic Epistles and Apocalypse from the Codex Laudianus*, together with the Apocalypse Text of Beatus, from the tenth century MS. in the Morgan Library, New York (21s. net). Mr. Buchanan edits these MSS. with the accuracy due to that form of genius which is called taking infinite pains, and has them printed in a beautiful type, on beautiful white paper, with wide margins, and with six collotype facsimiles. Furthermore, he writes an introduction to each of the manuscripts, describing its characteristics and estimating its worth. The Introduction to the Spanish Commentary of Beatus and to the text used by it has matter in it of exceptional interest and value.

Lieut.-Col. Sir James W. Barrett tells the story of *The War Work of the Y.M.C.A. in Egypt* in a well-written and handsomely illustrated volume published by Messrs. H. K. Lewis of Gower Street (10s. 6d. net). Indeed he does more than he promises to do, for he opens with a sketch of the history of the Y.M.C.A., and an appreciation of its policy. Do you ask which policy? Well, yes, there have been two governing ideas which are easily distinguished. There was a General Secretary of the Y.M.C.A. who once answered a correspondent and said, 'We have no hesitation in saying that a Christian young man had better not compete in a swimming match, or indeed in a match of any kind. The desire of distinction will in itself be a snare, while if he should win in the strife, passions of envy, jealousy, or disappointment may be engendered in his competitors.' But that is not the policy now. 'As time has passed what may be called the purely philanthropic side of the work has attained enormous proportions, and a number of its members evidently are afraid that the spiritual side of the work will disappear, and the Y.M.C.A. will become a philanthropic agency. Time will show whether they are right or wrong, but this may be said with certainty, that there are a very large number of thoughtful people in the world, essentially religious in their outlook in the best sense of the term, who find themselves quite unable to solve the problem of their relationship to the rest of the universe. Such people find in the Y.M.C.A. an instrument ready to hand which provides the necessary vehicle for the dispersion of their activities. It is certain that this feeling is growing. It is certain that all churches will undergo modification in response to it, and what the older type of man may think is lost in one way may be more than gained in another.'

The Rev. J. N. Figgis, D.D., Litt.D., of the Community of the Resurrection and Hon. Fellow of St. Catharine's College, Cambridge, was a writer who had to be reckoned with. Why? Chiefly because he had ideas which are disturbing and the courage to state them. His last book *Hopes for English Religion* (Longmans; 6s. 6d. net) might, as regards much of it, have been called 'Despairs for English Religion.' For his hopes rest upon a complete revolution both in the thought and in the practice of the members and ministers of the Church of England. But the revolution is coming. Dr. Figgis saw the signs of it here and there, and that in respect of the most essential particulars. First and foremost, men have learned the reality of evil; secondly, the notion of progress—progress automatic and inevitable—has gone; thirdly, there has departed also the doctrine that all necessary amelioration can be effected by culture—a more patently false doctrine, he says, than the doctrine of natural goodness and inevitable progress; and fourthly, the world has discovered that above all

other needs it needs redemption. It is a volume of Anglican sermons; it is a volume of universal arrest and heart-searching.

The Bishop of Lichfield has occupied the leisure of convalescence in the writing of a book on *Pastoral Life and Work To-day* (Longmans; 6s. net). It is simple and it is general, and it is likely to be the more useful to the beginner. The chapter that strikes us as most original is that on the organization of a parish. Here are Dr. Kempthorne's principles—(1) keep the purpose in view; (2) trust the laity; (3) work from a centre; (4) follow after unity; (5) avoid parochialism. The last is the most necessary. Even in the Church of England, nay, in all our Churches, we are far too much inclined to be parochial, or to be congregational. The church is our own building, or at most the people that worship in it. And of course we are content to spell it with a small *c*.

The Rev. Ernest W. Johnson, M.A., Tutor of Cheshunt College, Cambridge, formerly Scholar of Pembroke College, Oxford, has written a book on the atonement. Quite recently we have had several books on the atonement, and more will follow. Some are already announced. But this book of Mr. Johnson's will not be carried away when the flood comes, for it is founded upon the rock of experience. There is no history of theories of the atonement. The author starts with the great fact of suffering, and seeks an interpretation of it. From that he is led to a consideration of the place and purpose of punishment. And then he enters into that human experience which finds no solution of the mystery of pain, and no meaning in the infliction of punishment, except in the great fact that an atonement has been made for sin. He calls his book '*Suffering, Punishment, and Atonement: An Essay in Constructive Interpretation of Experience* (Macmillan; 5s. net).

We have read the book slowly. Not because there is any difficulty in reading it. The author writes clear, simple, nervous, idiomatic English. He knows always what he is going to say, and says it. We have read it slowly because much of it is quite new to us, and yet we could not but see that the author is in touch with reality. It may be that in a sense there is not much in it, for it is not a large book, but that much is momentous. It moves us to thought, to activity, to surrender. It is not at all likely that Mr. Johnson will continue that great succession which began with Anselm and ended with Dale, but it is likely and almost certain that for some of its readers his book will be the occasion of the great turning-point in their lives.

Two beautiful little books in uniform binding have been published by Messrs. Macmillan. One of them contains a series of letters by Dr. Lyman Abbott on the moral issues involved in the entry of America into the War. The title is *The Twentieth Century Crusade* (3s. net). These two sentences declare the matter. 'We believe that the right of Nations to be free is in peril and we joined with them in the defense of that right. We have engaged in a crusade to make this world a home in which God's children can live in peace and safety, a crusade far more in harmony with the spirit and will of Christ than the crusade to recover from pagans the tomb in which the body of Christ was buried.'

The other is still more attractive. Its title is *The War and the Bible* (3s. net); its author the Rev. H. G. Enelow, D.D., of New York. As the title indicates, the book contains an exposition of the attitude of the Bible to war, the best exposition by a long way that we have seen. And it is written in such a beautiful style that we can read it with delight from cover to cover.

We cannot have too many biographies of the nature of the *Life of Major John Haworth Whitworth, D.S.O., M.C.* (Manchester: Sherratt & Hughes; 6s. net). To the generations that are to come they will be the biographies of heroes. And the heroes will be their own flesh and blood, yet great enough to be examples for imitation—'Go and do thou likewise.' To read one such biography is to have a strong influence upon one's conscience and conduct; to read many is to live in an atmosphere of heroic deed and high moral demand.

The story of the life of John Haworth Whitworth is told by the Rev. W. L. Mackennal, his brother-in-law and formerly Chaplain to the Forces. It is told with a simple sincerity that wins the affection at once, and will especially win the affection of young men, so preparing them for the impression which it is calculated to make upon them, an impression of the great sacrifice offered without the thought of sacrifice, in the simple performance of

duty. For Whitworth was a man who had seen life and knew how to find enjoyment and enterprise in it. He was a graduate of Oxford, taking Honours in Modern History and Jurisprudence; he was married and truly happy in his home and family; he was the member of a prosperous firm of lawyers; yet when the war broke out he surrendered all these advantages to offer himself to its hardships and its dangers (though he knew better than most men what they were) and never looked back. Says his Colonel: 'His unfailing sense of humour, his outspoken and always helpful criticisms, and his exceptional gallantry and courage in serious moments will never be forgotten by those who served with him in France, while his friendship will ever be a proud memory to those who were fortunate in knowing him intimately.' He fell in the great drive of March 1918.

The new *Bulletin of the John Rylands Library, Manchester* (Manchester: University Press; 2s.), contains an extraordinarily and unexpectedly interesting article by Dr. Rendel Harris on 'Apple Cults.' But Dr. Rendel Harris makes everything interesting. If you are not interested in the thing already (and who is interested in Apple Cults?), you have only to begin to read him and you are straightway caught and carried away. The Bulletin contains also a valuable article on Norse Myth in English Poetry by Dr. C. H. Herford.

Dr. W. H. R. Rivers has published the lecture which he delivered in April 1918 in the John Rylands Library, on *Dreams and Primitive Culture* (Manchester: at the University Press; 1s. net). Dr. Rivers adopts Freud's scheme of dream psychology, but he does not follow Freud's mode of exposition. He distributes his subject under the headings of Dramatisation, Symbolisation, Condensation, Displacement, and Secondary Elaboration. And then he illustrates all these departments from that primitive culture of which he is so distinguished a scholar.

There has also been published at the Manchester University Press a series of tables showing *Prominent Points in the Life and Writings of Shakespeare* (2s. net). The author is William Poel. The tables cannot be described here, but the book must be possessed by every student of Shakespeare.

The Rev. Henry Townsend, M.A., submitted to the University of London a thesis on *The Doctrine of Grace in the Synoptic Gospels* and received the degree of Doctor of Divinity. Messrs. Methuen have now published the thesis (7s. net). So neglected has the doctrine of Grace been, at any rate under that title, that one is at first sight astonished that materials on the subject for so large a book as this could be found in the Synoptic Gospels alone. Yet Dr. Townsend has never wandered beyond his proper theme. It is a great theme. Rightly understood, it is the greatest doctrine of all. It is the very theme of the Synoptic Gospels just as it is of the Pauline Epistles. Without it the New Testament is nothing. The doctrine of Grace is Christianity. So Dr. Townsend is to be congratulated on the wisdom of his choice of thesis. He is further to be congratulated on the thorough manner in which he has investigated the subject. Innumerable texts, some of them the most familiar and most highly cherished, receive a new setting, and in the new setting a fuller exposition. Innumerable topics, too often discussed independently, until the life is squeezed out of them, are here set in the light of the grace of God as it is manifested in our Lord Jesus Christ, and they recover at once their vitality and their eternal significance. It is a book not so much to be read as to be studied.

A welcome opportunity of appreciating the preaching power of Dr. J. Fort Newton, Minister of the City Temple, is offered by the publication of a volume of sermons under the title of *The Sword of the Spirit* (Nisbet; 7s. 6d. net).

It is first of all a thoroughly readable volume. Some great preachers' sermons have the life crushed out of them by the printing press. Dr. Fort Newton's come out of it fresh and stimulating. They are not theological sermons, but no one must imagine that their author is indifferent to doctrine. Without any obtrusion whatever there is a good and, we can add, a sound acquaintance with theology hidden in their foundations. The most obvious feature is the preacher's acquaintance with books, especially the books of the moment. He does not seem to be anxious to turn public events into homiletical fodder, but he rarely misses a momentous new book; and he seems to be particularly interested in poetry. His language is not always so precise as it might be. We have to

remember, of course, that he preaches 'without the paper.' But his meaning is rarely obscure. He is fond, but not overfond, of anecdotes. And they are the right anecdotes used rightly. A sermon on 'Our Father which art in heaven' has this:

'What plummet is long enough to fathom the father-mother heart? When William Black, the novelist, was about to sail from New York to England a man rushed on board with a basket of flowers in his hand. He came up to Black and told him how, on his last voyage, his little girl had died and had been buried at sea. He asked the novelist if he would be so kind as to take the flowers and scatter them upon the waves when he passed over a certain latitude. Of course Black promised to do so, and very early one morning, when it was still dark, he stood on deck under the morning stars and cast the faded flowers upon the vast and wandering grave of a little girl. That was fatherhood reaching forth after the loved and lost in the darkness. The first child of James Martineau died in infancy and was buried in the French cemetery in Dublin. Years went by, and all save the father and mother forgot that the little one had ever lived. Other years passed, and the mother died, leaving the father to walk alone. At the age of eighty-seven he attended the tercentenary of the Dublin University, and one day the lonely old man stole away from a brilliant function to stand once more beside the grave of his first-born. No other living soul recalled that little face long since fallen into dust, but the father did not forget.'

The Rev. Hubert E. Edwards, Vicar of Rosherville, has hit upon a fresh method of discoursing on *The Friendships of Christ* (Nisbet; 3s. net). He classifies the friends. There are the hopeful friends, the teachable friends, the dangerous friends, and the hospitable friends. There are also an unselfish friend, a boyish friend, a penitent friend, an understanding friend, and a friend after the spirit. Who is the boyish friend? 'Along the road, half hidden by a cloud of dust, a crowd of people is approaching. And against this crowd as background, there is a little undignified figure, running as fast as his short legs will carry him. He comes to where the thick trunk of a fig-mulberry stands by the wayside with its branches stretching across the road. You see him turn, throw one swift look behind him, then clamber clumsily up the tree till he reaches a low bough, where he sits panting. So Zacchæus, one of the most prosperous citizens of the prosperous town of Jericho, is introduced to us.'

The Rev. William J. May is a children's preacher. He knows that the first thing is to attract their attention. So he takes the alphabet and makes each letter of it in succession prominent enough to be seen or read of every one. *A* tells about Amy's Anger, *B* about Bobby the Bee, and so on until you come to *X*, which introduces Francis Xavier, *Y* which tells of something that happens year by year, and *Z*, which speaks of Zeal, a friend to love. The title is *An Alphabet of Stories* (Oliphants; 3s. 6d. net).

A book with such a title as *The Three Men of Judea: John, Jesus, and Paul* (Chicago: Open Court; 4s. net) is not very promising. Its performance is no better than its promise. Listen to this: 'Jesus was still a very young man when his father died, leaving the family in destitute circumstances. Being the eldest son and well qualified, it naturally devolved upon him to follow in the footsteps of his father and become the breadwinner for the family. But Jesus' temperament rebelled against labouring with clock-like precision from sunrise to sunset. Instead he preferred wandering idly for days at a time among the beautiful fields or along the shores of Lake Galilee, enjoying its invigorating breezes, or visiting his friends in the neighboring villages, to plying the hammer and the saw. When taken to task for such unusual conduct he said: "The beasts of the field are better clad than the richest man, and they toil not." But the family, as well as their neighbors, resented such an unfilial attitude, and took no pains to hide their ill will and hostile feelings. They could only ascribe such indifference to an unsound mind. His friends said, "He is beside himself."' The author is Mr. Henry S. Stix.

A volume entitled *The Order of Divine Service* has been published at the Oxford University Press (4s. net) in the best style of that press, which is the best style of that kind of book published. The editor of the volume is the Rev. W. E. Orchard, D.D. Dr. Orchard does not put his name on the title-page, but he adds it to his acknowledgments at the end. It is a book, then, for use in churches that have what is called free

worship, and it allows a fair amount of freedom in the selection of its contents. It has been itself selected from many sources with particular care and particular interest. If there is a growing desire for some guidance in the conduct of public worship this book has a future before it.

The Rev. Ferdinand S. Schenck, D.D., LL.D., Professor of Preaching and Sociology in the Theological Seminary at New Brunswick, N.J., is a firm believer in the value of doctrinal preaching. What would be the use of him as a Professor of Preaching if he were not? But he preaches doctrine and encourages his students to preach it, not merely as the unseen foundation of a discourse on the events of the war, but as doctrine, open and unabashed. And he has offered an excellent example in a volume on *The Apostles' Creed in the Twentieth Century* (Revell; $1.25). 'In the Twentieth Century' does not mean according to the opinions of a modernist. Dr. Schenck has no difficulty either with the Virgin Birth or with the Resurrection on the third day. Even the Descent into Hades he accepts as it has been handed down to him.

The Rev. Nicholas Hopkins James, D.D., Canon of Armagh, has never been excessively ecclesiastical in his outlook. But he has become more and more convinced as he grew older that the doctrine of the Church does not receive its proper place in our preaching. So he has preached on that doctrine a series of sermons with such titles as 'The Voice of the Church,' 'The Memorial Sacrifice,' 'The Power of the Keys,' 'The Teaching of the Church on the Number of the Sacraments,' and 'Authorised Lay Help.' And these sermons he has gathered together into a volume entitled *The Voice of the Church* (Rivingtons; 4s. 6d. net).

Messrs. Rivington have commenced a new series of commentaries under the editorship of the Rev. A. R. Whitham, M.A., Principal of Culham College. The general title is 'The New Testament for Schools.' The text of the Revised Version is used, and there are to be introductions and notes. Principal Whitham himself has edited *St. Matthew* (3s.) and *St. Mark* (2s. 6d.).

If you chance to lay your hand upon a book with the title *Miriam Booth*, and issued by the Salvation Army, you will get one of the surprises of your life. For it is utterly unpretending and outwardly not very attractive. But it is in reality a book that will move you, if you are old, beyond all belief that you ever could be moved, and that will influence you, if you are young, to take up life and make more of it than you had ever even dreamt of doing. It is marvellously well written, not an effect is lost or overstrained. It is the biography of the third daughter of the present General of the Salvation Army, and evidently the favourite grandchild of the old General. 'For,' he said, and he said it over and over again, 'she is *so* like her grandmother.' What did she do? She did everything that is expected of one born into a Booth family. And it is not little that is expected. She did it all with a joyful abandon that is nothing short of miraculous, when we see that from her temperament every act was an act of self-denial and every act of self-denial was a painful victory. In the height of her usefulness and the flower of her womanhood she was struck down with a distressing disease and lay in daily agony for five years. And yet it is not a painful story. It is a story of what love, love to Christ, may be, hath been indeed, and is.

An excellent practical introduction to the doctrine of the Holy Spirit is offered by the Rev. H. T. Dixon, D.D., Vicar of Christ Church, Clifton, in a small volume of sermons published under the title of *The Life of the Spirit* (Scott; 2s. net).

Dr. J. H. Srawley has written an Introduction to the latest volume of Translations of Christian Literature issued by the S.P.C.K. Its title is *St. Ambrose 'On the Mysteries' and the Treatise 'On the Sacraments by an Unknown Author'* (4s. 6d. net). The translation of both works was made by the late Rev. T. Thompson, B.D. He had not quite completed the translation of the work on the sacraments. It has been completed by Mr. F. H. Colson.

St. Ambrose 'On the Mysteries' consists of addresses to the newly-baptized in Easter Week. The author expounds the ceremonies connected with Baptism, and illustrates its doctrinal significance from the Old and New Testaments. Amongst other things it contains a mystical commentary on the Song of Songs. 'Mystical' is Dr. Srawley's word, and it is often used in this

sense. But does it mean anything more than 'symbolical'? Dr. Srawley holds by Ambrose as the author in spite of the arguments of Professor Loofs.

The authorship of the work 'On the Sacraments' is still unknown. It 'consists of six sermons delivered to the newly-baptized in Easter week. They deal with Baptism, Confirmation, the Eucharist, the Lord's Prayer, and Prayer.' The historical importance of both works consists in this: they started that speculation on the meaning of Christ's words, 'This is my body,' which ended with the formal doctrine of transubstantiation at the Council of the Lateran in 1216.

The Longer Commentary of R. David Ḳimḥi on the First Book of Psalms has been translated from the Hebrew by R. G. Finch, B.D., Lecturer in Hebrew and Old Testament, St. Paul's College, Burgh, Lincolnshire, with an Introduction by G. H. Box, M.A., D.D., Professor of Hebrew and Old Testament Exegesis, King's College, London (S.P.C.K.; 7s. 6d. net). Professor Box's Introduction has the independent value of all that scholar's conscientious work. Especially valuable is its sketch of the development of Biblical Exegesis among the Jews down to the era of the Maimonides. Of Ḳimḥi himself Professor Box gives also a useful account. He mentions the interesting fact that Ḳimḥi influenced the translators of our Authorized Version, 'who,' he says, 'worked directly on the Hebrew text, and in particular passages followed the guidance of the famous Jewish exegete.' As an illustration he points out that the difference between the A.V. and the Prayer Book Version of Ps $16^{2.3}$ is due to Ḳimḥi. To those who are still puzzled as to the meaning of these verses a study of Ḳimḥi's exegesis will bring some light. Mr. Finch has not translated the whole of the Commentary on the First Book of Psalms. The selections which he has made are probably all that will be found of use by the English reader.

We must have missed the first edition of the Rev. A. Herbert Gray's *What's the Good of Religion?* (Student Christian Movement; 2s. net). But we have enjoyed the reading of the second edition. The volume contains five addresses to college men. Here is a taste of the tonic that it offers: 'What is the commonest enemy of the student? In my day it used to be slackness, and I am sure that is true still. Why don't you study harder, with more keen and constant attention?—slackness—lack of the requisite energy. Why don't you read more of the world's best thought in leisure hours, and turn instead to magazines or trifling?—slackness—lack of the requisite energy. Why don't you take a more living and constant interest in the big questions of our day?—slackness again. Why don't you live a keener, cleaner, kinder life?—slackness. Why don't you carry out the resolutions you made before you came up this term? Just slackness. And yet we, of whom that is true, bring a charge of lifelessness against that religion which has sent men all over the world throbbing with energy, which has made martyrs out of cowards, and turned the weak to strong. It is really hardly decent.'

One of the prizes offered by the Walker Trust of the University of St. Andrews for *An Essay on Prayer* was gained by Mr. William Loftus Hare, Director of Studies in Comparative Religion and Philosophy for the Theosophical Society. The essay is now published under that title at the Theosophical Publishing House. And it is worth publishing and worth reading, because of the ground it covers historically, not, perhaps, because of the conclusion it comes to.

The Life of Matter: An Inquiry and Adventure, edited by Arthur Turnbull (Williams & Norgate; 7s. 6d. net), is a marvellously miscellaneous book. We can find no method whatever in the choice of its subjects or in their arrangement. We have just to take them as we do the articles in an encyclopædia. But when we take the topics by themselves we have no more fault to find. Whether it is 'The Law of Activity' or 'The Origin of Cancer,' we discover that the editor, who seems to be also the author, has opinions and that he can express them. As regards the origin of cancer (to take just one point) Mr. Turnbull is convinced that cancer is due to irritation. The irritation may not fall upon the organ affected but on some closely connected organ. Nevertheless cancer is due to 'chronic irritation and strain.'

The volume is illustrated throughout, lavishly illustrated, and there are a few coloured plates.

The Psychology of Sin.

By the Rev. F. R. Tennant, D.D., Lecturer in Theology, and Fellow of Trinity College, Cambridge.

There are four conditions of the possibility of moral conduct, and therefore of sin. These are (1) the existence of an objective law of which sin is the transgression, or of a moral standard of which sin is the falling short; (2) the awareness of the moral agent, at the time of the occurrence of his activity upon which moral judgment is to be passed, of the bindingness of any such law or standard upon himself; (3) the presence of incentives such as appetite and desire to be motives towards conduct inconsistent with what the law requires; (4) self-determination or freedom to choose between lines of action differing in moral value and to initiate conduct. Of these conditions, the first is a matter of ethics rather than of psychology; no more will be said about it, therefore, in the present article.

Passing, then, to the second, awareness on the part of an agent of the content of a standard and of its claim or obligation upon him, we may say that it is a very important condition because it reveals the distinction between sinfulness proper and moral imperfection: two things which have often been confounded. Thus a human infant, which can recognize no moral standard at all, is not as yet a moral being, and is incapable of actual sin. If we are not prepared to admit this, we must be prepared to attribute morality and sinfulness to the lower animals and even to inanimate objects that are hurtful. We do not, however, attribute sin to such things; and we refrain from doing so because they know, and can know, no better. Mere non-compliance with other people's standards, when one can have none of one's own, does not constitute sin; though it may well imply moral imperfection. Similarly, the adult heathen who is unavoidably ignorant of Christian ethics is non-moral with regard to its laws, however enlightened he be as to other moral standards. It cannot strictly be said of him that he *ought* to satisfy Christian standards of which he can know nothing; such law has no dominion over him. Nor, if he become a Christian, can he rightly condemn his past conduct as sinful because it fell short of the requirements of the higher law that he now knows. 'Ignorance that sins is safe'; provided always that a man be not the culpable cause of his own ignorance—which, however, is a different matter, having no relevance here. Awareness, at the time, of the bindingness of a given law upon oneself is necessary before one can be said to sin against that law.

The third condition leads us from the cognitive to the conative side of experience, from knowledge to appetite and desire. And again it is important to define rightly the relation in which natural impulses, etc., stand to sinfulness. Here, too, confusion has often been made: the raw material out of which sin is constructed has been confounded with the sinful. Psychology, however, dispels the confusion. In the first place, it tells us that instincts and impulses and emotions which prompt us to sinful conduct are both natural and necessary. They are not signs of depravity; nor are they the outcome of abnormality or derangement. They belong to us as God has been pleased to make us. Secondly, they are entirely non-moral in themselves; sin has its ground in the will. It is the will that shapes, not the raw stuff which it shapes, that alone calls for ethical approval or disapproval. And these innate propensities are, further, ethically neutral as to what will be made out of them. They are the basis of the highest virtues just as much as of the lowest vices. And they emerge in us without any consideration as to seasonableness; hunger is just as clamorous when only other people's viands are accessible to us as when we are surrounded by plenty of our own. These appetites and passions, then, are not to be called 'sinful,' though it is out of them that sin is primarily made; they are as non-moral as is a poisonous drug.

Thus we are solicited to act in various ways which conscience must disapprove by mental process which cannot but arise within us, our nature being what it is. For this we cannot be accountable or deemed sinful. God chose to make us by evolution from the lower animals, and the propensities which we share with our brute ancestors are fixed in the race. What is called original 'sin' is not sin but the precondition of sin, the stuff out of which we may elaborate either sin or virtue.

It is only in virtue of this possibility of conflict between appetite and conscience, between higher and lower desires or ends, that morality of the human type—as distinguished from the divine or the angelic—can exist. And hence is to be explained the appearance of sin in the life of perhaps every child of man who attains to moral discretion. Psychology teaches us that when we set about constructing a concept of sin such as shall be of universal application and shall be distinguishable from cognate conceptions such as that of imperfection, we must bear in mind the indisputable facts that man is conscious before he is self-conscious, impulsive and appetitive before he is volitional, and volitional before he is moral.

It is only when these non-moral incentives to action are metamorphosed by the will, or are consented to in the face of conscience, that they constitute sin. Not the existence within us of appetitive tendencies, but voluntary surrender of the self to them, is the essence of sinfulness in its primary forms. All such phrases, therefore, as 'involuntary sin,' and 'unconscious sin' are self-contradictory misnomers; for, as we have now seen, there must be both awareness of obligation and voluntary selection of an impulse towards a lower end when a higher might be followed, before sin can be contracted.

This brings us to the last of the conditions of sinfulness which we have laid down—the freedom of self-determination which distinguishes human conduct from animal behaviour. Without entering into a discussion of what exactly freedom means or how it is metaphysically to be construed, we at least signify by the word the difference between man and automaton, and repudiate the view that we are determined in our actions solely by heredity and environment. Theologians have always been agreed that the will is the sole seat or source of sin; though, as has already been hinted, they have sometimes departed from the implications of that plain and unequivocal statement when they have allowed themselves to speak of an abiding root of sin which we find in us when our moral consciousness first emerges, or of evil which cleaves to us from our very birth. This is a case of the old confusion between sin itself and the non-moral material out of which sin is made by the will, and without which indeed sin could not arise in human beings.

And further, something more than free volition is involved in sinful action. Even voluntary doing of what is objectively wrong is not always sin; there must be volitional *intention*. It is only of intentional conduct that morality, in the strict sense, is predicable. This point has never been more clearly expressed and emphasized than by our Lord. He taught that intention, even if prevented by external causes from being carried into execution in actual deed, is as guilty as its practical fulfilment; and it is conversely implied that unintentional deviation from the moral standard is only the semblance of sin.

For the sake of clearness and simplicity, I have hitherto spoken of our impulsive or appetitive tendencies and of the will separately. But as a matter of fact from the time when we attain to the moral status at its lowest, our 'blind' springs of action cease to be blind; will and impulse become blended. When the will reacts on impulses, these pass into desires or aversions which are, so to speak, self-conscious. We soon learn that appetites, the satisfaction of which is pleasant, can be artificially stimulated and fostered in order to be enjoyed. We can transform hunger into gluttony, anger into rage or vindictiveness, fear into cowardice, and so on. We can transform our old pleasures into displeasures, our hates into loves, and *vice versa*. But there is no need, for our present purpose, to pursue further the intricacies of the developed moral life or to trace the psychology of the more complex forms of sin, in which mental aims and spiritual pride rather than bodily indulgence assume the chief place. The 'matter' of such types of sin is different, but the 'form' is essentially the same, and the psychology of sin, in its essentials, can most easily be studied in the more elementary or primary moral situations such as those to which I have been inviting attention. They are the root out of which all other kinds of sin spring; as another has said, 'hunger and sex are the bed-rock of morals.' Similarly, in this short paper, many other interesting departments of the psychology of sin must be passed over, *e.g.* the psychology of habit, of sinful states as distinct from the isolated sinful acts which alone have here been kept in view; of temptation, which again is sometimes confused with sin; of the decay of the moral consciousness occasioned by sinfulness of life—the 'seared conscience' and the atrophied conscience. I would take leave to refer any who are interested in such subjects, or in others on which recent psychology has thrown further light, to my book,

The Concept of Sin (1912), where the theory of actual sin and practical applications of it to life are discussed.

A few words may be said in conclusion with regard to the two notions of accountability and guilt which, as has been implied in the foregoing remarks, are correlative with sin, and as to which psychology has something important to say. Psychologists have taught us that any process of consciousness can be regarded from two distinct standpoints, viz. (1) that of the subject at the moment when he is having the given experience, and (2) that of another person, or of the same subject at a later time, reflecting on that experience. The confusion of these two standpoints constitutes what has been called 'the psychologist's fallacy,' and we commit it whenever we read our own experience into that of another subject, *e.g.* the child, the savage, the lower animal, as men commonly do. The latter of these standpoints is that of objective science or common knowledge; the former is that of first-hand individual experience, sometimes spoken of as 'subjective.' Now it is plain that moral self-judgment from the subjective standpoint may often be the opposite of the judgment passed from the objective standpoint on the agent of a particular act. An ancient Hebrew whose ethical standard was 'an eye for an eye,' for instance, would approve of himself for an act of lawful revenge; we Christians would condemn such acts as sinful. Hence the terms 'accountability' and 'guilt' have two possible meanings, according as they refer to the subjective and objective standpoints respectively. And if our preceding description of sin be true, it will follow that 'sin' is only correlative with the subjective meaning, as is recognized in Paul's casuistry concerning meats offered to idols. But inasmuch as ethics adopts the other standpoint, theology has generally borrowed its attitude; and this is one cause of the common confusion of sin with imperfection. It is, however, only subjectively apprehended responsibility that is involved in sin and guilt. A man may experience guilt when he is objectively guiltless, and *vice versa*. And this is why the sense of sin—which is no infallible guide to the actuality of objective sinfulness—is no secure starting-point for a concept or a doctrine of sin. Once more, then, psychology has enabled us to get rid of an ancient theological error; and the elimination of the several errors upon which I have touched is not merely a matter of words, or even of correct theory: it should affect religious practice. It should discourage morbid self-examination and exaggerated language concerning sin, the frequent libelling of human nature and the pleasures of sense, and conduce to a true charity towards sinners, devoid of flabby sentimentality.

In the Study.

THE CHRISTIAN YEAR.

Sunday after the Ascension.

Power and its Conditions.

'Ye shall receive power.'—Acts 1[8].

No gift is given by God without man's response. There are conditions. What are the conditions upon which the greatest of all gifts is given, the gift of the Holy Spirit? That is the gift which brings power—power for holiness of life and for successful service. How is it ours?

The *appointed way* is through the gate of prayer and obedience. It is a great step toward getting power when we feel the lack. 'Blessed are they which do hunger and thirst after righteousness, for they shall be filled.' A sense of want is the key to the Divine plenty. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you'; asking, seeking, knocking, all these are but expressions of lack. The Laodicean Church was lukewarm, because it felt no lack, saying, 'I am rich, and increased in goods, and have need of nothing.' Take that as a beacon of warning. The sense of need is the soul's answer to God's plenty; the sense of weakness, the first condition of power. 'Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.' Paul knew this when he said, 'When I am weak, then am I strong.' The Pharisee felt no lack and received no blessing, but the Publican conscious of his need went away justified.

Let it be remembered that this promise was spoken to specially prepared men. The 'ye' is significant. This message was to the elect, that is, to the men whose type of life made them ready for its greatness. The Spirit must always work with what we bring to Him. It may be reverently said that He is conditioned by the subjects of His working. On the day of Pentecost this was so. The disciples did not offer Him a vacuum. Rather they brought to Him the three years of close association with Christ, the three years of infinite teaching, the three years of growing faith, the three years of beautiful sacrifice, and the three years of blessed memory—and these He received and reenforced until the power of them was focused into one day.[1]

1. Christ received the Spirit in this way.

(1) He was obedient. When John protested against baptizing one better than himself, Jesus replied, 'Suffer it to be so now; for thus it becometh us to fulfil all righteousness.' It was a part of God's commandments, 'though a Son, yet learned he obedience, by the things which he suffered.' 'He was obedient unto death.' 'It is my meat and my drink to do my Father's will.' The centre of that wonderful prayer He taught the disciples is, 'Thy will be done.' The one purpose that runs through all Christ's mission, from the day when He said, 'I must be about my Father's business,' till He bowed submissive on the cross, 'Not my will, but thine be done,' the backbone of His life into which gathered all the system of thought and action, suffering and doing, was the steady, persistent will to do God's will, obedient to God's law.

(2) The second condition was prayer. 'Jesus, being baptized and praying, the heaven opened and the Holy Ghost descended in bodily shape like a dove upon him.' Upon the praying Christ, the Spirit descends; upon the praying Christ, the Spirit abides. When He would have wisdom to choose His followers, He prays; He was transfigured while praying; angels ministered unto Him in Gethsemane while in prayer. Obedience and prayer, then, are the two hinges upon which the golden gates of heaven turn, that the Holy Spirit might descend into the life of Christ, bringing power. His success dates from that moment in His ministry. Obedience and prayer brought the answer.

2. The same law applied to the disciples. It held good at Pentecost. While they waited in simple obedience to the known will of Christ, the gift of power was bestowed. Moreover, 'they were all with one accord in prayer and supplication.' As a natural result God opened the windows of heaven above them, and poured out such a blessing that there was not room enough to receive it. Upon obedient, praying disciples of Christ, the Spirit came.

[1] E. F. Hughes.

A moment's thought will show us how thoroughly scientific this is. Obedience to natural law, 'Communion with nature, in her invisible forms,' gives to men the mystery of her power. Newton discovers the law of gravitation; Watt masters the steam; Franklin captures the lightning; Edison controls electricity, by obeying law and communing with nature. Dominion over forces of earth, sea, and sky, are conditioned upon obedience to law, and communion with the forces that work according to law. So in the spiritual realm, power comes to the soul obedient to God, in prayerful communion with God. So it has always been; so it must ever be. It is a natural law in the spiritual world. To confer spiritual power upon the disobedient would be to confirm disobedience, and risk the abuse and misuse of power. Such power cannot, in the nature of things, be given to the soul out of sympathy with God. And to give it unasked would not lead to communion with its Author. God does bestow His natural blessings, rain and sunshine, unconditionally. But history shows that the natural blessings do not lead souls to commune with God. But God wants to take up His abode in the believer. He yearns to inspire in every human soul the gladness of filial feeling in place of the dread and foreboding of punishment which haunt conscious guilt. His personality interpenetrates our spirit in proportion to the perfectness of our surrender. It was a wise remark of Gordon that the spirit like the wind always moves toward a vacuum. By entire consecration make your heart vacant of all love of the world, and the Holy Spirit will come in Pentecostal power and fill the vacuum. This highest upreach of faith is possible only to the deepest submission of the human will.[2]

Whit Sunday.

The Spirit of Truth.

'The Spirit of truth which proceedeth from the Father.'—Jn 15^{26}.

Why is the Holy Spirit called the Spirit of Truth?

1. He goes forth from the Father, the God who is true, and bears witness to Christ as the Truth. This is the service which He renders to the Truth, as being the Spirit of it; and the witness which He bears does not supersede but involves the witness which the chosen disciples have likewise to bear, as having been with Christ from the beginning.

2. But, further, this testimony of the Spirit of

[2] C. T. Wilson.

the Truth to Christ the Truth determines the manner of His guidance of the disciples in the future. He guides them into all the Truth. The Spirit of the Truth shall take up the office of their Teacher, yet not in any wise without Him who has been their Teacher hitherto. Christ has yet many things to say to them, but they cannot bear them just now; the weight of the words is too great for them to carry. But the Spirit of the Truth shall teach them by putting them in mind of all things which Christ has spoken to them. He shall glorify Christ by taking of that which is Christ's and telling it out to them; and as what is Christ's includes all that is the Father's, so whatever can be called the Father's must come within the Spirit's exposition of the Truth. The knowledge of Christ as the Truth shall constitute the substance of all their future learning, while the Spirit of the Truth shall train and enlighten them in the perception and application of it.

3. They who follow the Spirit's guidance will not receive an illumination enabling them to dispense with truth, but the enablement to lay hold of truth: the voice of the Spirit will be heard only in the interpretation of truth, and specially of the Truth. For He shall not speak from Himself. He will utter no independent oracles, making of none effect the fixed and undecaying teaching which is provided in the incarnate Son, or weakening allegiance to the primary authority of the Father; for He too, like the Son, shall speak only whatsoever things He shall hear. Thus on the one hand the Truth given in Christ will need from age to age His expounding to unlock its stores; and on the other hand the faith in Him and His office in the present shall never loosen men from the gospel given once for all, or draw them away from the eternal Father, by enabling any voice born only of the present to seem wholly Divine. Standing fast in the unchanging truth and an endless progress in taking knowledge of it shall be indissolubly united.

4. Yet in another sense the future is specially His. As He of old had taught the Prophets to read the future through the past and the present, so now He shall tell out the coming things to the disciples. By His guidance the eyes of the disciples shall be fixed not so much on what lies behind, though there lies the embodiment of the Truth, as on the future: and this very pointing to the future will be indispensable to His mission as the interpreter of the Truth. For the Way along which Christ's chosen are led is always an ascent; and it is only in the light of the future that the most essential truth can be seen to be truth indeed.[1]

Trinity Sunday.

The Philosophy of Faith.

'If ye have faith, and doubt not.'—Mt 21^{21}.

Faith is power. It triumphs over difficulties. It makes men great. What is the secret of its power?

1. To begin with, it brings a man into touch with God. There is no other way of approach to God; as it is written, 'He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.' To bring one's soul into line with the Divine will is to find one's self, and to assume an attitude of power. I am a cipher; but when I move up against the great Unit, I am ten, a hundred, a thousand, if you will; and herein I fulfil the prediction, 'One shall put ten thousand to flight.'

I once saw a tug in the New York Bay drawing six barges of iron; the rope by which it was fastened to them was powerless in itself, yet they could not move without it. So faith couples the soul with God; and, binding us to omnipotence, it makes us labourers together with God.[2]

2. Then follows self-respect. A man perceives God now, not as an abstraction but as Immanuel, 'God with us.' He looks into the face of Jesus, reads there the story of pardoning grace, and accepts it. The sin that shamed him is blotted out. He reads the blood-atonement as Abel, standing beside his primeval altar, read it. He enters into 'the reproach of Christ' as Moses entered into it. He sees the day of Messiah as Abraham 'saw it and was glad.' An infinite vista of possibilities is opened before him. He moves up to the side of the 'first-born among many brethren,' who said, 'As the Father sent me so send I you.' Life has new meanings for him. He lives no longer as one of the ephemera. Knowing that he dies not 'as the beast dieth,' he measures his life by corresponding responsibility.

3. Thus he necessarily puts a new emphasis on truth. For truth is the basis of conduct; since 'as a man thinketh in his heart, so is he.' He longs to solve the mighty problems that reach out

[1] F. J. A. Hort. [2] D. J. Burrell.

into the eternal æons. 'There are so many voices and none of them is without signification' for him. He turns to the Bible, and searches it as for hid treasure. He sits at the feet of Jesus and learns of him. He hears Him teaching, 'not as the scribes, but as one having authority'; and he takes Him at his word. Doubt is dispelled—the doubt 'that makes us lose the good we oft might win by fearing to attempt.' With vanishing doubt fear takes its flight. Faith feeds on faith. Thus he advances 'from strength to strength' in the symmetrical building of character. He moves away from such timorous phrases as 'I hope' or 'I wonder' to 'I know' and 'I believe.'

4. And in this sacred quest of truth, duty becomes supreme.

> So nigh is grandeur to our dust,
> So near is God to man,
> When Duty whispers low, Thou must,
> The youth replies, I can!

He hears his Master saying, 'He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.' As he looks toward eternity, the fear of death vanishes; for death is but 'the covered bridge, leading from light to light, through a brief darkness.' And, more and more, the seriousness of life grows upon this man; since life is the season given for preparation for eternity. To live for eternity is, to him, another way of saying, 'Live to-day!' So faith lifts him above his sordid environment. He is no longer the creature of circumstance. He is 'in the world but not of it.' He can endure sorrow, because it worketh for him a far more exceeding and eternal weight of glory. He prepares himself for trial by drinking water out of the King's well. He confronts difficulties as did the priests, who walked round Jericho blowing rams' horns; and difficulties, like the walls of Jericho, fall down flat before Him. His conflict with temptation is like the historic battle which was fought on Lookout Mountain with the clear of heaven above and storm clouds far beneath. The world is so little now! Heaven so fair, eternity so vast! Duty is so important, character so inestimable! God has been taken into the reckoning; and God and the verities which centre in Him are all in all.[1]

Faith no doubt admits of growth, but how? just by the performance of those practical duties which the Lord had enjoined; it is not for a man to say, I cannot do such and such things because I have not faith enough, but rather to strive to increase his faith by doing God's will.[2]

The doubts of some are more indicative of a love of truth than the belief of others. They arise from a sense of the awful importance of the issue and an agonizing desire to be sure. But wherever this interferes with practical duty it is wrong; for duty is always incumbent, and generally clear, and it is God's way of leading to truth.[3]

[1] D. J. Burrell.

[2] Harvey Goodwin.

[3] J. Ker, *Thoughts for Heart and Life*, 112.

First Sunday after Trinity.

Faith's Increase.

'And the apostles said unto the Lord, Increase our faith.'—Lk 17[5].

Faith must be there first. It may be feeble enough but it must exist. Then the increase is both God's and ours.

1. The Value of a spark of Faith. What a wonderful gift is a spark of genius! It is indefinable, elusive, incalculable, yet the difference that it establishes between men is immense; they who possess it are seers looking straight into the secret of things, and by their knowledge of the laws and forces of nature they make us masters of the situation. A spark of genius constitutes a unique personality, one gifted with vision and sovereign skill, a miracle-worker in the natural sphere.

What the spark of genius is in the mental world, the gleam of spiritual faith is in all that pertains to the higher life of man. One vivid vision of God—His goodness, holiness, nearness; one real sight of the Saviour's all-sufficing merit and love; one heartfelt experience of the virtue of heavenly grace; one flash of the eternity which awaits us and which is so surely ours—these, or any of these, inspire a power which can remove mountains, reveal all life in a new light, and bring into the soul consolations and hopes far beyond anything known to the natural man.

How wonderful it is when a man is born with a grain of poetry in his brain! That fact differentiates him from the vast majority of men, and gives to his words and work charm and power. In his imagination common things are mysteriously enhanced, the splendour of nature unseen by other eyes dazzles his, and human life, so prosaic to the mass, is romantic to one in whose soul shines the poetic gleam. We may inherit only a grain of poetry, yet that mystic atom makes an almost infinite difference; the world that otherwise were a dustheap is a jewel-heap, and life that otherwise were dark and dull is sprinkled with azure and gold. And this mere

dust of poetry in the brain creates the picture, the music, the song, the oration about which men talk, which they do not willingly let die.[1]

2. 'Increase our faith.' There is no doubt that the Apostles felt their need of faith, and that they realized that they could not create it for themselves—that it was God's gift both in its original germ and in its growth and increase. They had a work to do—a life to live—needing powers far beyond their own natural powers; they had a world to overcome, which they could overcome only by the power of God. And our Lord's command, 'Have faith in God,' given as it was in connexion with the life of difficulty which lay before them, acknowledges this and provides for it. St. Paul puts this very beautifully when he says, 'For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God'; and then, 'For we are his workmanship,' *i.e.* 'He hath made us what we are; all our faculties are of Him.'

People say, 'Lord, increase our faith.' Did not the Lord rebuke His disciples for that prayer? He said, 'You do not want a great faith, but faith in a great God. If your faith were as small as a grain of mustard-seed, it would suffice to remove this mountain!'[2]

3. But all this is not enough. The faith here spoken of is not simply a developing energy; it is expressly connected with our own act and deed. All development, whether in nature or in grace, is according to the law of numberless interventions of the divine hand giving new directions and new vigour to existing power of life. In our personal religion the law of development has much to do with our own hand and our own voice hastening and invigorating the work of grace in our souls. We have to speak the word of faith as well as to exhibit the secret operation of faith without the word. The divine power is at our disposal to use it for overcoming of evil and removing of difficulties and obtaining all good. It is obvious that it is only the divine power that could accomplish all this. The Saviour uses these extraordinary similitudes purposely to express that: no other meaning could justify such unlimited hyperboles. But no one can fail to see with what marked emphasis He makes the act our own. We might have expected to hear Him say, 'It shall obey me'; or, 'I will see that it be done'; or, 'You shall find all things possible with God.' But that is not the style: 'It shall obey you.' Your voice shall command the mountain to be removed; your voice shall bid the tree to be uprooted; and both shall obey you. By no method could the Heavenly Master have more effectually taught that our faith is the link between His power and ourselves. By faith we make His voice, His might, His omnipotence our own: so far, that is, as we need them all. Precisely as we receive the benefit of His righteousness, we receive the benefit of His strength. His obedience is not reckoned to us; but its benefit becomes ours as believers. So His effectual power is not vicariously ours, but only as it is made our own. Hence the word is not, 'The Lord is my righteousness and strength,' but, 'In the Lord I have righteousness and strength.' But we must not diminish the prerogative. There stands the saying: an everlasting argument that 'the disciple is to be perfected as his Lord'; that he shares the supremacy of the Second Adam even as he shares the debasement of the first; that he has in and with his Lord 'all things put under him,' and that even he also may 'speak, and it shall be done.' 'It shall obey YOU.'[3]

[1] W. L. Watkinson. [2] Hudson Taylor.

Second Sunday after Trinity.

FAITH'S PROGRESS.

'From faith to faith' (R.V. 'By faith unto faith').—Ro 1^{17}.

Faith has a threefold function. It is a vision of the ideal in Christ, it is participation in the 'good' of Christ, and it is obedience to the law of Christ. As the principle of moral appropriation it has its root in personal trust and its fruit in Christian service. It opens the understanding to truth; it quickens the spiritual imagination; it contributes moral earnestness to character. It brings the whole life into the domain of spiritual freedom, and is the animating and energizing principle of all moral purpose. Faith, in short, may be considered as the characteristic attitude and action of the whole Christian personality in its relation to the spiritual good offered to it in Christ.

1. It is a *free active* principle of appropriation of the offered good. There is indeed a certain element of passivity in it, for there is always implied in faith a quiet acquiescence in the divine will which is described as a waiting on God. But such calmness of spirit is not to be confounded with apathy or the unconscious assimilation of grace.

[3] W. B. Pope.

Even in submissive trust there is a free disposal of oneself. By an act of will we assume the receptive attitude and wait upon God. The Spirit of Christ does not enter a man against his will. The door must be opened from within. The heart must be turned to the light. The hand must be put forth to receive the proffered gift.

Some people stop short with believing and do not receive. But our faith is certainly an appropriative faculty; a sort of hand of the soul that can be stretched out to take hold of God's offered gifts, or to link itself on to God's hand outstretched to guide us. Of what use would a hand be that never grasped anything? Perhaps some promise stands out before us, telling us His Mind, or it may have been impressed upon us by His Spirit. Even from a weak faith we can obtain promises; because faith apprehends the nature of God; and as soon as we begin to apprehend that, we see that certain things ought to happen, and ere long these things shape themselves into definite promises which faith applies. So the life is one of believing and receiving; and as our faith pleads the promises, and the appropriative power of the soul is exercised, we find the kingdom of God come to us not in word but in power.[1]

2. It is the free and active determination *of the whole man.* All the faculties of man must unite in one receptive act. Faith is not the property of any single power. It is not with the mind only that we receive Christ. Nor is it with the heart, the feelings, or the will alone that we respond to His Spirit and obey His commands. In belief the entire manhood becomes receptive. Faith is the resultant of all the forces and experiences of the soul. It is the animating principle of every activity. Life answers to life. It is with his whole strength and heart and mind that man must believe.

3. It follows that the appropriating power of faith is not at once perfect or complete. It is a *growing power.* Christ may be really, though not yet fully, formed within us. We receive according to the measure of our faith. The moral life is in Paul's view a progressive life. Growth is the proof of its original vitality. Man is not a thing to be acted upon, but a free spirit to be transformed from within, and it is in accordance with this that the work of faith is not a complete and ready-made product, but the slow and gradual assimilation of grace. There is a going from faith to faith and from strength to strength. Salvation is potentially given at the beginning, but it has to be worked out through the various experiences of life into all the departments of character and conduct, and faith is the continuous endeavour of the soul to realize the possibilities of its ideal.[2]

[1] Rendel Harris.

Virginibus Puerisque.

JUNE.

The Call of the Summit.

'An ensign on the mountains.'—Is 18[3].

Hill-climbing is glorious exercise. Many a Saturday evening in summer you have said that. You were tired but very happy then.

What is there in hill-climbing that we all love? There is the ascent. You remember how you turned round every now and then and looked back. The view got wider and wider; you were able to see a very long way off; the whole country seemed within reach. You planned aeroplane stations, you thought what a great thing it was to be alive, you felt fit for any work.

Then there came the short hour of triumph when you reached the top and sat beside the cairn with the pole in it. You had comrades beside you; you shared each other's 'piece' and told stories. Of course you were comrades who meant to do the right thing in life; up on the hilltop a sneak seemed a contemptible individual. Then you remember looking down at the other side of the hill. It was like reading a new story, or making a discovery.

Of course you soon had to descend. You liked going down. But the dead level road became monotonous—tiresome.

It is in our nature to want to climb. Let a boy walk along the most beautiful road in the country; if there is a hill on one side, he will trespass rather than miss a chance of finding out what there is to be seen from the top. He has been made so. In sending a boy into the world, the Great Master has set him a climbing task; and He trains him for it in beautiful ways. Did it ever occur to you that we have been going uphill during these early summer days? While the days have been getting longer and longer we have been climbing all the time. June has brought us to the summit. You have loved this month of sunshine, and on the twenty-second—the longest day—you rest at the cairn, and wish that it were midsummer all the year round.

[2] A. B. D. Alexander.

But you cannot rest long. Down the hill you must go. July, August, September, October—you spin through them—days of lessons, but also of wild fruit, nuts, and lovely colours. But the dead level road of hard work comes at last, when there is a little sunshine and a great deal of mud. Will you be ready for it?

I knew a young student who slept in a little attic. He not only slept there, it was his study as well. He loved his attic. From the little 'skylight' he could see the summit of a hill he had often climbed. In September, when he was busy preparing for the University competition, he used to put his head out at the 'skylight' and take a look at his favourite hill, then a long sniff of the keen air which seemed to come straight from the top of it. 'I'll take a bursary; I've made up my mind for that,' he said to himself. He was getting inspiration from the hilltop. You want to be like him, don't you?

On a pinnacle in South America at the very summit of a lofty range of mountains, an immense statue of Jesus was placed. The sculptors had hardly realized the meaning of what they were doing, for hilltops have always been great places for meeting with Jesus Christ. Why should it not be so on a midsummer's day, the hilltop of the year? Try to be like the boy in his attic. Don't forget the hilltop.

The house of Blake the poet used to be called the 'House of the Interpreter' by some of his friends. They felt when they entered it that they were on holy ground. One of these friends asked Blake, who was sitting at tea with his wife, to give him advice about something. For answer Blake turned to his wife, and said, 'What do we do, Kate, when the visions forsake us?' 'We kneel down and pray' was her answer.

And, boys and girls, when there seems a danger of your forgetting the good resolutions that have come to you during the summer days, I can give you no better advice than, 'Kneel down and pray.' And the Great Father is calling you. Like an 'ensign'—the wooden pole that used to be set up on a hill as a signal for the mustering of troops—Christ stands saying, 'Remember.'

Out of Eternity
  This new day is born;
Into Eternity
  At night doth return.

Behold it aforetime
  No eyes ever did:
So soon it for ever
  From all eyes is hid.

Here hath been dawning
  Another blue day:
Think, wilt thou let it
  Slip useless away?[1]

Left Undone.

'Set in order the things that are left undone.'—Tit 1[5] (A.V.m.).

If you turn to the first chapter of Titus you will find in the middle of the fifth verse these words: 'Set in order the things that are wanting.' Now if you look at the word 'wanting' you will see a little figure [2] before it, and in the margin of your Bible you will see another little figure [2] with the words 'Or, left undone' after it. That just means that the word 'left undone' may be read instead of 'wanting.' The translators have given us a choice.

I want to speak to you to-day about 'the things that are left undone,' because the world would be a very much more comfortable, a very much happier, and a very much better place, if it weren't for 'the things that are left undone.' You know it is a queer thing, but many good people are far more worried about the wrong things they *do* do, than about the right things they *don't* do. And yet Jesus condemned people not so much for what they *did* do, as for what they *didn't* do. Do you remember the Parable of the Good Samaritan? It was the priest and the Levite who 'passed by on the other side,' who just didn't do the kind deed they might have done, that were blamed. And do you remember that other parable of the Last Judgment, where the sheep are separated from the goats? It is the people who just didn't do things who are condemned, those who omitted to help the hungry, and the thirsty, and the wretched, and the needy.

1. Well, you know little things grow out of big things, and so I want to say to you first—watch the *little* 'left undones' of everyday life.

Don't leave bits undone in your work. Whatever you do, do thoroughly. Have the bits that don't show just as nice as the bits that do show. Little 'left undones' lead to big disasters sometimes. It was because the artillery failed to cut the barbed wire properly that one of the great

[1] T. Carlyle, 'A Blue Day.'

battles of the war was lost and thousands of brave lives were sacrificed unnecessarily.

When you take up a piece of work go right through with it till you have completed it. Finish off all your loose ends. It was said of Coleridge the poet that he was a giant in intellect but a child in performance. He was head and shoulders above his fellows in ability, but he was the greatest failure of them all because he seldom finished anything he began. If you want to accomplish anything worth doing, you must finish it right to the end.

And then when you have finished anything, whether work or play, don't leave your things lying about for other people to put away. It isn't playing the game, and if you continue to behave like that you will become a horrid nuisance when you grow up. You will never grow out of the need of a nursemaid to tidy up after you.

2. But there are bigger things in life that get left undone. There are kind words that are never spoken, and kind deeds that are never done, just because people are too shy, or too lazy, or too thoughtless, or too selfish to say them or do them. And so somebody goes sad because we forgot to smile, and somebody goes disheartened because of the word of praise we omitted to say, and somebody goes weary because of the burden we didn't help to lift.

Three hundred years ago there lived a great Portuguese poet—Luis de Camoens. As a young man Camoens fought bravely against the Moors and lost one eye. Later he travelled to India. There he protested against the cruelty of the Portuguese settlers to the native Hindoos. For this he was arrested and banished to China. On his way to China he was shipwrecked and only just escaped drowning. But he managed to save the papers on which was written his finest poem, *The Lusiad*.

After sixteen years Camoens returned to Lisbon with an old Indian servant, Antonio. The poet was penniless and sick, and Antonio begged for him in the streets. A nobleman visited him in his wretched room and requested him to write verses for him. Camoens asked for fourpence, just fourpence, so that Antonio might buy some coal, for they were starving. The grandee departed without giving any help, and shortly after the poet was removed to an almshouse, where he died.

Over his grave they placed a stone on which was inscribed: 'Here lies Luis de Camoens; he excelled all the poets of his time; he lived poor and miserable; and he died so, 1629.'

But after a while people began to feel rather ashamed of that inscription. So they took away the stone and erected a fine monument in its place. And on this other stone they gave an account of the wonderful work of the poet and praised him as a great Portuguese. But they said nothing about his miserable death.

Boys and girls, do you think it made any difference to Luis de Camoens that his fellow-countrymen erected a grand tombstone to his memory? Would it not have helped him ever so much more if they had showed him a little kindness in his lifetime? He asked for bread, and they gave him a stone.

Don't wait till it is too late to be kind, don't be one of the 'left undone' people, for

> It isn't the thing you do, dear,
> It's the thing you leave undone,
> That gives you a bit of heartache
> At the setting of the sun.

3. There is some special bit of work in the world 'left undone' for each of you to do. You wouldn't be here if there weren't, and it won't be done if you don't do it. Find out what it is and do it. God will show you how if you ask Him.

The Agate.

'They occupied (R.V. 'traded') in thy fairs with . . . agate.'—Ezk 27^{16}.

The agate is our stone for June. Perhaps the name 'agate' doesn't mean anything to you. When people speak of a diamond or a pearl you have at once a little picture in your mind; but an agate! Let me see if I can draw a picture of an agate in your mind. Do you know a kind of sweet that is in layers—brown, cream, and pink, or green, white, and brown? Sometimes the layers are one above another, sometimes they are in rings, and the sweet looks like slices of a tiny jam roll with all the jam in the middle, or like the rings that you see in the trunk of a tree that has been sawn through. Well, if you can imagine something of that kind in stone you see an agate; only the colours are oftener grey and brown and red and yellow than green or pink.

Striped agates are known as 'banded' or 'ribbon' agates, and those with circles are known

as 'ring' or 'eye' agates. But there are agates with more curious markings still. For instance, some have a pattern zigzagging across them, and these are known as 'fortification' agates because the zigzags are supposed to resemble the walls and angles of a fortress. Others have feathery designs which make them look as if a piece of seaweed or moss had become embedded in them. These are spoken of as 'moss' agates.

The name 'agate' itself is taken from a river in Sicily which used to be called the Achates. It is now the Drillo. In the bed of this river the agates of ancient times were found. To-day agates are found in many countries—India, China, America, South Africa, Australia, Brazil. But you will find them also nearer home, for agates are discovered in many parts of Scotland—indeed, they are often known as 'Scotch pebbles.' You will see them in any shop where they sell Highland jewellery. But of course you won't mix them up with the clear yellow or pale brown crystal so often set in kilt brooches. That is the cairngorm or Scotch topaz.

The agate may not be so valuable as some other precious stones, but it has a beauty all its own, and it is useful as well as beautiful. It is very hard—harder even than steel—and because it does not rust as steel would, it is used in the making of certain scientific instruments. The knife-edge on which the beam of a chemical balance is suspended is made of agate; and pestles and mortars for pounding hard substances are also cut from the stone.

The agate's strange markings and figures make it specially suitable for amulets. And in olden times people who believed in such fancies used to attribute certain virtues to it. They said it was a symbol of strength and mastery, and that its wearer was sure of victory. Then, too, it was supposed to heal diseases of the eye, and to be an antidote against the bite of spiders or scorpions. It was also said to quench thirst and cure fever. It was a pet stone of the weather clerk, for it was believed to control the weather. In ancient Persia it was said to ward off tempests; and in Arabia prayers for rain were frequently made to an idol of red agate in the Muhammadan temple, the Kaaba, at Mecca.

We are inclined to smile at these ideas, for we know how untrue they are; but the poor agate cannot help all the foolish fables that have grown up around it. If the agate could speak it would say, 'Forget all the stupid tales that people have made up about me, and I'll tell you a tale more wonderful—the true tale of how I came to be myself.

'Thousands of years ago when the world was being made there were certain rocks formed by matter boiling up from the hot centre of the earth. As these molten rocks cooled, empty air spaces like bubbles were left in them here and there. But these air spaces did not remain empty. Into them flowed gradually layer upon layer, coating after coating, of a stuff called silica. Sometimes the silica was grey or clear, sometimes it was tinged with red or brown or yellow. Occasionally it was coloured with pink or purple or green. At last all the air space was filled and became hard and solid.

'And there was I! By and by the stone round about me began to crumble and decay, but I was so hard that I did not decay with it, and so I was set free. I rolled from my old home into the bed of a stream, and here I am! Outside I am a plain uninteresting-looking fellow, inside I am a creature of lovely colours. Cut me and polish me, and you will have a thing of beauty for ever.'

That is the agate's story and its message to us comes from that story. It is this, 'Be beautiful within.'

The agate is not lovely to look upon till you cut it and see its heart. Its outer coat is not the best of it. Now, I am sorry to say, that with some people their outer coat—that is to say, their appearance—is the best of *them*. They are lovely to look upon, but their hearts are black and ugly. Perhaps we are inclined to envy beauty. We long for curly hair, or a straight nose, or a favourite shade of eyes, but our hair is lank, or our nose turns up, and our eyes are green. Well, the agate has a cheering message for us. It tells us that it is not less valuable though its outer covering is plain. What really matters is the beauty in its heart. And that is a beauty we too can have. We can all be kind and gentle, unselfish and loving, straight and true.

Beauty of heart! Let us all try to have it, for that is the beauty that lasts, that is the beauty that is loveliest, that is the beauty that is best beloved.

A Study of the Parable of the Labourers in the Vineyard.

By the Right Rev. John A. F. Gregg, D.D., Bishop of Ossory.

Much labour and ingenuity have been expended upon the Parable of the Labourers in the Vineyard. But of no parable uttered by our Lord is it more true that it must be studied in the light of its context.

When this requirement is observed, and when it is recognized that the parable enshrines not the whole truth but one aspect of truth isolated and (may we say?) deliberately exaggerated, we shall gain from it something not altogether unlike the meaning our Lord intended to convey.

The sovereignty of God might be said to be the keynote of the parable, which was spoken in direct rebuke of St. Peter. The rich young ruler had come and gone, and Christ's reflexion, 'Only with difficulty shall a rich man enter into the kingdom of heaven,' had surprised the disciples into the question, 'But if the favourites of heaven find entrance so hard, what chance has any one of being saved?' And the reply had come, 'But you forget what salvation is. It is not man's act, it is God's. You have forgotten the chief factor in the problem. The agent in the salvation of a soul is God, and with God all things are possible, even the bringing of a rich man into the kingdom. God calls and God rescues.'

'But where men do not need to be rescued?' suggests St. Peter. 'If some are only separated from the world by force, what of us who of our free will have put it from us? Lo, we have left all, and followed Thee: what shall we have therefore?' The question of relative merit has arisen, of comparison between man and man. Peter's mind is moving on the lower, human plane, and he must be checked. So the Lord promises him indeed high place in the days of the Regeneration, even a seat of judgment among the Twelve Tribes; but in the next breath He shatters the promised pre-eminence. 'Yes, and *every one* who has forsaken shall receive an hundred-fold and life eternal.' Not Peter only, or the Sons of Zebedee, but *every one* who has forsaken for the sake of the Name, whatever it be that he has forsaken. The world of the Regeneration will be the scene of a great levelling. Many firsts will be last, and many lasts first; or, more plainly, rank and precedence as this world knows them will be swallowed up in a common privilege. Comparative merit will not be in question. All will stand on the equal footing of the called of God. The question why God called one early and another late, one to public usefulness and another to the bare saving of his own soul, will not arise: the dominating, and the levelling, fact will be that all who are there will owe their salvation to the sovereign call. That world is presided over by God: God, and not man, is its measure. The differences between men as they took rank on earth for work done will all be merged in one common resemblance; for they are all the recipients of the one divine mercy.

And thereupon follows the illustration, the purpose of which is to throw emphasis on the gulf which stretches between the Sovereign God and the men of His hand, and therewith on the general equality of men with one another as they stand before God. The parable tells of a householder seeking workmen for his vineyard. Three classes of interview are described. The first, when he bargains with men ready to sell their labour to the best bidder and comes to an arrangement with them (*συμφωνήσας*) on stated terms satisfactory to both parties. The second, when he goes into the market-place later in the day, and while making no bargain promises a fair wage for work done. And the third, when at the eleventh hour he makes neither bargain nor promise, but thrusts the workmen into the vineyard (Mt 20^7, R.V.). Then follows the payment of the wages, and we are faced with the crux of the parable, namely, a uniform rate of pay for the workers of one hour and the workers of the whole day.

But if we remember the origin and purpose of the parable, the difficulty vanishes. The whole truth cannot be contained in one statement. Two complementary presentations are needed, and the full truth may be found through their combination. What this parable is concerned to illustrate is man's utter dependence on the mercy and call of

God: for the teaching that faithfulness has its degrees and its corresponding rewards we must turn to the Parable of the Pounds. Peter's self-seeking attitude—an attitude indistinguishable from that of the elder brother in St. Luke 15—demanded that for the moment all emphasis should be diverted from man's part in his own salvation and concentrated upon God's. And this is what is done by the absence of discrimination between the workers, in respect of both task and pay. The dividing line is drawn not between one worker and another, but between all the workers and their employer. He is the condition of the whole situation. And the point that is made is, 'So long as he keeps his bargain with those who bargained with him, he may be generous to those who made no bargain. If justice is done where justice is due, generosity is his own concern and nobody else's.'

It seems unnecessary to endeavour to identify too closely the spiritual classes referred to under the picture of those who worked for the day, for intermediate periods, and for one hour; but it may be noted that, as there are three classes of men in the parable, so there are three classes indicated in the conversation which led up to the parable. Further, both conversation and parable are followed by the significant warning, that many lasts shall be first, and firsts last. And so, corresponding to those who worked through the whole day, who made their bargain and drew the pay they had bargained for, we have all those who, in the spirit represented at that moment by Peter, entered the Kingdom on terms. Our Lord warns us that there is a temper, the temper of the calculator and the economist, which weighs the pros and the cons, and after a full review of the situation decides for God. God calls the man. He sees that good is better and wiser than evil. He turns his back on lawless pleasures. He endures hardness. He is a faithful servant. God has set before him life and death, and he chooses life, and in due course God gives him life. It is a transaction neither romantic nor (make no doubt about it) squalid, merely prudent. It represents not unfairly the ordered life of many who have served God steadily from childhood to old age.

Corresponding to the workers of the third, sixth, and ninth hours, we have the class of those referred to in Mt 19^{29}, 'Every one who hath forsaken.' Just as in the parable the householder made no terms with the men of this class, but simply promised justice, so here we have the class of those who throw themselves on God and the truth of things and make the great adventure. They are stirred, and they act because they must. They do not ask where they are going, what is their security, or what shall be the end of it all. They forsake like Matthew, or like Abraham they go forth not knowing whither. And corresponding to the third class, the workers who were thrust into the vineyard at the eleventh hour, with neither bargain nor promise, we have the rich man who only with difficulty is drawn into the Kingdom. God snatches him from his wealth, for with God even that is possible. He is a brand from the burning, a signal example of divine mercy. He enters the Kingdom, may be with eye plucked out or hand cut off; he is compelled in spite of himself to come in. But he is there, and God has brought him.

And why is it, how is it, that to the men of three such different classes, one reward is given? And the answer is, To emphasize *God's* part in the saving of each. As between themselves, the workers exhibit varying degrees of merit; but looked at from God's point of view, they stand on one level. By the side of the likeness that unites them the distinctions that part them shrivel into insignificance. What are the ripples on the water as seen from the cliff? or the unevennesses in the road as seen from an aeroplane? Even so, where all are debtors, who is to speak of superior claim? Peter is as great a triumph of grace as the woman that was a sinner. Peter's question, 'What shall we have therefore?' had been asked from the point of view of man as he competes with his neighbour. The parable was spoken to remind him of God's point of view, and to bid him reckon with Him who alone makes work and competition and reward possible.

It is obvious that earthly business could not be conducted on the lines of the parable; the labour trouble would never be at an end. All our sympathy is with the men who did a day's work and received no more pay than those who had worked but an hour.

But the story with its impracticable detail is intended to show that God's way is not always man's way, and that we shall serve His Kingdom better when we learn to exchange—hard as it may be—our thoughts for His thoughts.

But how can the uniform reward be just? Take

two points, and we shall see. (*a*) Faith is the condition of entrance into the Kingdom. Faith is the gift of God. Whether it is the faith of a virgin soul, or of the thief on the cross; whether of a martyr, or of a Christian man of business; the faith is in each case the gift of God, and who shall discriminate between respective merits, where all owe everything? All who have faith are in one class—as compared with God, the class of those whom His mercy has called; as compared with those who have not faith, the class of those who have eternal life.

Viewed within their class, they show wide differences. But the differences vanish in the presence of their class-likeness. We compare the infant with the sage, and we say, 'What a gulf separates them!' But how near they stand when we compare man with brute! The difference disappears, the likeness declares itself. Even so, in the presence of God, without whose drawing not even the best can come, we have to say, 'It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.'

(*b*) We compare the work done by an apostle with that done by one whom God has saved as by fire. And of course to the disadvantage of the latter. But from the time that the latter heard the call (heard it effectively, that is) he may have done his best, though it be only 'between the saddle and the ground.' And who shall distinguish between bests? 'She hath done what she could.' Why blame the lake because its fulness is less capacious than the ocean? Why depreciate the walker because his best speed cannot match that of the train? Bests differ, but each man's best is in God's sight of equal merit, even if one be less fruitful than another in visible results. And so, while in man's reckoning bests differ according to results produced, in God's view bests rank together, and earthly firsts may be last and lasts first.

This view gives no justification for slackness. The prime assumption is that each does his best, and does consciously nothing less than his best. Those who have gone farthest feel most the pressure of God's hand, and therefore produce most. But who shall say that their most is of a higher quality than that of the apparent failure who, wrestling with adverse conditions, only manages to live a life stained with inconsistencies and marred with falls? The respective merits may be incommensurable to man's eye, but each is true to the vision that he has. On the other hand, this teaching of our Lord's gives vast encouragement. How often do we in this life see patient toil for Christ, given through a long life, unrewarded as far as material recognition goes, while place and honour are heaped on those whose qualities are intellectual or administrative rather than spiritual or saintlike! But we may remember how God judges. His rewards are assigned upon a different scale of values from those current among men. With Him, firsts are lasts and lasts firsts. That is to say, there are no firsts or lasts. To be in Christ is to have your place in God, and our portion in God is not the subject of quantitative measurement.

And thus from the parable emerges the teaching, 'Since it is God who alone makes possible the devotion of the saint equally with the penitence of the outcast, mark, not their unlikeness, but their likeness—likeness in that the one Christ is being formed in both; and be not high-minded, but fear.'

You stand where you do by the sovereign and inscrutable call of God. You may have served the Kingdom nobly: but with your advantages a sacred necessity is laid upon you; yea, woe is you if you preach not the gospel. You can never reach the stage of having done more than duty: you can never turn debit into credit. Therefore cease to view God as debtor. Rather view yourself as the debtor, who can never meet his obligations, and God as your great Forgiver.

Contributions and Comments.

The Hope of the Lord's Return.

I HAVE read with a feeling of sincere thanks the generously kind notice, in your April number, of my Address on the Second Coming, given last January, and printed in *The Life of Faith*. (It has since appeared as a pamphlet, published by Mr. C. J. Thynne, Whitefriars Street, London.)

The one point in that notice, an important one to me, on which I ask your leave to make a correction, is the initial statement that I avow the belief that next year, 1920, will see the Return of our blessed Lord. What I actually said (p. 16 of the pamphlet) is that, if we date the beginning of the Times of the Gentiles about 600 B.C., their 'hither end will fall about the year of Christ 1920.' I was anxious in no case to attempt a narrowly limited forecast of time; and as to the supreme Event in view such anxiety was at its strongest. My wish was only to emphasize my belief that, still speaking without too narrow a limitation, 'the consummation of the age' is drawing near.

HANDLEY DUNELM.

Auckland Castle.

'Depart from me; for I am a sinful man, O Lord' (Luke v. 8).

THE difficulty has been to fit this confession in to the story. It is evidently a climax, and some filling in of the outline given is necessary to make it reasonable and accordant.

I suggest the following: Peter and the others had been out fishing all night and had caught nothing. Naturally they would be tired, and previous to going home for food and rest they were washing their nets.

The multitude was pressing upon the Master as He stood by the lake. In order to make teaching possible a boat was needed. Jesus saw the two boats there, and entered into one, which was Simon's, and asked him to put out a little from the land. Simon was unwilling, and the service that he ultimately rendered was grudging service. He was exhausted with his night's fruitless labours, and somewhat soured. He wanted rest and food, and there was considerable rebellion in his heart at the request of Jesus.

I imagine him sitting in the boat, in a very grumpy frame of mind, as the Master proceeded with His teaching.

When this was over, Jesus turned to Simon, to whom He had given no apparent attention during His discourse to the multitude, though 'He knew what was in man,' and said, 'Put out into the deep, and let down your nets for a draught.' Simon answered (and here I paraphrase a little), 'Master, what is the use? We have been out all night, and have caught nothing. I am weary and hungry, and would rather go home.' Then catching the look of Jesus, that wonderful look which Mark so often refers to, he added, 'But still, if you ask it, I will do it.' The result is startling, overwhelming. The nets are immediately filled to breaking, and both boats are loaded to their utmost capacity.

Now Simon feels what a mean fellow he is. He is stricken with shame. He grudged his service because he had had a barren night's work, and was tired and hungry. In the face of such divine generosity and kindness, he loathes his own grumbling, grudging, rebellious spirit. With his impulsive nature all aflame, he feels himself to be the vilest sinner, unworthy to be in the presence of such generous goodness, and he flings himself to the earth about the feet of Jesus, and cries, 'Depart from me; for I am a sinful man, O Lord.'

The outstanding points are:—

(1) Our slothful reluctance, our grudging service, our sin, are often put to overwhelming shame by the abounding grace of God. There is no contrition like that which comes to a man when he realizes how completely the Divine forgiveness cuts off the entail of sin.

(2) Christ is interested in the material side of our life. To realize this is to bring much confidence into our religious life, and new vitality into prayer.

(3) Our service, and all that we possess, must be at all times at our Lord's command.

ALBERT J. MATTHEWS.

Blackburn.

1 Cor. iv. 1.

GRATITUDE for Mr. Bindley's important and valuable note on 1 Co 4^1 may perhaps best be shown by an attempt to follow it up. Attention may be directed to three points which lend further emphasis to the view of the Apostle's meaning which he brings out.

1. The word ὑπηρέτης is constantly used in Plutarch's 'Lives' for a *lictor* in attendance on a Roman consul ready to execute his commands, sometimes actually to be an 'executioner.' It is also used of a *clerk* or *apparitor* or *usher* in a law-court, and of an *agent*. Thus it is just the word for one whose office it is to carry out the bidding of Christ, and who can do nothing on his own initiative.

2. If we always remember that μυστήριον is derived *not* from μύω, 'I close my lips,' *but* from μνέω, 'I furnish with *entrances*' (*initia*—'ways in'), we shall feel its force here and elsewhere. It is properly used of the plan, plot, counsel into which associates fit to help in its execution are drawn. Strictly it would signify the *place* where one draws another into his counsel, *e.g.* of the hilltops of Canaan where God 'communed' with Abraham His 'friend'; or of the housetop in the seaport beneath those hilltops where St. Peter was taught to take a bold step forward in the bringing of 'accepted mankind' to God. At Cæsarea he acted as a 'steward' of the 'mystery' into which the vision at Joppa had given him an entrance.

3. Why does even the R.V. insert an article before 'mysteries'? Surely it tends to obscure St. Paul's meaning. 'Let a man account of us as of men administering (not designs of our own, but) counsels of God (imparted to us).'

G. H. WHITAKER.

Woughton Rectory, Bletchley.

'To Believe' and 'To have faith.'

THE reviewer of Professor Mackintosh's book in THE EXPOSITORY TIMES (March, p. 246) concludes: 'So then it is not "Believe on the Lord Jesus Christ and thou shalt be saved." It is "Inasmuch as ye did it. . . . Come, ye blessed of my Father. . . . Or are these two one?"'

The answer is a simple one. πιστεύω originally, *i.e.* in classical Greek, meant to 'believe,' that is with the *head*. Christ added 'to have *faith*.' So that St. James, contrasting the old with the new meaning—but having no other Greek word—explains the difference. 'Thou believest [*i.e.* intellectually] that God is one . . . the devils also *believe* and shudder'; but we cannot credit them with having *faith* in Jesus Christ. 'To have faith,' not only begins in *belief*, but adds *works of the heart* as well; without which it is 'dead, being alone.' St. James supplies a good illustration, ch. $2^{14ff.}$.

GEORGE HENSLOW.

'As a Heathen Man and a Publican' (Matt. xviii. 17).

THE average commentary fails to note the difficulty of this saying, or else evades it. We know with what scorn strict Jews looked upon the 'lesser breeds without the Law.' Our familiar translation is not unfair. We might render the words ὁ ἐθνικὸς καὶ ὁ τελώνης as 'a Gentile and a tax-collector,' or 'a foreigner and an exciseman,' but 'a heathen man and a publican' preserves well enough the contempt which the self-righteous Jew felt for others.

It is strange that Christian interpreters have not more generally recalled the fact that Jesus was free from any such feeling. We know His spirit. Hellenes, Syro-Phœnicians, Publicans, even the harlots and lepers, He did not repel from His presence. One publican He chose to be an Apostle; He associated freely with the despised classes; He was rightly called 'the friend of publicans and sinners.'

How, then, should we find Jesus laying down as a rule for His 'Church,' that it is to treat an unrepentant member 'as a heathen man and a publican'! How, pray, did our Lord treat them Himself? The inconsistency is too great to be ignored. The spirit of the saying, as recorded, is so plainly not the spirit of Jesus, that we must conclude that there is some error in the report.

It was noted long ago that the word ἐκκλησία was found in the Gospels only here and in Mt 16^{18}. To Jesus' hearers the Aramaic word, thus translated into Greek, would mean the 'assembly' or 'congregation' of the Jews. The LXX use is familiar. (Ps 106 [107]^{32}, 1 Ch 29^1, etc.) Though we

naturally think of the 'Church' as it was soon to be, to His hearers the term had associations which lingered with them, and in the counsel, as recorded, we hear, not the voice of the 'friend of publicans and sinners,' but the tone and spirit of the Rabbi and Pharisee.

The passage became the classic text on Excommunication.

'Christus,' says Calvin, 'admonuit, in Ecclesia sua tenendum esse ordinem, qui pridem sub Lege sancte institutus fuerat.' Of the *ethnicus et publicanus* he adds: 'Sensus autem est: nihil cum Ecclesiae contemptoribus debere nobis esse negotii, donec resipuerint.'

This finding we must modify in the spirit of Christ. Inasmuch as Jesus did not cast out Peter when he sinned, or excommunicate even Judas, the betrayer, it is plain that the discipline of the Christian Church, if it is to be like that of her Master, must be full of patience, humility, and friendship. There are none whom we dare treat with Pharisaic scorn or contempt.

FRANCIS L. PALMER.

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Dr. Field's Old Testament Revision Notes.

TRANSCRIBED FROM THE AUTHOR'S MS. BY THE REV. JOHN HENRY BURN, B.D.

III.

EXODUS 1^{16}. Render: 'When ye deliver the Hebrew women, then ye shall look upon the seat.' See Jer 18^{3}, marg. A.V. If this sense of the word, *sellor parturientis*, δίφρος λοχεῖος (Suidas) or λοχειαῖος (Artemidorus v. 73, where λοχειαῖος is probably a combination of λοχεῖος and λοχαῖος), which seems at least as probable as any other, be retained, then the dual form אָבְנַיִם may be compared with the Greek ΔΙφρος and the Latin BIsellium, 'a seat for two persons.' The construction of רָאָה with עַל is found in Ex 5^{21}.

EXODUS 2^{3}. Render: 'she took for him an ark of paper-reeds.' Hebrew *Gomé*, the papyrus of the Greeks and Romans, and *babeer* of the modern Arabs, Job 8^{8}, Is 18^{1} and 35^{7} (not Is 19^{7}).

EXODUS 3^{14}. I am not dissatisfied with the A.V., and I think the Vulg. *Ego sum qui sum* expresses the same idea, the *qui* being put for *quod*, as *honorificentius* dictum. At the same time, I should not be displeased, if either of the proposed corrections were adopted. 'I am the I AM' is very noble, but would it not rather be in Biblical Hebrew אָנֹכִי אֲשֶׁר אֶהְיֶה? the first 'am' being a mere copula, as in 'I am the Lord.' I have looked into a modern Hebrew translation of Rev 1^{8}, ἐγώ εἰμι . . . ὁ ὤν, and I find אָנֹכִי . . . אֲשֶׁר הֹוֶה.

EXODUS 7^{15}. 'Against he come' expresses the *sense* of the passage, and I have made no alteration. A more literal rendering would be, 'thou shalt stand to meet him,' or, 'thou shalt place thyself in his way.' Compare v.^{20}, 'who stood in the way.'

EXODUS 8^{12}. [Dr. Field leaves the text as in A.V., but suggests a new rendering for the margin, and adds the following note.] 'Concerning the matter (arrangement) of the frogs, which he (Moses) had appointed to Pharaoh.' See vv.$^{9.\ 10}$. All the commentators (as far as I know) explain אֲשֶׁר־שָׂם לְפַרְעֹה to mean *quas immiserat Pharaoni*, which seems an unusual sense of שָׂם. I think the correct meaning is given by LXX (*περὶ τοῦ ὁρισμοῦ τῶν βατράχων, ὡς ἐτάξατο Φαραώ*), and Vulg. (pro sponsione ranarum quam condixerat *Pharaoni*).

EXODUS 9^{17}. For 'exaltest thou,' read 'dost thou set thyself against my people.' Gesenius renders: *Aggeris instar opponis te resistis*; for which sense he quotes Aquila's ἀντιποιῇ. But ἀντιποιεῖσθαί (τινος) is not to *resist*, but to *assert one's right to the possession* of a thing, *sibi vindicare*, a sense which suits this place admirably, if one could trace its connexion with the Hebrew word מִסְתּוֹלֵל.

EXODUS 10^{10}. For 'look to it; for evil is before you,' read 'see how your intent is evil.' The construction may be best compared with 1 K 20^{7}, A.V., 'see how this man seeketh mischief.' Hieron. (who in this part of the Vulgate is often found paraphrasing instead of translating, perhaps from following Symmachus) gives the sense of the passage very well: *Cui dubium est quod pessime cogitetis?* And so another paraphrastic translator, J. A. Dathe: *Jam satis apparet vos mala intendere.*

Entre Nous.

SOME TOPICS.

A Clean Fighter and a Tiger Beetle.

Two Soldier Brothers is the title given to a short biography of Lieut. Walter Bertram Wood, M.C., and Sec.-Lieut. Edwin Leonard Wood (Jarrolds). The writer of the biography is Mr. John Bygott, M.A., B.Sc. 'Bert' belonged to the Royal Flying Corps and seems to have been eclipsed only by Captain Ball in the marvel of his exploits in the air. It may be questioned if he was eclipsed, for he was barely three months in the fighting line and he was victorious in thirty-six air battles. Certainly even Captain Ball showed no more eagerness in attacking superiority in numbers and no more skill in the management of his machine. He was as clean a fighter as Ball.

'Ted' belonged to the First Royal Scots Fusiliers. No such exploits can be told of him as of his brother. But he was a naturalist, and a good many pages of the book are occupied with his observations. A most interesting story is related by himself of a long-eared owl which he caught young and taught to love him (there is no other word that will fit), though, strange to say, love of him meant hate of all his friends. To show how closely he could observe we may quote this short paragraph on a tiger beetle. 'This morning we watched a tiger beetle on the flower head of a water parsnip: its antics were quaint. Its head was quite lively, constantly being raised and twisted, seemingly "sniffling" around, antennæ waving. A starling which flew directly over us was appreciated — the swiftly passing shadow brought forth a distinct start on the part of the insect, whether seen or "felt" by the antennæ I do not know.'

The Spoiler.

There is an inexplicable charm in all Dr. W. Warde Fowler's work. In his latest volume he gives the story of *The Death of Turnus* from the twelfth book of the Aeneid (Blackwell; 6s. net), and then comments upon it. It is a fine story to read, even when picked out from its context. But Dr. Warde Fowler's own observations are the surprise of the volume. Even when they turn upon a textual emendation or some nicety of translation they hold the interest. But sometimes they deal with great principles of religion and morality. Perhaps the end of the incident, as Virgil tells it, carries the finest lesson. This is Dr. Warde Fowler's comment on it.

'Turnus had seized on the beautiful belt of his young and noble victim [Pallas], and with the rude egoism of a savage warrior was wearing it himself. Such a thing as this Aeneas could not have done, as Virgil conceived him and as we know him; and in this fatal moment his eye catches the ill-omened spoil, his wavering will becomes fixed, and the death of the spoiler is certain. In Aeneas the motive is partly that of revenge for a cruel and ungenerous deed, partly too, perhaps, indignation at the breach of an ancient rule of honourable warfare; but above all it is the memory of the sacred relation in which he himself had stood to Pallas and his father Evander, the beautiful old Italian relation of *hospitium*, and the memory, too, of his love for the lad entrusted to his care, of his bitter grief for his death, and of his own feeling as a son and as a father. Thus all that was best in the pure and wholesome Italian tradition of family life and social relationship is placed at this last moment of the story in contrast with the wantonness of individual triumph. The ethical idea is here, focused in a single object and a single act, and illuminated by a sudden lightning-flash of poetic feeling. To spare Turnus would have been the betrayal of the mission of Aeneas in Italy.'

War and the Struggle for Existence.

With the League of Nations well on the way we are not yet out of the wood. There are men in every country who will oppose its operation with all their might, because the purpose of it is to end all war, and they do not believe that war can ever be ended. One of the arguments which they use is that war is simply a form of the struggle for existence, and the struggle for existence is essential to human nature and human progress. Bernhardi, for instance, in his book on *Germany and the Next War*, says: 'War is a biological necessity of

the first importance. The struggle for existence is, in the life of Nature, the basis of all healthy development. . . . The law of the stronger holds good everywhere. Those forms survive which are able to procure themselves the most favourable conditions of life and to assert themselves in the universal economy of Nature. The weaker succumb.'

Do biologists accept this argument? They do not. The case against it is set forth clearly and unanswerably by Mr. Ernest Ewart Unwin in his book entitled *As a Man Thinketh* (Allen & Unwin; 2s. 6d. net). He refers to Professor Arthur Thomson of Aberdeen, Professor Ray Lankester, and others, and he quotes from Dr. Chalmers Mitchell, Secretary of the Zoological Society, who says: 'If you go up and down the whole animal kingdom it is practically impossible to find any case which bears out or agrees in any way with the theory that war is an example of the struggle for existence. I could quote a thousand instances from the animal kingdom in which the struggle for existence seems to be the advance of the peaceful arts, the advancement of co-operation, and the heightening of the emotion of love and pity.'

A Nicety in New Testament Greek.

A feature of New Testament Greek unaccountably neglected by the grammarians is the use of qualitative nouns. A noun without the article has usually been looked upon as indefinite, and translated accordingly. But it is not always indefinite; it may be qualitative. That is to say, it may be equivalent to an adjective. Thus in Ro 3^5, 'But if our unrighteousness commendeth the righteousness of God, what shall we say?' Here the Greek words for 'righteousness' and 'God' are both anarthrous. But they are not indefinite. It is clearly not any righteousness and not any God. You cannot use the indefinite article with either word. The unrighteousness of men is set in contrast with the divine righteousness.

The grammarians have not all missed this nicety. Professor Hope Moulton, for example, in his Prolegomena says: 'For exegesis there are few of the finer points of Greek which need more constant attention than this omission of the article when the writer would lay stress on the quality or character of the object. Even the Revised Version misses this badly sometimes, as in John 6^{68}.'

The whole subject has been worked up with admirable thoroughness as far as Paul is concerned by Arthur Wakefield Slaten, Ph.D., and the volume has been published at the University of Chicago Press as one of their Historical and Linguistic Studies in Literature related to the New Testament. The title is *Qualitative Nouns in the Pauline Epistles and their Translation in the Revised Version* (London: Milford). Dr. Slaten gives a complete list of the qualitative nouns in St. Paul and their occurrences, and then he treats some of them separately and in detail. He points out that in Ro 8^{24} 'a concurrence of the generic, the indefinite, and the qualitative uses of "hope" is found: "For we are saved by hope; but hope which is seen is not hope." Here the first "hope" is generic, the second indefinite, and the third qualitative. The writer's thought is that a hope once realized ceases to have the character of hope but takes on that of experience.'

A Market Cross.

What have we to do with Guide Books? We have to do with everything that makes for righteousness. And it is wonderful what even the author of a sixpenny Guide Book can do for righteousness if he has the root of the matter in him. The author of this Guide Book is Mr. G. M. Fraser, Librarian of the Public Library in Aberdeen. He is the author of many books about Aberdeen. The publishers knew what they were doing when they invited him to write *The Stranger's Guide to Aberdeen* (Aberdeen Journal Office; 6d.). Let us quote what he says about the market cross. He mentions that there were two crosses at one time as in other towns. But that may be omitted.

'This beautiful structure, that stands in the eastern part of the Castlegate, is the most interesting historical building that we possess. A market cross has stood in the Castlegate throughout our whole historical period. In 1686, the old cross having become ruinous, the Town Council contracted with John Montgomery, a mason of Old Rayne, to provide, for £100 sterling, a new Market Cross, the same as the Market Cross of Edinburgh—the removal of which Sir Walter Scott so lamented in "Marmion." The present cross was the result. Architecturally it is not pure, being a Jacobean structure, but it is the

finest of the historical market crosses of Scotland, and is hallowed by a continuous series of historical events in the life of the city. In 1821 it was taken down and cleaned, and being then a solidly built structure, it became for a few months the Post Office of Aberdeen. In 1842, by which time it was felt to be rather an obstruction in the west end of the Castlegate to the growing traffic, it was again taken down and removed to its present site. It was raised on a granite platform, and opened up, giving us the beautiful arcade that we see to-day. The ten medallion portraits of Stuart sovereigns, and the two coats of arms—Scotland and Aberdeen—round the front of the balustrade give the cross a unique character. The cross is a sandstone structure, but the unicorn that surmounts the tall Corinthian shaft appears white. It has a curious explanation. In 1821, when the cross was being cleaned, the unicorn, to everybody's surprise, became whiter and whiter, and it was found that John Montgomery, who contracted to make a sandstone cross, had been better than his word, and had made the unicorn of pure statuary marble.'

Here are the materials for an effective address to children—the county mason, ready for his opportunity when it came—the builder of the finest market cross in Scotland—building better than his word—the text is 'Every man's work shall be made manifest' (1 Co 3^{13}).

From the Pew.

Here is another paragraph from Mr. Fraser's Guide. 'Many churches may be found in Aberdeen—about a hundred, one would imagine, of one kind or another. We see them on both sides as we proceed along Union Street. But we never see them crowded quite in the way the "cinemas" are crowded. Yet, visitors go there too, and when they go in the right spirit they find refreshment there as well. English visitors will be struck with the excellence of the preaching, for in Scotland—and in Aberdeen beyond most places—the greatest care is taken in the preparation of sermons, and you find scholarship, and sincerity, and sympathy typical of all preachers. Complaints are sometimes made by correspondents to the newspapers against the Churches, but that is an ancient practice, and if all the congregation of only one church in the city were to write letters—in favour—as they feel in favour, the whole world would not be sufficient to contain the newspapers that could print them.'

A Gross Exaggeration.

How did Mr. Fraser dare to suggest to his readers' minds the words which end St. John's Gospel? Does he not know that they form one of the most popular arguments of the secularist lecturer against the Bible? Has he never heard them spoken of as a gross exaggeration? Mr. Fraser does not seem to be afraid of the secularist lecturer.

But he is not to be altogether neglected. Professor James Hope Moulton, anxious always to give every man credit for sincerity, thought he saw a way of meeting the secularist here.

A volume has been published containing everything that Dr. Moulton wrote which had not been published already (for nothing of his must be lost). Its title is *A Neglected Sacrament* (Sharp; 5s. net). It contains six studies, each study a work of art and Christianity, and ten addresses. The last address is on 'The Things that Jesus Did,' its text Jn 21^{25}.

Dr. Moulton believed that he could meet the secularist here, or at any rate blunt his argument. And so he suggests that the author of this verse, when he speaks of the things which Jesus did, carries his thought not only back into the life on earth which had come to an end, but also forward into the life that Jesus was still living, and the work that He was still doing and would go on doing even unto the end of the world. He notices that the very next words in the New Testament (the beginning of the Acts) speak of 'What Jesus *began* to do and to teach' up to the day of His ascension. Clearly Luke means that in the Acts he will tell of what Jesus went on to do and to teach after His last appearance to human eyes. Moreover, Jesus promised His disciples, 'He that believeth on me, the works that I do shall he do also; *and greater works than these shall he do*; because I go unto my Father.' And these greater works have always been of His doing also, as every follower has been glad to acknowledge. Thus Dr. Moulton suggests that when the writer wrote that even the world itself would not contain the books that should be written, these books were not a dream of what might have been, but a vision of what would actually be as time went on. 'In

plain scientific fact,' he says, 'and not in mere poetry it is true that a record is made and preserved of all that goes on in this great universe; and it is hardly even a figure of speech which portrays the Recording Angel at his ceaseless work. And he is writing of all that takes place in your life and mine—all the secret thoughts that we ourselves have hardly detected as well as the words and deeds that are open for all our fellows to know. What he has written he has written, and nothing can recall or change one word. As grim old Omar Khayyám says:

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a line,
Nor all your Tears wash out a Word of it.'

NEW POETRY.

Norman Gale.

A Merry-Go-Round of Song, by Norman Gale, deserves the very first place this month, and shall have it. Let us quote at once the very first poem:

Merrily Spring came over the hill,
With fun in her lovely eyes.
She whispered a word to the leafless hedge,
She kissed her hand to the skies.

Hearing a new-born lambkin call
His mother in Cowslip Vale,
She threw him a leap to suit his legs
And a waggle to fit his tail.

Prettily humming her delicate songs,
She chose one out of the rest
And flung it afar with magical skill
Right into the blackbird's breast.

Seeing a thrush on an aspen branch
In want of a perfect note,
See gave him a thrilling cry to use
And a velvety courting-coat.

Hearing a bachelor beetle move
At the back of a hazel stem,
She cried to a fairy polisher, 'Go
And polish him like a gem!'

Blossom she gave to an almond-tree,
And warbles she gave to a brook;
But Fancy she dropped in a poet's heart
As he sang at his Children's Book.

When have we had anything like that in the way of children's poetry? It is neither childish nor childlike. It is the very child itself. And there are many such poems in the volume. They are not all so wonderful, but they are all delightful. Mr. Gale has published the book himself. A copy may be had (for 6s. net) by sending to his address at Old Bilton, Rugby. But you had better send at once. For he has printed only six hundred copies and they are rapidly disappearing.

Hope Fairfax Taylor.

The *Songs* in the little volume with that title by Hope Fairfax Taylor (Blackwell; 1s. net) are spiritual songs. And Hope Fairfax Taylor is entitled to be called a religious poet, a rare distinction in these days. Let us quote one of the poems:

My Peace.

My Peace doth guard an unassailèd country
Where flowers the wealth of all eternity,
Its mighty waters garrison wide pastures
Richly aglow from love's vast treasury.

Thereto may turn the seekers of all ages
To rest them from the hurt and heat of thought,
Upon the fastness of the Truth restore them,
And, in their seeking, know so are they sought.

Therein may come the sad, the sick, the sinning,—
Love doth await them; in her strong control,
Even as they stand, all undisguised, unshriven,
They shall hear pardoning, be made very whole.

My Peace is known in darkness of desertion,
Yea, it doth burn within the heart of strife,
It is the Peace of an abiding Presence,
It is communion with Eternal Life.

Herbert Read.

When the time comes for a review of War Poetry one thing that will emerge with clearness is that quite a considerable number of the poets are intensely realistic. Mr. Herbert Read is of the number. His *Naked Warriors* (Art and Letters; 3s. net) is an effort to describe war as it is, not as it is supposed to be. We may quote

THE HAPPY WARRIOR.

His wild heart beats with painful sobs,
His strained hands clench an ice-cold rifle,
His aching jaws grip a hot parched tongue,
And his wide eyes search unconsciously.

He cannot shriek.

Bloody saliva
Dribbles down his shapeless jacket.

I saw him stab
And stab again
A well-killed Boche.

This is the happy warrior,
This is he. . . .

A. H. Lash.

Why is it so difficult to write religious poetry? You cannot answer and say that art is always impossible if it has an interest. There are the Psalms of David, some of them climbing to the very highest attainment both of art and of worship. And the Psalms of David are not alone. There is much else in the Old Testament, there is much in other ancient literature. It is modern religious poetry that seems so difficult to write. The Rev. A. H. Lash, C.M.S., calls his book *Things Unseen, and Other Sacred Poems* (Scott), but he is not a poet. He writes religious verse with evident ease and genuine unction. And after all he is more likely to do good in this world by his religious verse, with its unmistakable edification, than if he were as George Meredith or Thomas Hardy. Here is a fair example of his work:

THE GOOD SHEPHERD.

Our Saviour is our Shepherd still,
His sheep are all His care;
They browse on the Eternal Hill
And find sweet pasture there.

Nothing the holy Saviour shocks!
The very citadel of sin—
My evil heart! behold He knocks,
And unabashed comes in!

He *knows* my sad reluctant heart,
I need not yield me to despair.
He knows the sin in every part
Before He enters there.

Ah! when He comes, 'tis passing strange,
I feel a new desire,
His very Presence brings a change,
He lights a holy fire.

Maude C. Sidgwick.

With one exception all the poems in Maude C. Sidgwick's volume are *Sonnets*, and that is the title of the book (Heffer; 1s. 6d. net). Their author never writes sonnets like a Milton, but if she does not reach the highest height she never descends to the lowest depth. There is not a single failure in the whole number. We quote one on Food, for the point in it as much as for the poetry:

FOOD.

Food cannot give us Life. Instead
It merely stirs to wakefulness each cell
That erst lay dormant. Just as well
Expect the dead to rise again when fed
As look for life within the meat and bread.
Apart from us it is an empty shell:
Merged must it be with our life, ere its spell
Can work. But lo! the spirit that doth God-
ward tread
Can so inform and use the body's power,
Through thoughts of beauty, deeds of loving
might,
That it becomes a perfect instrument,
Subtle and swift, yet graceful as a flower.
The soul, that feels with joy its upward flight
Helpeth the body's needs through its own
nourishment.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Is it possible to be at once a religious man and a rationalist? Mr. David Graham says it is quite possible. More than that, he holds that the only truly religious man is the rationalist.

Mr. Graham is the author of *The Grammar of Philosophy*. His new book, to which he has given the title of *Religion and Intellect* (T. & T. Clark; 7s. 6d. net), is just as unswerving in attitude and unmistakable in aim. There are no secrets in science, and there are no mysteries in religion. No word has the least authority added to it by being found in the Bible or adopted by the Church. Every statement must be tested by the individual intellect, and by it declared to be truth or falsehood.

'Given a man who is determined to think to the best of his ability, and sooner or later you will find him arriving at sound conclusions. Ever shall judgment "return unto righteousness; and all the upright in heart shall follow it." Should you wish to hold that the majority of mankind are incompetent to think correctly about what chiefly concerns them, it would necessarily follow, let me point out, that they could not be justly amenable to Judgment. I demand the unanimous consent of intelligent beings to this proposition. Thus the responsibility of each person before God seems to be personal and untransferrible. The individual is and must be the unit of moral or religious authority and responsibility as far as he himself is concerned; and thus it will be found that there is room for the exercise of the noblest powers and the loftiest wisdom in the humblest human Life.'

How does the Bible come out of this test? The New Testament comes out of it well, the Old Testament very badly. There are many passages in the Bible, says Mr. Graham (but he finds them all in the Old Testament), 'which Reason rejects as utterly immoral, irreligious and intolerable. The Scripture says—"He that sacrificeth unto any God, but unto the Lord only, he shall be utterly destroyed" (Ex. xxii. 20). "And they entered into a covenant . . . that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced at the oath" (2 Chron. xv. 12–15), Accept such laws and doings as Divinely authorised and you set up the most damnable warranties for religious persecution. It was such passages as these that, being received uncritically and irrationally, entangled even the noblest minds among the Reformers, and to some extent—nay, to a disastrous extent, blighted the Reformation.'

How does Faith come out of the test? Mr.

GRAHAM has no more trouble with Faith than with the Bible or the Church. He first discovers its meaning. 'As used by many people the word Faith is synonymous with sheer credulity. With the Romanist and the Ritualist, for example, it signifies a blind assent to ecclesiastical dogmas—the dogmas of what they are pleased to call the Catholic Church. The late Cardinal Newman, for instance, when he buried his doubts and difficulties in the Popish Temple of Infallibility, supposed that he had accomplished an act of Faith, whereas this most luctuose proceeding was not an act of Faith at all, but a most baneful act of nerveless credulity.'

Faith is not credulity. Nor is it mysticism. 'Your true born Anglican, with his easy indifference to logic and sound sense, will look upon The Thirty-nine Articles or "the Apostles' Creed" as the Faith without putting himself to the trouble of attaching any definite meaning to the words. Your Calvinist of the strictest sect will call it Faith to look upon the whole Human Race as lying naturally since "the Fall," in a state of Reprobation and Damnation. The region of Faith has become the region of mysticism—of intellectual Fogland.'

'What then,' he asks, 'is the true meaning of this tremendous word?' And answers: 'Faith might be properly defined as action inspired by love of moral principle and in conformity with a rational hope.'

For once the idea is not expressed in language of perfect lucidity. But its meaning is unmistakable. Faith is action, or at least a disposition to act, in accordance with knowledge. And the knowledge on which it acts is of course obtained by the exercise of the intellect. But there is an element of uncertainty in the act. For the knowledge is not complete. If the knowledge were complete, Faith would be indistinguishable from sight.

If we knew for certain that we should receive a full reward for our act of Faith, it would be no more Faith, even though it involved some considerable self-denial. 'If it were a *verifiable fact* that the Martyr immediately goes to Bliss, there would probably be a great many candidates for martyrdom. If it were a *verifiable fact* that the Hero perishing in battle goes straight to Valhalla, few soldiers, probably, would seek to avoid the mortal shock. But the existence of Valhalla is not verified: *i.e.* not positively pressed upon any man's consciousness; consequently, when the Hero and the Martyr voluntarily perish, it is in the way of rational self-sacrifice—devotion to moral principle under the shadow and the pains of death, intermingled with more or less hope in the Unverified Hereafter.'

Mr. GRAHAM ends with a definition. 'Faith is the disposition and determination to act in the moral field to the best of our ability in strict accordance with our knowledge and belief, and against difficulty and danger. More shortly—our Faith is our practical adherence to our principles. The amount of our Faith seems to be the amount of our practical adherence to our principles in all kinds of circumstances.'

'Dr. Denney's Theology' is the title of an article in *The Constructive Quarterly* for March. The author of the article is the Right Rev. W. P. PATERSON, D.D., LL.D., Professor of Divinity in the University of Edinburgh and Moderator of the Church of Scotland.

The article contains an introduction and four divisions. The introduction describes the theological atmosphere of Scotland when Dr. Denney began to write. The first division touches upon his personal fitness for the writing of theology. The second brings out the main characteristics of his creed. The third takes the various items of that creed separately and estimates their worth for modern theology. And the fourth contains a criticism of Dr. Denney's theological position and consistency as a whole.

'Dr. Denney had brilliant gifts as well as varied and solid learning. An accurate classical scholar, a New Testament expert of the first rank, and adequately if not minutely versed in the history of doctrine, he was also thoroughly familiar with the spirit and the problems of modern philosophy, and he was withal a life-long student of great literature. As a stylist he is in a very high class. He had unrivalled command of pithy and picturesque English—his phrases seemed to have eyes, hands and feet, and it would not be easy to cite a better illustration of Masson's dictum that style is thought. His pages sparkle with felicitous and epigrammatic sayings.'

He was essentially an apologist, not a theologian. 'It is true that he resented being called an apologist. "The writer," he says in one of his books "disclaims any 'apologetic' intention. There is no policy in what he has written either in its matter or its substance. Nothing, so far as he is conscious, is set down for any other reason than that he believes it to be the truth." What he repudiated was, however, merely an accidental association of the term, and it is no injustice, but rather to his honour, to say that he was more than anything else an apologist whose chief purpose was to make the faith of the gospel intelligible, to maintain it by weighty argument, and to combat groundless prejudices and specious objections.'

He was not a systematic theologian. 'In some respects he had not the typical mind of the systematic theologian. The latter is a virtuoso in drawing distinctions, and Dr. Denney was constantly denying or blurring distinctions which are commonly taken for granted.' Thus he denied the distinction between biblical and dogmatic theology. 'They may be taught in separate rooms in a theological school, but except to the pedant or the dilettante the distinction between them is a vanishing one.' But the distinction, says Professor Paterson, is quite sound. 'New Testament Theology is a historical discipline which reports upon the teaching of Jesus and His disciples. Dogmatic Theology is a positive discipline which undertakes to unfold and defend a system of absolute truth.'

Professor Paterson even thinks it possible to divide Dr. Denney's writings into the two classes of biblical and systematic theology. To biblical theology he would refer 'the famous monograph on *The Death of Christ—its Place and Interpretation in the New Testament* (1902). Dogmatics would be represented by the early and very notable *Studies in Theology* (1897), the posthumous Cunningham Lectures on the *Christian Doctrine of Reconciliation* (1917), and the supplement to the *Death of Christ* entitled *The Atonement and the Modern Mind* (1912).' The reason why Dr. Denney denied the distinction was that while his writings consisted mainly of New Testament theology, by personally appropriating and vindicating it he transmuted it into dogmatic theology.

Dr. Denney was not and did not desire to be a systematic theologian. He felt no call to fashion his theology into a complete architectural structure. He chose certain topics and aspects of doctrine because they seemed to him vital and interesting. For his interests were overwhelmingly religious, 'and he was rather impatient of problems which were wholly or mainly raised by the scientific and speculative instinct.'

He did not reach his conclusions by reasoning, but largely through intuition and feeling, 'and he trusted to commending them, less by laboured trains of reasoning, than by vivid and trenchant utterance of what he believed and knew to be true. As a fact he was apt to suppose that when he had delivered himself of a decisive and scornful judgment, it had all the finality of a reasoned refutation.' Professor Paterson ends the first division of his article with the words, 'In a general estimate one would say that, while he was above all a great apologist, he was at least in essentials a notable dogmatic theologian—possessed of the rare and invaluable qualification of religious genius and

theoretical insight, and employing an intellect which, if not markedly systematic, at least had a powerful grasp of principles, applied them with great consistency, and made every chapter and paragraph to live and thrill with searching and energizing thought.'

The second division gives an account of the contents of Dr. Denney's theology. But first of all of its foundation. 'Instead of reaffirming, in the old Protestant fashion, the absolute and exclusive authority of the Scriptures, he roundly declares that "'the basis of all theological doctrine is experience."' For this was the inheritance into which Dr. Denney was born. Professor PATERSON sketches the history of it in his introduction.

When the time came in Scotland that men could no longer believe in verbal inspiration, and the infallible authority of Scripture, two paths lay open before them. The one path was taken by the leading theologians of the Church of Scotland, the other by the leading theologians of the United Free Church. The one led to a philosophical type of theology, the other to an experiential.

Christianity, said Professor Caird and Professor Flint, is essentially a body of truths concerning God and His relations with the world and man; and it has a claim to be accepted on the ground of its essential reasonableness—as seen in part in its coincidence with the tenets of a sound philosophy, in part in its contribution of additional truths of impressive sublimity and power towards a final system of religious philosophy. It is a system, says Professor PATERSON, which would be fairly described as Rationalistic Supernaturalism. The other way was taken by Professor A. B. Davidson and Professor Robertson Smith. These men were repelled by any form of rationalism and based belief on the data and the witness of Christian experience. They said that whatever else one doubted 'there remains the inner life of the man who has tasted the grace of God in Christ; and in the convictions with which that inner life is inextricably bound up there is an assurance, at least in regard to the capital doctrines of Christianity, which is independent of or supplementary to the witness of Scripture or Church.'

This, then, was the inheritance into which Dr. Denney was born. He was not born a Free Churchman, it is true. But the Church into which he was born—the Reformed Presbyterian Church—held rationalism in as much abhorrence as could any Free Churchman. And Dr. Denney was just twenty years of age when his Church became united with the Free Church.

The believer in Christ who builds his belief on the facts of experience is often charged by his opponents with disregard of the facts of history. And sometimes he is justly so charged. But not so Dr. Denney. 'The experience which he had in mind was one which is inseparably bound up with the historical revelation of God in Christ. "Religion," he says, "can no more be simplified by making it independent of history than respiration would be simplified by soaring beyond the atmosphere." His position was that when he interrogated the typical Christian experience, and especially his own evangelical experience, he found its essential content to be the possession of salvation through faith in Jesus Christ, and an assurance of the reign and grace of the living Lord, accompanied by a willing and joyful acceptance of the recorded facts of His life, death and resurrection, and of the divine claims made by Him in the days of His flesh.'

Thus it was that the Scriptures possessed for him a priceless value. 'Upon them we are entirely dependent for our knowledge of the historical events without which there would be no Christian salvation available; by them the knowledge of Christ and of His Gospel is lodged in the mind; and further, if experience be the basis of theology, we inevitably reverence as the most precious of all documents, that express and interpret Christian experience, those writings which embody the

testimony of the Christians of the Apostolic Age.'

Such being the foundation of his faith, what were the contents of it? One sentence is sufficient to indicate all that he considered essential. He believed in the mediatorial work of Christ as including an atonement for the sins of the world.

In that sentence there are two things. First, Christianity is a mediatorial religion, the blessings of which are dependent on the work of Christ. Christianity, said Dr. Denney in his earliest book, entitled *Studies in Theology*, 'is a life in which faith is directed to Him as its object, and in which everything depends on the fact that the believer can be sure of his Lord. The main argument of the book is directed to show, "firstly, that from the very beginning Christianity has existed only in the form of a faith which has Christ as its object," and "for which everything in this life, especially in the relations of God and man, is determined by Him"; and, secondly, that the Christian religion, as the New Testament expounds it (*i.e.*, setting forth Christ as object of faith and mediator), "is sufficiently sustained by the underlying facts, and supported by the mind of Christ about Himself!" The central position and mediation of Christ is also the leading idea of the short creed propounded at the close of the book—"I believe in God through Jesus Christ His only Son, our Lord and Saviour."'

The other thing is that this mediatorial work of Christ is accomplished through an atonement for the sins of the world. 'Whether we call it a fact or a doctrine, the Atonement is that in which the differentia of Christianity, its peculiar and exclusive character, is specially shown; it is the focus of revelation, the point at which we see deepest into the truth of God, and come most deeply under its power. For those who recognize it at all, it is Christianity in brief; it concentrates in itself, as in a germ of infinite potency, all that the wisdom, power and love of God mean in relation to sinful men.'

Now it is here that Professor PATERSON finds not only the central fact in Dr. Denney's own faith, but also his most important contribution to the study of theology. Schleiermacher had already recognized the mediatorial work of Christ as that which distinguishes genuine from spurious or emasculated Christianity. Schleiermacher had even gone beyond that and seen the necessity for some atonement. But while Schleiermacher is content with an atonement which secures redemption, Dr. Denney insists upon an atonement which leads to reconciliation. What does that mean? It means that while to Schleiermacher redemption was essentially a change of religious attitude and spirit, to Denney reconciliation was a most solemn transaction on the part of a personal and transcendent God. It means that 'while Schleiermacher limited the efficacy of Christ's sacrifice to its moral influence on the believer, Dr. Denney insisted that an objective Atonement enters into the substance of the Gospel, and that reliance on it is a condition of a living Christianity.'

Where does Professor PATERSON stand here? He stands beside Professor Denney. He says truly enough that it would be absurd to speak of 'men who have held a purely subjective theory of the Atonement, from Abelard to Bushnell, as having forfeited their title to rank as Christians, or to say that as a consequence they imperilled their eternal salvation,' but he holds it true also that 'Christian thought has from the beginning ascribed to the atoning work of Christ an independent value for God, and that when faith in the forgiveness of sins is grounded on a finished work of Christ, Christianity more decisively fulfils its promise of speaking peace to the troubled conscience.'

But the fact of the atonement is one thing, the method of its operation is another. Was Christ in His death a substitute for man and for every man, or was He a representative of mankind, or had His death merely a certain moral value, sufficient to weigh with God against the weight of human sin? Here Professor PATERSON finds himself at a loss.

'Dr. Denney's view,' he says, is 'not easy to grasp, if indeed he held a consistent view from the beginning to the end of his teaching ministry. He sometimes used language which was easily interpreted to mean that he championed the so-called orthodox theory—that sinners of mankind had deserved extreme and everlasting punishment, that Christ took their place and was punished in their room and stead, whereby satisfaction was made to the divine justice, and that it was thus rendered possible for God, on their fulfilment of the annexed conditions of faith and repentance, to accept and treat as righteous the members of our guilty race. But upon this scheme Dr. Denney passed criticisms which, in spite of his expressions of sympathy with it on important points, had the effect of removing the key-stone of the old arch. He could not bring himself to say that Christ was punished, and that there was a transference or imputation of guilt or merit as between the Saviour and the saved, and without these principles the whole orthodox theory loses its coherence and stability. The truth is that Dr. Denney, while refusing to admit the distinction between the fact and the theory of the Atonement, made a laborious search for a satisfactory theory of the *modus operandi* of Christ's sacrifice in procuring the boon of reconciliation, found none which he could adopt in its entirety, and ended by proclaiming that no theory showed so deep spiritual insight as that of MacLeod Campbell, which even Professor A. B. Bruce had spoken of most disrespectfully, and which had been combated by Crawford and Hodge as a fantastic and pernicious novelty.'

It is amazing that we do not understand the Sermon on the Mount even yet. It is more than amazing, it is humiliating. But that we do not understand it yet is one of the things that the war has made perfectly plain to us.

Many attempts at interpretation have been made. But it can scarcely be said that two of them agree together. It might, however, be possible to gather them into two classes, the one (a large and indifferent class) holding that it leaves the Christian open to engage in war if he chooses, the other (a smaller but much more earnest band) vehemently asserting that it makes it utterly and for ever impossible for the follower of Christ to take any part in war.

Both classes cannot be right. Both are probably wrong. But it does not follow that the truth lies somewhere between them. It may be above them, right above them both. Perhaps we shall see that it is so.

The interpretation of the Sermon on the Mount has been attempted by some of the acutest intellects in the history of the Church. But we need not recall their efforts. We ourselves are the heirs of all the ages, and if any light has been thrown in the past on the meaning of Christ's wonderful words, it may be counted certain that we have inherited it. What we shall consider is the contributions which have been made to its interpretation by the theologians of our own day.

First of all, it has been pointed out that the Sermon on the Mount was addressed to Orientals. That point was made most emphatically by the late Principal T. M. Lindsay of Glasgow. Its best expression will be found in the volume of *College Addresses* published after his death. 'Jesus was an Oriental teacher,' says Lindsay. 'Oriental teachers make large use of short parables, proverbs, and what are called apopthegms or wise sayings—familiar to the people whom they are trying to instruct, and throw their teaching into that form. Oriental peoples can scarcely understand our direct and definite Western teaching. They are not accustomed to it. It is not familiar to them. The words fall on their ears—words quite plain and intelligible to us—and yet fail to make any impression on their understanding. So much is this the case that many a missionary has failed to make his hearers understand what we should call the plain truths of the Gospel till he has learned a collection of Arabic or Hindu or

Chinese or Swahili proverbs and wise sayings; and when he has illustrated what he has to say by these familiar sayings, he has then been able to make the people understand him.'

Now the thing to observe about a proverb or popular saying is that 'it is seldom or never universally true, and does not hold good in every case. It is often an extreme instance of the universal truth which it teaches. So much is this the case that you may have wise sayings which are almost contradictory. You have an example in the Book of Proverbs (xxvi. 4): "Answer not a fool according to his folly, lest thou also be like unto him"; and verse 5: "Answer a fool according to his folly, lest he be wise in his own conceit."'

Well, says LINDSAY, 'the precepts about non-resistance belong to this class of wise sayings. They are all true. In most cases it is neither wise nor Christian to resist an ill done to us, or to go to law, or to refuse to help a neighbour. But what we have are extreme cases—instances in the extremest form to be imagined of the general principle of Christian love to our neighbour.' And with that interpretation Principal LINDSAY is satisfied.

But it is not sufficient. Entirely true as it is, it does not go all the way. Let us try another.

It has been said that the Sermon on the Mount is addressed to individuals. And so, no doubt, it is. But what is meant is that it is addressed to individuals as individuals and not as members of society. This is the point which Dr. James MARTINEAU in his *Essays and Addresses* attempts to make. 'Christ,' he says, 'demands the renunciation of revenge, which is personal, but does not interfere with the application of retribution, which is social. And this is no fanciful or unintelligible distinction. If the offender strikes me on the right cheek, I am to turn to him the other. But suppose he strikes my mother on the right cheek, am I to look on while he strikes her on the left? Does the precept contemplate any such case? Does it prohibit the generous interposition which flings back insults directed against the innocent, and stands between the defenceless and their oppressor? Not in the least; and if it did, no argument could be heard to prove that such a religion was divine. No; these are simply maxims of *self*-renunciation; not renunciation of our brother's rights, of all struggle for the just and good, of all practical vindication of God's will. They suppose the case when only two persons are present on the scene — the *aggressor* and the *aggrieved*; and teach simply how to deal with the mere *hurt* inflicted on the sufferer's self-love; to suppress the resentment which promotes retaliation; to make no claim *on his own account* against the offender; but in the presence of higher ends to surrender himself to even further harm, and leave the award to a fitter tribunal than his own anger.'

This interpretation is accepted by Canon STREETER. He deals with the subject in the 20th number of the series entitled 'Papers for War Time.' Canon STREETER accepts Dr. Martineau's interpretation and applies it directly to war. '"Love your enemies," said Christ. How can I be said to love those whom I will to bayonet? Is there not a confusion here? "Your enemies," in the text, means those who have done you a personal wrong. The individual soldier has no personal grudge against the individual in the trenches opposite. On occasion he will even fraternize with him. In war opposition is usually —there are, of course, exceptions — quite impersonal. It is the cause, not the individual enemy, that is fought against. If an innocent individual is acting as the instrument of an evil cause, it is better that he should die than that the evil cause should triumph—at least if the evil is on a sufficiently large scale. It is better that some thousands of Germans should die, fighting nobly for what *they* believe a just cause, than that millions of Belgians and Frenchmen should live for generations under a degrading tyranny. And the soldier

who causes their death does not act in hate. Soldiers rarely hate, they normally respect, their enemies, and respect is the beginning of love. "To-morrow," said a Saxon to an Englishman on Christmas Day, "I fight for my country, you for yours."'

Of the same mind is Dean Hastings RASHDALL. In his volume entitled *Conscience and Christ*, Dr. RASHDALL argues, with Martineau and Streeter, that the Sermon on the Mount is addressed to individuals, and he carries the argument a step further. He carries it into politics. He says that the Sermon on the Mount applies to individuals in private life, and has nothing to do with politics or government.

But while Dr. RASHDALL holds that Jesus was never thinking of political problems—the people whom He was addressing having nothing to do with government or the administration of justice—he will not allow any one to draw the conclusion that the follower of Christ now has nothing to do with politics or social questions. 'The principles of ethics,' he says, 'whatever principles they are that we adopt, must necessarily be applicable to all spheres of life. Those who have accepted Christ's principles of conduct must necessarily, when they find themselves in power, regard them as their rule of action in their official or civil capacity as well as in their business life and their private affairs.'

And this at once enables us to see that it is not sufficient as an interpretation of the Sermon on the Mount to say that it is addressed to private individuals. There are no such individuals. In the time of our Lord it may be that those whom he addressed had no votes and could not be summoned to sit on juries, as Dean RASHDALL puts it. Yet they were living in a society just as we are, and could no more keep themselves isolated and apart from the claims of that society than we can. The question of war itself arose very soon. But from the very beginning there was the question, 'Who is my neighbour, and how am I to behave towards him?'

A more important point is made by Mr. C. W. EMMET in the volume of essays entitled *The Faith and the War*. 'The Sermon upon the Mount,' says Mr. EMMET, 'is addressed to those who are, or are understood to become, Christ's own followers. And it calls for considerable progress in Christian right living.' His argument accordingly is that outside the bounds of true Christianity you cannot apply the Gospel of the Sermon on the Mount, you must still be content with the Law. The Law, he says, 'must come before the Gospel in the sense that the principles of justice, honesty, truthfulness, and regard for the fair claims of others must be consistently applied before it is possible to think of non-resistance or a surrender of rights. To attempt to begin with these is not only futile but ethically wrong, since it is building without the necessary foundation.'

This position is taken also by Mr. H. L. GOUDGE in *The War and the Kingdom*. 'The world very naturally finds an occasion of stumbling in our Lord's command not to be anxious about the morrow, but to imitate the insouciance of the birds and flowers. This teaching has been described as some of the most foolish and pernicious teaching ever given by a moralist. And so it would be were it addressed to all the world. But it is not addressed to all the world; it is addressed solely to His own followers, and it is bound up with the special relation in which they stand to God. Like Himself, they are to seek first God's Kingdom and righteousness; they are to be entirely devoted to God and to His service. They are not to be anxious about the things of this life, because, while they live wholly for God, He Himself will provide for their lower needs. But His teaching has no bearing either upon the individual or upon the corporate life of those who do not share His devotion to God, and He Himself implies this: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal

shall we be clothed? For after all these things do the Gentiles seek."'

All this is undeniable. But even this is not enough. Let us turn to a book written by one of the most suggestive thinkers and clearest writers of to-day, Mr. Oliver Chase QUICK. The volume is entitled *The Testing of Church Principles* (Murray; 5s. net).

In the second chapter of that book Mr. QUICK touches on the interpretation of the Sermon on the Mount. He touches it and no more. For his method always is to throw out a suggestion and pass on. His book is not on that account difficult reading. It can be read easily enough and quickly enough. But the reading of it is of no use; it must be studied. He does not mention any of the proposals for understanding the Sermon on the Mount which have been noticed here. He states at once, and in the fewest possible words, what he understands the true interpretation to be. And this is what he says.

'Christians,' he says, 'have been obstinately slow to understand that the Sermon on the Mount means the substitution, not of one code of rules for another, but of principles, which require thought to apply them, for rules, which appear to carry a self-evident application with them. The command to give alms seems to settle the question whether a particular beggar shall receive a shilling or not. The command "Thou shalt not kill" seems to settle at once the legitimacy of war, though few have been found to interpret it in its obvious sense. But the commands "Thou shalt love God with all thy heart, and thy neighbour as thyself" in themselves settle no such questions; there is no one kind of action which they enjoin in all circumstances. They are principles which must issue in everything we do, but their appropriate expression in act requires thinking and planning in addition to mere goodwill. Hence Christian freedom from bondage to outward commandments really makes a more exacting demand upon effort; for it incorporates into the task of good living, not merely the obedience of the will, but the reasoning powers of the mind.'

Yes, that is the true interpretation. Our Lord laid down no rules of conduct for anybody. He offered principles of life for everybody, and for all circumstances. You may be a follower of His and you may not; the Sermon on the Mount applies to you all the same. It applies to you in private life and in public life; on the magistrate's bench not one whit the less imperatively than in the study or the workshop. Christ spoke immediately to those who were within hearing. No doubt some of them were, He desired that all of them should be, His followers. And He meant to gather them together into that great Kingdom of God which He came to this world to establish. But Christ was a universalist, the only complete universalist that ever lived, and every word He uttered has a universal application. He said, 'I, if I be lifted up from the earth, will draw all men unto me.' Yes, without exception; but before He was lifted up from the earth He addressed Himself to all men without exception.

For He uttered, not rules of conduct, but principles of life—rather one single principle of life, covering all nations, all individuals, and all opportunities of exercise. It is expressed in the one word 'love.' Have the spirit of love to your neighbour, have that in you, He said, and then exercise every faculty you possess in the application of it, as the opportunities of life appear.

But did He not give examples? Did He not tell those who heard Him how to conduct themselves if such and such circumstances should arise? Did He not say, 'If a man sue thee at the law, and take away thy coat, let him have thy cloke also'? Did He not say, 'Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also'?

These are not examples. They are simply

restatements of the principle. As examples of conduct they are absurd. They are incredible, impossible—all the ugly things that the enemies of Christ have been accustomed to call them. They are not, as they have been taken to be, typical cases according to which a man is to regulate his whole conduct and life. They are simply, we say, restatements of the all-comprehensive principle of love. And they are purposely expressed in an impossible form in order that it might never be possible to take them as examples.

Yet it is just as examples that we have always taken them, and thus landed ourselves in our present chaos of interpretation. There is no evidence, and we do not suppose for a moment, that the early disciples took them so. John understood the law of love and universally applied it. But who has forgotten his encounter with Cerinthus? Paul understood it and applied it. But who has forgotten his encounter with Simon Peter? Peter himself understood it and exercised it as whole-heartedly as any of them. But who has forgotten his encounter with Simon Magus?

Words, words, you say. Yes, words: but words may cut as deep as deeds. And our Lord Himself did not withhold Himself from the act when it was necessary, even the aggressive act, that day He turned the buyers and sellers out of the Temple. One hour you hear His cry, 'O Jerusalem, Jerusalem, how often would I have gathered thy children together'; the next His stern command, 'Take these things hence.' They were both the expression of the one all-comprehending principle of love.

The Christian Hope.

By the Rev. J. M. Shaw, M.A., Professor of Apologetics and Systematic Theology in the Presbyterian College, Halifax, Nova Scotia.

In these days many hearts are turning wistfully to the hope of the future life for consolation under the burden of bereavement and desolating sorrow. The secret of the consolation of this hope lies largely in the prospect it offers of reunion with those loved ones who counted not their own lives dear to them that they might secure the liberties and peace of others, and, under God, bring in a new day of truth and righteousness among the nations. What ground have we for cherishing with stablishing and strengthening assurance such a hope and such a prospect? And can we with any degree of certainty and definiteness portray the nature of this future life, its circumstances and conditions?

I.

The hope itself is native to the heart of man. It is the natural and instinctive inclination of man always and everywhere to believe that beyond the tumult and the waste of death there is a continued personal existence. This instinctive or intuitive faith of the normal human heart can be analysed into different elements or component factors with a view to showing its rationality or reasonableness. For one thing, there is the very character or constitution of man's being, his make and mould, which has stamped on it the mark of the infinite and the eternal. That which is distinctive of man, differentiating him from the brute creation—his reason, his affections, his moral and spiritual consciousness—these all imply and demand a life beyond this world of time and sense. By endowing him with desires and aspirations after truth and love and holiness which are not fulfilled in the present, God hath set eternity in man's heart. And if these ambitions and aspirations are given him only to be for ever silenced by death, then not only is human life in its characteristic attributes and 'values' reduced to a mockery and illusion, but the whole long process of evolution which has issued in man ends in an irrational anti-climax, and thereby a fatal blow is struck at our belief in the very reasonableness of the universe. No wonder a well-known scientific writer, approaching the matter just from this point of view, is compelled

to confess, 'I believe in the immortality of the soul as a supreme act of faith in the reasonableness of God's work' (Fiske, *Destiny of Man*, p. 62). That for one thing. And for another this: the character of the world in which at present we have our being, the manifest incompleteness and imperfection of the present scene of things. This life with its abounding anomalies and enigmas, the apparently unjust incidence of suffering, for example, the sense of an unredressed balance of wrong in the arrangements of life and society, the sight too of tragically unfinished purposes and shattered hopes, the true and the good cut down when their life-work has often but begun—these and such like facts demand a future state in which the mysteries of the present shall be made clear, its moral tangle unravelled and rectified and a completion granted to noble lives broken off prematurely here.

Such arguments—usually spoken of as 'the philosophical arguments for immortality'—undoubtedly have their place and value, but they do not amount to proof of a future life. What they do is to analyse and rationally support a faith derived by other means; and history and literature are witnesses how little these 'natural intimations of immortality' can of themselves sustain an assured confidence in a future conscious existence or give comfort and peace in the prospect of it. The hope they beget is, as one of the greatest of the ancients confessed, but 'a frail raft'—'a raft upon which man sails through life not without risk, if he cannot find some word of God which will more surely and safely carry him' (Plato, *Phaedo*, 85). And the same applies to the more properly scientific arguments for immortality. Nothing, indeed, is more striking in this connexion than the change within recent years in the attitude of accredited science to this question. Whereas formerly it was the fashion for science, under the influence of materialistic assumptions as to the relations of mind and body, to deny or call in question the possibility of the survival of personality after the dissolution of the present body, the whole tendency of present-day science, with its increasing emphasis on the essential spirituality of matter, is to encourage rather than to discourage such a belief. But science equally with philosophy cannot afford real proof in this matter. There are, it is true, those who claim to-day to supply such positive proof by direct experimental evidence of personal survival along the line of the investigations of Psychical Research. Now I will confess that in my judgment there is strong evidence for at least some cases of alleged 'communications' with the departed. But even if such 'communications' are admitted, they do not establish anything which satisfies the craving of the human heart for immortality. At best they testify only to a continuance or temporary survival of the spirit after the death of the body, not to such a survival as permanently conserves the moral and spiritual personality in its distinctive characteristics and values, which is the only immortality worth having. The investigations of Psychical Research by disclosing new possibilities in the spirit world may assist or corroborate belief in a future life by removing prejudices from the scientific side, thus at once clearing the ground for and making more reasonable such a belief. But real proof of and certainty for the belief in immortality must be sought in another direction than that of scientific or philosophical arguments. To find the 'surer word' which Plato desiderated, and which we must have if we are to venture our souls with confidence across 'the swelling flood,' we must turn to the specifically religious argument, namely, to a consideration of the revealed character and purpose of God.

II.

In the Old Testament faith in a future personal existence was felt to be involved in the very nature of religion as life in fellowship with God. The man whom God in His love has called into fellowship with Himself is His for ever. That God should call men into such a holy and blessed fellowship or friendship only to leave them at last in the dust—this for prophet and psalmist was an unthinkable contingency. That were to deny either the love of God or His power, making death and the grave stronger than He, and either alternative was impossible. No; fellowship with the eternal Father, it was felt, must be itself eternal. It was the energizing conviction of this that made the minds of the highest souls among the Old Testament saints overleap death and the grave, and trust themselves into the hands of the Father Almighty. 'Thou wilt not leave my soul in Sheol; neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right

hand there are pleasures for evermore.' It was to this fundamental religious conviction, this Old Testament bed-rock of faith in a future life, that Jesus Himself appealed in His argument with the Sadducees to justify belief in a continued personal existence. 'As for the dead being raised,' He said, 'have ye not read in the book of Moses how God said to him, I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of dead people, but of living. Ye do greatly err.'

But while this is the ground-basis of the Scriptural faith in a future personal life—the love of God to the individual involved in the religious relationship—it is only in the New Testament and in and through Christ that we have the final pledge and assurance of the certainty of it. And that in this way. Jesus is the crowning example of the man who has trusted God and lived in fellowship with Him. He lived with God as a Son with the Father all the days of His life. In the experience of Jesus, therefore, in contact with death and the grave we have the great test case, what scientists call the 'crucial instance,' of death's reaction on a life lived in fellowship with the Father. Here is a life which, it would seem, closed prematurely so far as earth was concerned. In the prime of His strong and holy manhood, at the age of thirty-three, He, the Son of God, made the supreme sacrifice in the cause of truth and righteousness. It is history's crowning instance of the seeming disaster of a noble and promising life tragically cut short. But Easter morning proved once and for all that over this world of griefs and graves there rises the love of a Heavenly Father, stronger than death, which will not suffer the life of filial fellowship with Him to be destroyed, and which even through the suffering and sacrifice of a seemingly premature death can work out His great and mighty purpose for the world's redemption. This is what makes the Resurrection of Jesus not indeed the basis of our faith in the future life, but the final pledge and assurance of the certainty of it. Even before the Resurrection, as we have seen, there were those who had laid hold of the conviction as involved in the very nature of religion that they whom God has loved and called into filial fellowship with Himself cannot be left for ever in the dust. But, as it has been said, it is one thing to know that spring is coming because the almanac tells us so; it is quite another thing some April day to feel upon the brow a gust of vernal air telling us that spring is actually come. And what the Resurrection of Jesus does is to reveal the future life in actual being, to exhibit it, to show the promise of victory over death and the grave as fulfilled and verified in Him, and thus to bring life and immortality to light. 'In Christ,' as Augustine puts it, 'immortality is no longer a hope, but a fact.' Were it not for the Resurrection, faith in immortality would still be but a promise, a hope unverified. Other raisings from the dead, indeed, are recorded for us in the Gospels as wrought by Jesus Himself—the raising of Lazarus, of the son of the widow of Nain, and of Jairus' daughter—but these were simple revivifications, cases of mere restoration to the same conditions of life as before, again at some future time to face death and the grave. But not so in the case of Jesus. 'He being raised from the dead dieth no more; death hath no more hold over him.' He has vanquished death, and so become 'the firstfruits of them that sleep.' And in His Resurrection we have not only the decisive confirmation and illustration of victory over death, we have also the very pledge and ground of the Christian's resurrection. Through Christ, and in virtue of His crucified but now risen power, we are brought into a new life of reconciled fellowship with the Father; and this life in fellowship with a risen Saviour—life in the Spirit—guarantees the resurrection triumph to all believers. 'For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.' So that the Apostle as he contemplates death, so far from shrinking at the thought of it, greets it with a shout of exultant, triumphant joy: 'O death, where is thy victory? O death, where is thy sting?' 'I am persuaded that neither death nor life . . . nor things present, nor things to come . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord.' And the man who believes, with the Apostle, in God the Father Almighty and in Jesus Christ His only Son our Lord, must go on to say also, in the great words of the Apostolic Creed, 'I believe in the life everlasting.'

III.

But what, we ask, of the nature of the life to come? It is a natural yearning and craving of the human heart to 'go over and see the good land that is beyond Jordan.' Have we any data, or

facts, to warrant us portraying with any definiteness or certainty the nature and conditions of this life beyond death? There are many to-day, among them some of the noblest and most serious of souls, who by investigations along the line of Psychical Research seek to lift the veil and peer into the future world. They take promise of the dying that, if they can, they will send back messages from across the gulf. But any messages or communications alleged to be received in this way cannot be said to be either spiritually or intellectually edifying, in the way of adding to our helpful knowledge of the other world. After all, there is only One who has gone over the sea for us and has returned, and we are on safe ground only when we follow His guidance. But even in the case of Christ, when we ask what He has told us about life beyond the tomb, we have to acknowledge at first a sense of disappointment that He has revealed so little on the subject, He who alone could speak with full and certain knowledge where all others can only guess or speculate. It may be that this Divine reserve of Christ was rendered necessary by the impossibility of making the future life and the glory of it intelligible to understandings limited as ours are at present. But however this may be, we have always to remember that Divine revelation has been given not to gratify our curiosity, but to show us the path in which we may walk now with assured and certain hope. And on this matter as on others just so much has been revealed as is sufficient for our guidance in the present, to enable us to tread across the distances in quietness and in confidence. On the basis of what Christ has revealed, however, by His word and life and Spirit we are justified in making the following assertions:

1. The future life will be a life of *embodied existence*, not that of disembodied spirits. This is the distinctive position of the Christian hope, a position which carries with it the assurance not only of the continuance of personal identity, but also of the satisfaction of that craving which has been called 'the most passionate and pathetic yearning of human nature,' the craving for mutual recognition in the after-world. And few things are more striking or significant than the way in which present-day science is increasingly supporting and corroborating the Christian position. It is not that the very same body that has been committed to the dust—blown to fragments it may be on the battlefield or gone down to a watery grave—is to be raised again from the dead. This is neither the scientific nor the Christian affirmation. 'What you sow,' says the Apostle, 'is not the body that is to be' (1 Co 15^{37}). 'Flesh and blood cannot inherit the kingdom of God' (v.^{50}). Even here the body is continually changing, and its identity consists not so much in the material particles of which it is composed as in the 'soul' or 'spirit' which through all material changes is the animating and organizing principle of the whole. The risen body if continuous with the body of earth is yet this body so transfigured and transformed as to be free from all earthly elements of weakness and corruption and decay; so transfigured and transformed indeed that the Apostle calls it a 'spiritual' body (v.^{44})—not because it is less than before material, but because in it matter is wholly and finally subjugated to spirit, so that it has become a fitter and more adequate instrument of spiritual purpose than the body of earth. The nature of this 'spiritual' body we may be unable to understand. But we have the pledge of it, and the first-hand look at it, in the risen glorified body of Christ, a body changed and transformed from that of earth, yet in and through which the identity of the personality was able to manifest itself. And for us at present it is enough to know that when He shall appear we shall be like Him who is 'the First-born of the dead.' 'If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you,' that they may be 'conformed to the body of his glory.'

2. The future life will be a life of *continued but unimpeded activity and service*. The heavenly life is indeed a life of rest. 'They rest from their labours,' saith the voice from heaven (Rev 14^{13}). The word 'labours' in the original Greek carries with it a sense of weariness, of spentness, of exhaustion—'wan and drooping, like a stricken plant.' And entry on the heavenly life means redemption from the drooping and the wanness, and entrance into the tireless, never-withering life:

> There everlasting spring abides
> And never-withering flowers.

The redeemed of the Lord will gather home weary with their journey, and wounded, it may be, with their sore warfare; and there they will find rest

and healing, like King Arthur in the island valley of Avalon:

> Where falls not hail or rain or any snow,
> Nor ever wind blows loudly; but it lies
> Deep meadow'd, happy, fair with orchard leaves
> And bowery hollows crowned with summer sea,
> Where I will heal me of my grievous wound.

But this rest of the heavenly life is not a rest of mere ecstatic inactivity or passivity. It is a rest of glorious harmonious activity. 'They rest from their labours, *for* their works follow with them' (R.V.). It is a striking collocation. There is a contrast between the two words, 'labours' and 'works.' The labours of the redeemed end in the grave; there the element of weary struggle and painful effort is left behind for ever. 'They shall rest from their labours'—from the laboriousness thereof—but not from their works, 'for their works follow with them,' in their methods and resultant capacities and habits they remain and go with them into their new life. As Milton nobly puts it:

> Thy works and alms and all thy good endeavour
> Stood not behind nor in the grave were trod,
> But as faith pointed with her golden rod
> Followed them up to joy and bliss for ever.

We shall carry with us into the future, that is to say, not our characters only but our capacities and powers, those powers and capacities which we have acquired through honest effort and service here. There we shall resume the work for which we have qualified ourselves here, only there it will be no longer checked and hampered by the struggles and failures of our mortal life. Have we not here a ray of light on the mystery of earth's unfinished lives, so many thousands of them in this day of awful struggle cut off in the very prime of their manhood? When the old and the spent are gathered home we do not murmur or complain; but when youth falls in life's morning, when the strong are cut off in their strength and that in such desolating numbers, we are dumb oftentimes before the mystery and the strangeness of it. But this is the word of promise: 'His servants serve him,' there as well as here. Their work is not done; in ways beyond our thinking it is going forward still.

3. This life in the future world, though thus harmonious and satisfying, will be a life of *varied glory*, a life where there will be differences of honour and reward according to the quality of our service here. This is a part of Christ's teaching which perhaps has not been given its proper place in our thoughts of the after-life. To Zebedee's sons who requested the place of honour in the heavenly kingdom, Jesus replied, 'To sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it hath been prepared by my Father.' It is a matter, that is to say, not of mere arbitrary personal favour: it depends on fitness (Bruce in *E.G.T.* on Mt 20^{23}). Places of honour are not bestowed, they are won; they go to those who are fit to receive them, to those who have prepared themselves for them by sacrifice and service here along the line of Christ's sacrifice and service. 'Are ye able to drink of the cup that I am about to drink?' And in the 'money parables' of our Lord—the parables of the 'talents' the 'pounds' and the 'pennies'—we have a more detailed indication of the principles on which apportionment is made. Shall not they who have given their lives in suffering and sacrifice to the last full measure of surrender for the redemption of the nations from untruth and unrighteousness go before in heavenly honour and glory those who while Christ's professing followers, have counted the cost and thought it too great to pay? 'These are they which come out of the great tribulation.'

A life of transformed embodied existence, of unimpeded activity and of varied glory. And for the rest, the Master Himself has pledged His word for it that no true instinct of the human heart shall at last be doomed to disappointment. 'If it were not so, I would have told you'—the wonderful frankness of the loving Saviour. Only a parenthesis this in the midst of one of His great teachings, but a parenthesis of such singularly meaningful significance as to carry with it more assurance than the most elaborate of arguments. 'If it were not so,' if the cherished dreams and hopes of the human heart were to be disappointed, 'I would have told you.' 'In my Father's house are many mansions, many abiding places, and I go to prepare an abiding place for you.' Just as when a little child is born into the world it comes to a place made ready for it by the thousand little thoughtfulnesses of a tender mother's care, so if we are 'in Christ' death will but usher us into a place and a sphere prepared for us by Divine redeeming love, that we and ours may abide with Him for ever.

So then—this is what by the grace of God it comes to—amid all the racking agony and bereavement of the present we have a hope that 'putteth not to shame.' It is some lightening of the grief of those who are bereaved to know that their loved ones died well and nobly in a great cause, a cause which is the very cause of God Himself; that they gave what they had to give, and gave it freely, keeping nothing back. This in itself is much, but it is not all. Christ has sanctioned the hope and given it a sure ground of verification that separation from our loved ones is only for a time. In the heavenly home are gathered by the grace of God the brave who loved us and died for us. God has through sacrifice and death taken their lives back to Himself, and we shall find them again in the Father's presence. And if among those who have died in this manner there are some whose lives have seemed unhopeful and unpromising, we remember that it was the Saviour and the Lord Himself who said to the dying thief, 'To-day shalt thou be with me in Paradise.' If this was said to such an one, whose life was touched even in the circumstance of death to more serious issues, what shall we say of those who even if they knew it not were filling up that which is behind of the sufferings of Christ for the sake of a sinful and needy world? Who can tell how many of them have through the struggle and the sacrifice, it may be in the very moment of making the last full surrender, thrown open their lives to the saving energy of God?

Literature.

UNCLE REMUS.

The biography of the creator of Uncle Remus, a creation that appeals equally to childhood and old age, has been written by his daughter-in-law, Mrs. Julia Collier Harris. The title is *The Life and Letters of Joel Chandler Harris* (Constable; 18s. net). Why was it not written by one or other of his own large family, so many of whom had the literary gift, a gift, moreover, that was so carefully fostered by their father? The reading of the book seems to say that, one and all, they gave way to their eldest brother's wife, because she had the gift in greater measure. It is easy enough to see that it was not an easy biography to write. Arresting incidents in the life of Joel Chandler Harris were rare, and there was nothing supremely attractive either in his outward appearance or in his inner personality. Yet the biography is an unmistakable success, most interesting throughout and even deeply impressive.

The biographer had one advantage. Joel Chandler Harris was a writer of letters. An extremely awkward and sensitive country lad, he sought refuge from the very beginning in the writing of letters, and when he had confidence in his correspondents he wrote them at length and intimately. There is especially a long series of letters written in later life to his children at school, which are almost enough of themselves to be the making of a biography.

Sensitiveness was the stake in his flesh all through life. 'With some people,' he says, 'the quality of sensitiveness adds to their refinement and is quite a charm. With me it is an affliction—a disease—that has cost me more mortification and grief than anything in the world—or everything put together. The least hint—a word—a gesture—is enough to put me in a frenzy almost. The least coolness on the part of a friend—the slightest rebuff tortures me beyond expression, and I have wished a thousand times that I was dead and buried and out of sight.' 'I have a suspicion sometimes,' he says again, 'that it is the result of some abnormal quality of the mind—a peculiarity, in fact, that lacks only *vehemence* to become downright insanity. I have been convinced for many years that the difference between lunacy and extreme sensitiveness is not very clear. Like the colours of the prism, they blend so readily that it is difficult to point out precisely where the one begins and where the other leaves off.' When he became famous, concert-managers, including the redoubtable Major Pond, tempted him with large offers of money to give readings from his own books. But in vain.

Mark Twain describes his first meeting with him. 'We were able to detect him among the crowd of arrivals at the hotel counter by his correspondence with a description of him which had been furnished us from a trustworthy source. He was said to be undersized, red-haired and somewhat freckled. He was the only man in the party whose outside tallied with this bill of particulars. He was said to be very shy. He is a shy man. Of this there is no doubt. It may not show on the surface but the shyness is there. After days of intimacy one wonders to see that it is still in about as strong force as ever. There is a fine and beautiful nature hidden behind it, as all know who have read the Uncle Remus book; and a fine genius, too, as all know by the same sign. I seem to be talking quite freely about this neighbor: but in talking to the public I am but talking to his personal friends, and these things are permissible among friends. He deeply disappointed a number of children who had flocked eagerly to Mr. Cable's house to get a glimpse of the illustrious sage and oracle of the nation's nurseries. They said:—

'"Why, he's white!"

'They were grieved about it. So, to console them, the book was brought, that they might hear Uncle Remus's Tar-Baby story from the lips of Uncle Remus himself—or what, in their outraged eyes, was left of him. But it turned out that he had never read aloud to people, and was too shy to venture the attempt now. Mr. Cable and I read from books of ours, to show him what an easy trick it was; but his immortal shyness was proof against even this sagacious strategy, so we had to read about Brer Rabbit ourselves.'

There is much humour throughout the book and very pleasant humour it is, just the kindly sympathetic humour of Uncle Remus himself. And the root of it was religion. 'His religion,' says one of his friends, 'pervaded his whole life, as health pervades a strong man's body. It was more of an atmosphere you felt than a distinct entity you could describe. His home was filled with it. You could never enter his door without a sense of a subtle, genial presence resting on everything about the home. Every child he had did seemingly as he pleased, but grew up to express, in orderly conduct and attention to duty, the sweet music of his father's house, to which he had adjusted himself almost unconsciously.'

THE HOLY SPIRIT.

The student of the doctrine of the Holy Spirit needs guidance. There are books in abundance. But it is neither the abundance nor the dearth of books that makes the difficulty. It is the demand for discrimination. For on the doctrine of the Holy Spirit there are two kinds of books, the good and the bad. And the good books are very good and the bad books very bad. It is a doctrine on which a writer is either right or wrong; there is no middle way.

For a long time the bad book predominated. Now the good book prevails. And the latest is one of the very best. It comes from India. Its author is the Rev. J. F. Edwards, one of the editors of *Dnyanodaya*, the English and Marathi organ of five missions in India. Mr. Edwards has written the book for India as well as in India. But that simply means that the student of the Holy Spirit in India needs the same kind of book as the student elsewhere. There is nothing provincial, local, or temporary about it.

Mr. Edwards has made up his mind on most of the problems connected with the Holy Spirit, and when he has not he says so. He has not made up his mind on the relation of the Holy Spirit to the living Christ, because he does not believe that that problem is explained in the New Testament. But the feature of his book of most prominence is the use made in it of the literature on the Holy Spirit—literature which the author knows well and judges accurately. He has the gift of exposition. And ever as the exposition proceeds it is illuminated by some quotation.

The book is published by the Christian Literature Society for India. The title is *The Holy Spirit the Christian Dynamic.*

THE CENTURY OF HOPE.

The Century of Hope is the title which Mr. F. S. Marvin has given to his sketch of Western Progress from 1815 to the Great War (Clarendon Press; 6s. net). It is more than a history of the hundred years which it covers. It is an interpretation. No doubt history must always be interpretation, but Mr. Marvin sets out to trace the evolution of the ideals which took possession of men's minds rather than to record the external events which affected their material well-being. As it is inter-

pretation, history must always be subject to the historian's personality, and Mr. Marvin does not escape impressing himself, his own outlook and ideals, upon his work. But it does not seem possible for any one to accuse him of narrow-mindedness, still less of deliberate over-statement or suppression. The supreme test is the chapter on Religious Growth, and he emerges from that temptation as victoriously as from any other.

What does he find characteristic of the Century of Hope in religion? He finds first of all a better scholarship than ever before. He finds, further, a recognition of the immediate presence and voice of God. 'To one school it is the voice within us of a Universal Spirit, "more deeply interfused" than man can be in all the phenomena of the universe. To another it is the Human Spirit itself, not to be identified with the external world, but welling up from an unknown infinity behind us and with infinite capacities before. But in taking self-consciousness in either sense as the final note in our review of religious growth, we are in full accord with the whole trend of modern philosophy since Descartes.' In the third place, he finds that the individual has discovered other individuals; he does not stand alone. 'Self-centred in one sense we must be, but not self-contained, and of all the achievements of recent religious thought we should perhaps put first the wider, the more social self. The same century has seen the attainment of the highest point in both conceptions, superficially opposed, inherently but two aspects of the same thing, a completely developing self-consciousness or personality, and a humanity from which that self derives its depth and fullness and with which it is constantly striving to make itself more equal.'

The title is curiously, perhaps we should say cleverly, chosen. The Century of Hope ended in the Great War.

MUHAMMADANISM.

The Christian Approach to Islam is the title which Mr. James L. Barton, Foreign Secretary of American Board of Commissioners for Foreign Missions, has given to his book on Muhammadanism (Pilgrim Press; $2). The book contains the fifth series of the College of Missions Lectures delivered in Indianapolis, Indiana.

It is a volume which enjoys all the interest and delivery of the experienced lecturer, and the loss of the speaking voice is compensated for by the use of illustrations. It is perhaps as pleasant an introduction to the study of Muhammadanism and the right attitude of the Christian towards it as one could find. For not only can the author write pleasantly, he can also write authoritatively. He has studied Muhammadanism thoroughly, in both its words and its works. There is, he tells us, a good deal of dissatisfaction among educated Muslims in the present day. The causes of this dissatisfaction are many. He enumerates fifteen different causes. Perhaps the deepest of all and the most insurmountable is that the Koran is full of detailed commands, full of prohibitions and legalistic and casuistic provisions. The result is that 'already Islam has become largely a service of the lips and obedience to unalterable religious exactions, in which there is little place for the exercise of the spirit of personal devotion and where none is required.' How different all this is from the method of our Lord. How different is our inheritance.

Mr. Barton tells us that the chapter on God in his volume has been contributed by Professor G. A. Barton, the eminent Semitic scholar. It is a chapter of very great value and interest. Professor Barton brings out two things as characteristic above all else of the Muslim doctrine of God. One is that God is absolute sovereign, whence that fatal belief in fate which every one discovers in the Turk. The other is that God is not a God of love and knows nothing about it.

COLONEL REPINGTON.

Lieut.-Colonel Charles À Court Repington, C.M.G., Commander of the Order of Leopold and Officer of the Legion of Honour, has written his autobiography. At least he has written the first volume of it. In this first volume he has carried his story down to the outbreak of the Great European War. We shall look forward with some expectation to the issue of the second volume. The title he gives the book is *Vestigia* (Constable; 21s. net).

It is not exactly an elevating book, though there is no denying the interest of it. Colonel Repington can write, and he goes slashing along without particular concern for anybody's feelings, and certainly without regard to any one's rights of

reverence or honour. He is so familiar with, or at any rate he talks so familiarly about, those whom the world at present delights to honour, that we have sometimes an uneasy feeling that we have been lifting our heroes on to pedestals.

Take an example. 'We were allowed to send officers abroad on official missions, and one fine day there walked into my room, in quest of employment, a smart, good-looking young officer, Captain Douglas Haig of the 7th Hussars, who was an acquaintance of mine. He did well in his first mission, which was, I think, to Italy, and so I sent him out again, this time to report on the French cavalry school at Saumur. Haig did this work extraordinarily well, and I sent in his report with most flattering remarks upon it. The result was that he became A.D.C. to the Inspector of Cavalry, so that I may fairly say that I obtained for the future Commander-in-Chief of our Armies in France his first Staff job.'

The book is full of anecdotes and incidents, in all of which Colonel Repington can say *magna pars fui*, which is quite right and proper in an autobiography, but some of them are—well, just a little difficult to digest. We do not mean to suggest that the book is full of tall stories, but there are stories in it, and Colonel Repington lets them take their chance with us. Speaking of the Battle of Omdurman, he says: 'Kitchener was extraordinarily calm during the battle. He had very slight knowledge of tactics, which he left to Hunter and Gatacre. When I asked him a few days before the battle, how he proposed to attack, he replied that he had brought us 1500 miles into Africa and had fed us, and that he expected us to fight the battle for him.'

Colonel Repington confesses that in his youth he was accounted 'cheeky.' He is less 'cheeky' with Kitchener than with any of our heroes. His picture of him, drawn in the Sudan War, is of a man who held himself apart from other men, solitary and self-sufficing; but the suggestion undoubtedly is that it would have been better for him and the campaign if he had been less aloof and abrupt. Speaking of Kitchener's abruptness, he says: 'There is a story, and it may be true, that on one occasion when the army marched out furtively into the night on a sudden order, Colonel Walter Kitchener, the *mudir* of our transport, an excellent officer but deaf, remained asleep during the flitting. He laid down in the midst of the army, and awakened to find himself alone with the vultures. It is quite possible. All things were possible in the desert and with K.'

By the way, Colonel Repington writes on the whole good English. But notice in the story just quoted his inability to distinguish between the verb *lay* and the verb *lie*. There is another and funnier example of it. In the translation of a letter written by the present ex-Kaiser to Sir Edward Sullivan he makes the Kaiser say about a certain vessel that 'she lays on the water like a swan.'

Colonel Repington has been a newspaper correspondent for a great many years, but he has no opinion of newspapers.

THE GERMAN EMPIRE.

Mr. William Harbutt Dawson, the author of many books on modern Germany, has now undertaken a consecutive history of *The German Empire* from 1867 to 1914. It is to be published in two volumes, the first of which is already issued (Allen & Unwin; 16s. net).

Mr. Dawson is better than his word. He begins his history long before 1867, as early indeed as 1806, and he has gone half through the volume before he has reached the date he promised to start from. No doubt he found it necessary to trace the origins of events, and especially the making of that atmosphere which immediately preceded the Franco-Prussian War.

But it is undoubtedly when we reach the year 1867 that we become most deeply interested in the history. The author himself becomes most deeply interested then. And, as we proceed, one thing is brought out with unanswerable clearness—the fact that France was taken by surprise. Bismarck was preparing for war and had already determined upon it: Napoleon was working earnestly for peace. It is true that when Lebrun came back from Austria with a rebuff, Napoleon did not tell even the head of his Cabinet with what message Lebrun had returned. But that was not because he also was plotting mischief; it was because of his disappointment and his fear. Even a German historian, Ottokar Lorenz, admits that 'it is justifiable to regard as honestly intended Napoleon's professions of peace at the end of 1869 and the programme of the new Ollivier Ministry.'

One of the first public acts of Daru, the new

French Premier, 'was a proposal that France should invite Prussia to join in a measure of partial disarmament, as a means of relieving the tension between the two Powers and of convincing the rest of Europe that it was their wish and intention to be good neighbours.' Of course Bismarck rejected it. But so little suspicion was there of the working of Bismarck's mind that the French War Minister, when he introduced the Army estimates for 1871 announced 'a reduction of 10,000 in the levy of new men, as Count Daru had promised earlier in the year. Recalling later the Government's action, M. Blondeau, director of the administrative services at the Ministry of War, stated that when in May he asked for a certain vote the Minister made a "lively scene," and declared that "since the *plébiscite* the Government was absolutely bent on peace and there was no anticipation of war." As with the Government, so with the Emperor personally. The Earl of Malmesbury relates a conversation which he had in Paris with Napoleon on May 19th, in which the Emperor "observed that Europe appeared to be tranquil," and he comments: "It was evident to me that at that moment he had no idea of the coming hurricane which suddenly broke out in the first week of June."'

We forget that in 1914 the Emperor of Germany and his advisers had Bismarck's methods and the successful result of them before them, and we blame the Allied Governments for not knowing that the war was at hand.

BRITISH SOCIALISM.

Mr. M. Beer, the author of *A History of British Socialism* (Bell; 12s. 6d. net), is an Austrian. Mr. R. H. Tawney, Fellow of Balliol College, Oxford, who introduces the book, tells us this without apology, rather with pride. 'At a time,' he says, 'when to speak of the unity of Europe seems a cruel jest, a work like that of Mr. Beer, the history by an Austrian scholar of the English contribution to an international movement, is not only a valuable addition to historical knowledge, but a reminder that there are intellectual bonds which preceded the War and which will survive it.' Mr. Beer has of course spent much time in this country. Still it is a surprising if not a humiliating thing to learn that this, the only thoroughly scientific and satisfactory history of socialism in this country, has been written by a foreigner. Mr. Beer himself would tell us that it is part of the illogicality of the English intellect, part of that haphazard way we have of leaving things alone till some one else forces them upon our attention. But it is pleasant to see that a scholar of Mr. Tawney's reputation has no jealousy and does not even express any disappointment. It is enough for him that the work, when it has been done, has been done well. More than that, 'A foreign scholar,' he says, 'has certain advantages in writing the history of modern England. He is not scorched by the embers of living controversies. He is free from the prejudices of sect or party, and can view his subject through plain glass. The snares of ready-made interpretations are not about his feet, nor conventional judgments upon his lips. His eye for the sharp outline of facts has not been dimmed by a haze of familiar words. He can find a new significance in the obvious and still be surprised at what is surprising.'

This is all in the spirit of true patriotism, which asks the question not to what country does a scholar belong, but what qualifications has he for the work he has undertaken. And of Mr. Beer's qualifications Mr. Tawney has no doubt. 'Only scholarship,' he says, 'of a high order can give him the learning needed to compose a work like the present volume, and only long familiarity can save him from misinterpreting the atmosphere of a foreign nation. Mr. Beer possesses both. He is an indefatigable student, who knows the social history of England from the middle of the eighteenth century, as it is known only to Professor Graham Wallas, Mr. and Mrs. Sidney Webb, and Mr. and Mrs. Hammond. And his twenty years of residence in England have given him the working acquaintance with the unstated assumptions of English political life which is hardly less necessary than historical knowledge for the task which he has undertaken.'

This is the first volume of the work. The second will carry the story of British socialism into the present century. It seems to have been well on the way when the war broke out, but the outbreak of the war sent its author into other duties. The first volume is therefore published separately, and it is complete in itself and furnished with its own index. It carries the history of socialism in Great Britain down to the rise of Chartism.

The author has a good command of the English

language. He is not content to offer a dry chronicle of events. He has the gift of imagination. He never counts his space wasted by a quotation from Wordsworth.

THE STATE IN PEACE AND WAR.

The war, we have often been told, was a war, not of nations, but of ideals. We have also been told that in the one ideal the State was supreme over conscience, and in the other conscience was supreme over the State. The antagonism was often otherwise expressed, but usually came to that. But such undiluted contrasts are rarely true to fact. That to the German mind, or at any rate to the German military mind, the State was supreme over all things is undeniable. But that, let us say, the British and American ideal was the supremacy of the conscience is far from demonstration. Let the conscientious objector tell us how far. We need to study the subject. We need to give it far more study than we have ever given it. We need to study the whole relation of the State to the individual and of the individual to the State.

Now for that purpose there is no better book than Professor John Watson's *The State in Peace and War* (Maclehose; 7s. 6d. net). With that ringing clearness of statement for which Professor Watson is famous, every problem is placed before us briefly enough to be compassed if not always wholly comprehended. For no doubt some problems are still open to discussion. One is the relation between public and private morality. Let us hear what Professor Watson says about that.

'Machiavelli,' he says, 'is no doubt right in maintaining that there is a distinction between public and private morality, and that a patriotic statesman may do many things which in a private individual would call for severe reprobation. But it is one thing to say that a nation, responsible for the whole life and prosperity of the subjects, cannot be judged in the same way as we judge an individual in his comparatively limited sphere of action, and another thing to say that it is absolved from all moral law and may employ fraud, deceit, treachery and violence under all circumstances and as a regular principle of action. Nor can a statesman be exonerated if he employs as a settled policy such methods to secure the aggrandisement of his own people, and even apart from any real danger to the existence of the nation.'

JAPANESE BUDDHISM.

The Charles F. Deems Lectureship of Philosophy in the University of New York may not be so well known in Great Britain as some other American Lectureships, but it has great names and good books attached to it. The first series was delivered by Principal Iverach, and was published under the title of 'Theism in the Light of Present Science and Philosophy.' Other lecturers have been Professor Borden P. Bowne, Dr. Horace Grant Underwood, Sir W. M. Ramsay, Professor Eucken, and Principal Fairbairn. The author of the latest series is August Karl Reischauer, M.A., D.D., Professor of Philosophy and Systematic Theology in Meiji Gakuin, Tōkyō, Japan. The title of the volume as published is *Studies in Japanese Buddhism* (Macmillan; $2).

The lectures are seven in number, so arranged that they cover the whole subject without serious overlapping or omission. The first lecture deals with Buddhist origins; the second traces the development of primitive Buddhism into Mahāyāna Buddhism, that form of Buddhism which is most prevalent in Japan; in the third lecture the historical development of Buddhism in Japan itself is described; the fourth discusses the Buddhist Canon; the fifth sketches the Japanese sects; in the sixth there is an estimate of Buddhist ethics; in the seventh Buddhism and Christianity in Japan are brought into contrast.

Professor Reischauer has no very exalted idea of the value of Buddhism in Japan. Speaking of woman, for example, he says that Buddhism has done comparatively little for woman, much less than woman has done for Buddhism. Still he finds that it has made some contribution to the religious life of Japan and that in three ways.

'First of all, Buddhism elevated and enlarged the conception of the Divine. Shintō was a rather puerile animism and crude polytheism, and the Japanese had not yet advanced to the idea of the universal or the monistic whole. The elements of monism or monotheism found in present-day Shintō were not there when Buddhism first reached these shores; for, as we have said above, not until Buddhism had made itself felt was there even an attempt made to build up the various legends and myths of the native religion into a connected and reasoned whole. But it is the very breath of the philosophy of Mahāyāna Buddhism to reduce the

plurality of being to an all-embracing Divine Whole, and to regard the myriads of gods and individual beings as in some way the expression of the All-One.'

'Secondly, Buddhism greatly enlarged the conception of man's destiny. The early Shintō ideal went very little beyond the conception of man as a creature of sense-experience. The gods were implored or propitiated in order that they might bestow upon the suppliant what he wanted for a prosperous and happy existence. And the happiness of existence lay not so much in the realm of enriched personality, as in the realm of those things which satisfy the desires of the senses. What lay beyond the realm of sense or the point in time when the sense organs are dissolved in death, did not concern the early Shintōist so much. Buddhism, however, taught Japan that man's present life is but a moment of his existence and that the real life is more than the life of the body.'

'A third great contribution which Buddhism made to the religious life of Japan is the conception, or conceptions, regarding the way by which man can reach his higher destiny. Whatever have been the perversions of these conceptions—and they have been gross and many in popular Buddhism — the higher Buddhism has always insisted that it must be by way of obedience to the truth. Man must know the truth, and the truth shall set him free from the bondages of his little self into the liberty of the greater Something.'

ST. COLUMBA.

In June 1916 the Irish Fellowship Club of Chicago determined to encourage Irish studies in the universities of America. A society was organized under the name of the 'Irish Foundation of Chicago.' 'The aim of the Foundation is to foster the publication of Irish texts in America by offering academic stipends to train scholars in the Irish language and to enable scholars already trained to devote themselves to the work of editing.' A fellowship 'was established with a stipend of twelve hundred dollars to enable a Research Fellow in Gaelic to give his entire time to the editing of Irish manuscripts. Rev. A. O'Kelleher, of the parish of SS. Peter and Paul at Great Crosby, and Lecturer in the University of Liverpool, was offered the appointment in November 1916. He came to Illinois at once and has since that time devoted himself exclusively to the work of editing. Under the generous auspices of the Graduate School of the University of Illinois it has been possible to publish this *Life of Columcille* after somewhat less than two years of his tenure of the fellowship.' The title of the book is '*Betha Colaim Chille, Life of Columcille.* Compiled by Manus O'Donnell in 1532. Edited and translated from manuscript Rawlinson B. 514 in the Bodleian Library, Oxford, with introduction, glossary, notes, and indices by A. O'Kelleher, Fellow in Gaelic in the University of Illinois on the Irish Foundation of Chicago, and G. Schoepperle, Associate in English in the University of Illinois' (University of Illinois; $3.50).

It is a handsome imperial octavo volume with wide margins and clear open printing, the Irish text and English translation being on opposite pages. To say that it is a curious book is to utter the obvious. Here is one of its curious sections. 'On a time that Columcille was in Iona writing, there came to him one of the brethren that had the task of being over the kitchen of the household. And he had a knife in his hand, and he asked Columcille to bless it for him. Then Columcille raised the hand where the pen was, and he turned his back upon his book and blessed the knife. And when the monk had departed, Columcille asked his disciple Diarmaid what was the iron gear that the monk had brought to be blessed by him. Then said Diarmaid that it was a knife for the killing of oxen and sheep.

'"I trust in God," saith Columcille, "that the iron I have blessed will do no hurt to man or beast from this time till judgment."

'And it fell out as Columcille had said, for the monk went straightway to the kitchen, and he laid the knife to the throat of an ox. And it might not redden thereon. And not only that, but of no other beast in the world might blood be drawn with that knife forever. When the monks saw that it was in vain, they bade a smith of the place melt it again, that it might be made anew, and have a good edge. And when the smith had melted it, he said it was iron very hard of kind, and it would be well for the other tools that the monks had for killing oxen and sheep that had need of hardness, to have a portion thereof put in each tool. And thus it was done. But no tool wherein was put aught of that knife hath reddened on man or beast

from that time. So God's name and Columcille's were magnified thereby.'

There are many paragraphs quite as curious as that, and some of them are much more edifying. Let us read another. 'Another time after that when Columcille was in the monastery in Iona listening to the service of God, he beheld an angel above the heads of the brethren. And exceeding brightness came into his face when he perceived this, for it might not be that the passing great angelic light that was within his heart should not show itself outwardly in his face when he beheld the angel. And certain of the brethren that were with him in that place asked him what was that great light that had come over his countenance. And he told them that it was an angel he had seen above the brethren. And he said further that wondrous was the subtilty of angels, for he had seen the angel passing through the walls of the monastery outward and inward doing no hurt nor harm neither to himself nor to the walls. And he told them that it was to bless the brethren that the angel had come thither, and to look upon certain treasures of his in the monastery the which he was in point to take away with him. And the brethren understood not what treasure Columcille had said the angel should have, for he construed not his words to them at that time. But the treasure whereof Columcille spake then was his own soul, for he died at the end of six days space right on the eve of Whit-sunday.'

Everything has been done by the editors to make this edition of Manus O'Donnell's *Life of St. Columba* complete and final. At the end of the volume they add a glossary of rarer words, an index of places and tribes, an index of personal names, an index rerum, an index of first lines of quatrains, and a list of chapters in the English translation.

The Secret of Progress is the title which Archdeacon W. Cunningham, F.B.A., F.S.A., has given to his latest volume (Cambridge: at the University Press; 5s. net). What is the secret of progress? It is the consciousness throughout the ages of the hand of God in human affairs. And so Archdeacon Cunningham traces the presence and recognition of God through the Bible from Genesis to Revelation, and then through the history of the Church from Revelation to the present day. It is a popular volume, and one is not troubled with questions of authorship or integrity. There in the traditional order the narrative stands, and the progress of the spiritual consciousness of man can be traced. 'The conviction as to the reality of Spiritual Power, which is felt personally, has been confirmed because this belief renders the progress of the human race in the past intelligible. It is also confirmed because it gives insight and guidance for the doing of duties in the present; its truth is exemplified in so far as it works. By conscious endeavours after collective effort, we may be able to give the most effective united witness to Christ.'

A new volume on *The Life of Paul* (Cambridge: at the University Press) will be made welcome. The author, Dr. Benjamin Willard Robinson, Professor of New Testament Literature and Interpretation in the Chicago Theological Seminary, is a good scholar and a clear writer. He has written briefly, with the Sunday School teacher, perhaps, in view, but consecutively and readably enough for any one who wants to spend a quiet hour refreshing his memory with the events of the great apostle's life.

Note one point. On the great problem of the Jerusalem Council and its decrees Professor Robinson has an idea of his own. He believes that St. Luke got indirect information about it which he misunderstood and misplaced, and that in reality no such Council was held or decrees issued until long after the date assigned to them in the Acts.

In many ways we begin to realize what the War has cost us. Will it ever inspire new poets to make up for the poets we have lost? Will it bring us new theologians to take the place of men like Lieut. Alec De Candole? He was only twenty-one years of age when he was killed in battle, yet he was able, in a period of convalescence in that same year 1918, to give an account of the faith that was in him in a series of chapters on God, Jesus of Nazareth, the Church, Dogma, Infallibility, Reason and Faith, Miracles, Atonement, Morality, Immortality, and Christianity, and these chapters have been considered by the Dean of Bristol to be well worth publishing. Nor is there a reader of them but will agree. The title of the volume is *The Faith of a Subaltern* (Cambridge: at the University Press; 2s. 6d. net).

Professor Davidson used to say that the best thing he ever wrote was the article on Jeremiah in the DICTIONARY OF THE BIBLE. On being asked why it was the best thing, he answered, because he had most affection for Jeremiah and his book of all the men and books of the Bible. The Rev. W. R. Thomson, B.D., has discovered Professor Davidson's article, and (perhaps by means of it) he has discovered Jeremiah and the Book of Jeremiah. His volume on *The Burden of the Lord* (Clarke & Co.; 6s. net) deals with certain aspects of Jeremiah's personality, mission, and age in such a way as a capable and successful teacher and student who had come to appreciate Jeremiah might be expected to do. His book may be taken as an example of the best modern expository discourse. Let us quote three sentences. 'No one had a higher place among the men of whose work the Master could say, "I came not to destroy but to fulfil." How great he was, of whom it can be said that there was that in his work which awaited its due recognition and completing until He appeared who came not to be ministered unto but to minister, and to give His life a ransom for many. Of this greatness we have caught, it is hoped, some glimpses as we have followed the career of our prophet. By receiving a prophet in the name of a prophet we shall have, at least, something of a prophet's reward.'

In his Ingersoll Lecture for 1918 on *Pagan Ideas of Immortality During the Early Roman Empire* (Milford; 3s. 6d. net), Professor C. H. Moore of Harvard brings out one fact which is not often, if ever, clearly recognized by the student of early Christianity. It is the fact that the eschatological ideas of the early Christians—for which we now attempt to apologize—were of immense service in the propagation of Christianity. For similar ideas were widely current in the Mediterranean world and created an atmosphere which made the reception of Christianity easier. The little book is the work of a true scholar and right pleasant to read.

It is the recorded experience of an Encyclopædia editor that there is no topic of human interest but some one has made a special study of it. Cary F. Jacob, M.S., Ph.D., has made *The Foundations and Nature of Verse* his speciality. Under that title he has published a volume at the Columbia University Press. And one's first thought in glancing through it is that a more uninteresting book for the eye of the average reader could not be written. But get into it and all that is altered. Tone, Pitch, Quality, Intensity, Time, Rhythm, Duration, Accent, all these things become of supreme moment. Your appreciation of poetry seems to depend upon a mere mechanical thing like scansion, and yet, without being able to scan, consciously or unconsciously, you see quite clearly that you can neither write poetry nor understand it. It is an enthusiast's book and he is sufficiently enthusiastic to compel you to share his enthusiasm. No doubt it is written not for the average reader but for the student of literature. It is sane enough and thorough enough to take its place as the best student's manual on the subject.

There are, it seems, four ways of regarding our Lord Jesus Christ. So Mr. Gilbert T. Sadler tells us in his little book *The Gnostic Story of Jesus Christ* (Daniel; 1s. net). There is first of all the view that no such person ever existed. That is Mr. Sadler's own opinion. Next, there is the view that He was a good man and the Messiah. He calls that the 'liberal' view. Thirdly, there is the review of Schweitzer, that He was not necessarily a good man, and certainly not the Messiah, but a dreamer, who promised that He would rise again from the dead and appear in glory as the son of man. Last of all, there is the view that He was the Son of God come in the flesh to be the Saviour of the world. Mr. Sadler admits that that is the view of the New Testament.

The Rev. C. J. Cadoux, D.D., has made a special study of *The Early Christian Attitude to War*, and has published a volume under that title (Headley; 10s. 6d. net). He was not aware probably that at the same time Professor Moffatt was engaged upon the same study. There is no reference in the book to Professor Moffatt's article in the DICTIONARY OF THE APOSTOLIC CHURCH, although it is of more value than any of the recent literature to which Mr. Cadoux refers. Perhaps it is well that both men should have worked over the subject independently. Both are thoroughly competent, and it is an extremely interesting exercise to compare the book and the article together. It is enough here and now to say that both authors find the testimony of the early Church too mixed to be of any authoritative value for the present

day. We must still go back to Christ, and according as we understand Christ shall be our attitude to war.

Is there any difference between the ancient and the modern essayist? There is this difference, that for the most part the modern essayist takes his task more seriously. It costs him more. There is Francis Grierson, for example. In order to write the very short essays in *Illusions and Realities of the War* (Lane; 5s. net) he prepared himself by time and travel and money. 'My purpose,' he says, 'at this juncture is to state what I know concerning social and political conditions touching Anglo-American unity. This knowledge has cost me nearly four years of time and a large outlay, having sojourned in all the leading States between New York and Colorado, and between the Great Lakes and the Gulf of Mexico. It requires time and patience to learn anything worth knowing.'

And so these essays are worth studying. There is more in them than the superficial reader will find. But every reader will find that their expression is supremely delicate and carefully adapted to the matter to be expressed.

A sketch has been made by B. J. O'Rorke, D.C.O., of the life and work of Lieut.-Colonel H. Storr, D.S.O. The title is *A Soldier and a Man* (Longmans; 3s. net). Colonel Storr went through the Boer War. Then in the days of peace he left the army and became Lay Secretary of the Church of England Men's Society. After two years and three months of strenuous work the European War broke out, and he went out to the front as second in command of the 4th Middlesex Regiment. He was wounded in March 1918 and died in hospital.

It is the record of a silent strong man who gave every ounce of his energy to the cause of Christ.

The Rev. John Pitkin, F.R.G.S., Rector of Teigh, Rutland, and formerly chaplain of various of His Majesty's prisons, had a sensational subject in his hands when he sat down to write on *The Prison Cell in its Lights and Shadows* (Sampson Low; 6s. net), but it must be confessed that he has made a poor affair of it. A story-teller is born, not made, and it is very clear that Mr. Pitkin was not born to tell stories. He has used the Police News or whatever other spicy periodical details the doings of criminals, but all the colour evaporates in his clumsy hands. It is a disappointing book. Give it to the first boy you meet whose imagination has been perverted by the reading of penny dreadfuls and he will soon become disgusted with the whole tawdry business.

We have been rejoicing in the return of both science and philosophy to some serious recognition of religion. We do not know whether Roy Wood Sellars, Ph.D., is a scientist or a philosopher, but certainly there is no sign of repentance in him. He does not believe in miracles. He does not believe in immortality. He does not believe in God. And he does not believe in religion. That is a pretty clean sweep. What does he believe in? He believes in reason and art. It is a curious combination. Perhaps it is meant to be comprehensive. But what is reason? If it is the use of the intellect (and if it is not that, we wish he would tell us what it is), does he imagine that the intellect is not made use of in religion? The title of his book is *The Next Step in Religion* (Macmillan; 8s. net).

The criminologist who is also an idealist is worth listening to, though he may have to be watched. Dr. Maurice Parmelee, whose book on *Criminology* has been published by Messrs. Macmillan ($2), is thoroughly scientific in both his processes and his products. But he is not content with the enumeration and classification of bare facts; he draws conclusions from his statistics which have a scientific interest and something more. We said he was an idealist. Perhaps we had better say plainly that he is a forward-looking and determined social reformer. He is not the kind of man who botanizes on his mother's grave. He studies the criminal in order that there may be, as soon as possible, no more criminals to study.

Does the last sentence sound Utopian? Dr. Parmelee is not hopelessly an idealist. He cannot bring crime to an end entirely, and he does not think that he can in this world. He will do what he can to bring as much as possible of it to an end. And so he warns us against many of our present ways of treating the criminal. One way is imprisonment. 'It should,' he says, 'be the aim of every penal administration to diminish as rapidly as possible the use of imprisonment as a form of

punishment. It will never be possible to abolish imprisonment entirely, because there will always remain a residuum of criminals who are so dangerous to society that it is necessary to incarcerate them for the protection of society. But substitutes should be devized as rapidly as possible for most of the forms of imprisonment.' Corporal punishment he would abolish at once, 'except possibly for a few young offenders for whom it should be prescribed by competent scientific authorities.'

The Rev. James H. Snowden, D.D., LL.D., Professor of Systematic Theology in the Western Theological Seminary of Pennsylvania, asks the question: *The Coming of the Lord: Will it be Premillennial?* and answers his own question in a book with that title (Macmillan; $1.75).

'There is general agreement among Christian believers,' he says, 'in accepting the fact of Christ's coming, though there is diversity of view as to its time and mode. Some interpreters take all these declarations in the literal sense that Christ will come in bodily form in the clouds in glory with the angels so that all the people on the earth shall see him with their eyes; and others take the same language in a figurative and spiritual sense, very much as we now interpret in a spiritual sense the equally materialistic descriptions of Christ's first coming in the Old Testament. But the point now before us is that practically all students of and believers in the Bible accept the fact of Christ's return in some sense to this world in glory. This is "that blessed hope" which has been cherished through all the Christian centuries and which gives final value to the reign of Christ and kingdom of God. Amidst all our differences we are to hold on to this central fact and follow this hope as a star that leads us on and lifts us up during our earthly pilgrimage and service.'

At this point, however, he continues, 'there emerges the divergence known as the postmillennial and the premillennial views. Both of these theories hold that there is to be a period of prevailing righteousness and reign of Christ in the world, commonly known as the millennium. This word is not found in the Bible, but is from the Latin word for a thousand years, the period in the vision in Rev 20^{1-7} during which the souls of martyrs and confessors reign with Christ. The terms "premillennial" and "postmillennial" are unfortunate and misleading as they depend upon the word "millennium," which refers to a highly figurative passage and greatly disputed subject; but they have become so established in usage that they cannot well be dispensed with or replaced by others. The vital point of difference between the two theories is that postmillenarianism holds that the world will be converted to Christianity before Christ comes in his final advent, and premillenarianism reverses this order and holds that Christ must come before the world is converted.'

Professor Snowden is a postmillennialist. In his volume he gives his reasons. He gives them temperately and at length. The book is sure to find many readers in such a time as this.

There is a form of literature which is much enjoyed by the initiate. It is not the old essay or the new short story. Nor can it be called a co-operation between these two, though it partakes of both—its admirers say of the best of both. In any case it is a thing by itself, and Mr. H. M. Tomlinson is one of its most accepted exponents.

It is literature, we said, for the initiate. *Old Junk* (Melrose; 4s. 6d. net) is disappointing at the outset. But proceed. You began with the idea that you were to enjoy a short story with adventure in it. Travel there is, but no adventure worth speaking about, and no story at all. All that seems so is mere dramatic setting for the description of character, say rather for the psychological analysis of character, which makes the book. After a little its interest becomes quite absorbing, and when you lay down the book you feel that you have had a good time.

One of the most vivid descriptions of Jewish life that we have ever read is contained in *The Shadow of the Cross* (Melrose; 5s. net). It is also one of the most intimate studies. The book was written by Paul and Jean Tharaud. It has been translated by Frances Delanoy Little. It is an amazing narrative. If it were not so minutely and manifestly true to life it would be incredible. It is the story of a Hungarian village and the Jews who live in it. It resolves itself at last into the story of one little boy whose lot it was, in the inscrutable providence of God, to be born in that village and of Jewish parents, parents to whom love was nothing and the Law everything. They thought themselves the special favourites of the God of Glory

and their life the only religious life upon earth. It is surely the most irreligious form of religion ever believed in by man.

The Rev. Harrington C. Lees, M.A., is one of the most accomplished but least dogmatic of our present-day writers in theology. He is a student of the Bible, and out of that treasury he brings forth things new in surprising abundance and surprising felicity. His little book, *Not Dead, but Living* (Morgan & Scott; 6d.), is 'for thoughts.'

The name of John W. Stevenson may never be as famous as the name of Hudson Taylor. But as a force in the China Inland Mission he was a good second, and in faith, if not in works, sometimes first. Surely he deserved this little biography by Marshall Broomhall, M.A. It is small enough beside the two mighty volumes of Hudson Taylor's biography. Its title is *John W. Stevenson: One of Christ's Stalwarts* (Morgan & Scott; 2s. 6d. net).

The late Dr. Paul Carus edited and translated Virgil's Fourth Eclogue, and had his work published in an extremely attractive little volume under the title of *Virgil's Prophecy on the Saviour's Birth* (Open Court Publishing Co.; 2s. net).

What is a Dogma? will not be an attractive title to everybody, but everybody will be attracted by the appearance of the little book in which the question is answered. The author is Edouard Le Roy. It is translated into English by Lydia G. Robinson (Open Court; 2s. net). What is the answer? It is given in two propositions: '(1) The intellectualist conception which is current to-day renders the greater number of objections raised by the idea of dogma unsolvable. (2) On the other hand, a doctrine of primacy of action permits a solution of the problem without abandoning either the rights of thought or the requirements of dogma.'

Mr. Alfred T. Schofield, M.D., M.R.C.S., is one of the most voluminous writers in the medical or any other profession. The reason is partly no doubt that he has the gift, but partly also that he has chosen as his own that borderland which lies between science and religion, and is of all tracts of territory the most interesting to the greatest number. His latest book is on *Nerves in Disorder* (Pickering & Inglis; 2s. 6d. net). It is more purely scientific than usual, but it is addressed to the same class as before. Should neurasthenics read it? Surely, if they will follow its advice.

Mr. Alfred Forder is one of our best equipped Palestinian scholars. We think he has written more serious and more scientific books than *In and About Palestine* (R.T.S.; 3s. 6d. net), but not one that is more delightfully illustrated or more agreeable to read. Read carefully, however. You will find that every pleasant chapter has something scientific in it—a new discovery perhaps, or the confirmation of a doubtful site.

The great idea in education now is to offer the child nothing but what it can understand. Well, the Rev. Charles Brown, D.D., offers it Bunyan's *Holy War*. Will it understand that? It will not understand a word of it. What sense is there, then, in delivering addresses to children on Bunyan's *Holy War*? There is plenty of sense in it. We know a parent who read the *Holy War* to his five-year-old. The one enjoyed the war, the other the allegory. But the five-year-old remembered the story and he knows and understands the allegory now. Dr. Brown calls his addresses *The Oldest City in the World* (R.T.S.; 3s. net).

Lieut. the Rev. Edward Vernon, M.A., has published a volume of children's sermons under the title of *Through* (Scott; 3s. net). 'Through' is the title of one of the sermons, and it does not give a good idea of the book. For all the sermons, including the one on 'Through,' are bound together by a single striking idea. It is the idea of signalling. There is variety enough in the duties of the signalman to furnish the text for nine delightful addresses.

Two lectures by I. Wassilevsky, Phil.B., F.S.P., the one on *Hebrew Poetry of To-day*, the other on *Ezekiel*, have been published by Messrs. Sherratt and Hughes of Manchester, with a preface by Professor C. H. Herford (2s. net).

When the soldier is invited to accept Christ he sometimes asks for reasons why. And the chaplain has not always the reason ready to hand. Henceforth let all chaplains and others who have to do

with men who ask the reason why possess a copy of the Rev. F. W. Butler's book entitled *The Grounds of Christian Belief* (Skeffington; 3s. net). They will have no more hesitation. It is a book of distinct ability, and of clear insight into the problems with which we are now so urgently exercised.

The Rev. Thomas Allen Tidball, D.D., sometime Professor of Ecclesiastical History in the University of the South, Sewanee, has long been in the habit of delivering lectures on *The Making of the Church of England*. These lectures have now been issued by the Stratford Company of Boston ($2). They are addressed not to special students of ecclesiastical history but to the average churchman and churchwoman, and they are written in clear simple nervous English. Professor Tidball is a loyal son of the Anglican Church and brings out very clearly its original independence of Rome. But no one can honestly accuse him of prejudice or passion.

Mr. A. Osborne Eaves is a follower of that form of religion which is known by the name of New Thought. He is the author of many books. One of them entitled *Your Powers, and How to Use Them* has been revised and issued in a second edition (Harrogate: Talisman Publishing Co.).

Every man who has formed a library considers himself able to tell others how a library should be formed. But now at last we have come upon a man who can do it. Mr. Reginald R. Buckley tells us *How and What to Read* (Williams & Norgate; 2s. 6d. net) in a volume of most unattractive outward appearance, but of quite extraordinary interest and effectiveness within. First of all, he makes no mistakes. As Professor Moffatt writes his name with two *t*'s he does not cut one off, and he allows Dr. Denney the use of his second *e*. Not one single misspelling have we detected after a considerable and careful search. Next, he is a lover of books. He speaks about them not as if they were dry goods or blocks of timber, but as if they had life and a capacity for friendship. But best of all, his acquaintance with every department of human knowledge is intimate and his discernment unerring.

The Possibility of Temptation in the Life of our Lord.

By the Rev. H. J. Wicks, B.A., D.D., Loughton.

In what way could such an one as Jesus Christ be really exposed to the force of temptation? This is an old question, and one which inevitably arises in the mind of every thoughtful reader of the Gospels. It is a question to which every preacher needs to give careful attention that he may answer it wisely, that he may help men and women to realize the actuality of the Lord's temptations. Every one realizes the difficulty. We are tempted because there is that in us which has some affinity with the evil, because at some points there is defect of goodness in us which makes us vulnerable when we are assailed. But we all understand the thought of the schoolboy to whom his master said, 'Why are you not a good child like William Channing?' 'Oh,' he said, 'it is easy for William Channing to be good.' The lad was not wrong. It *is* easier for some to be good than it is for others. One man in circumstances might be sorely tempted to lie, and if he should resist we would applaud him as a hero. A second man in the same case would have no battle at all to fight. An inward, intense scorn of falsehood would make him immune. The evil thing would make no appeal to his nature. For the loftier a man is in character the less accessible he is to the seductions of the evil one; and so, how could any temptation really assail Jesus? We must certainly affirm that a temptation to some line of conduct nakedly and plainly wicked could not have had any power at all with Him for a moment. He was too pure for that, too high-souled. The temptation which could be a real peril to Him must have derived all its force against Him from the limitations inherent in His manhood. Mr. B. H. Strachan is surely right when he says: 'The expressions "guise of sinful

flesh" and "in human guise," adopted by Moffatt in his translations of Romans viii. 3 and Phil. ii. 8, fall below the extraordinary standard of successful rendering elsewhere. The pre-existent Son of God did not "masquerade" in the flesh.' No, He had renounced His high estate for the time being. He had become poor for our sakes. He had become a man with a man's limitations, though endowed in a unique degree with the Holy Spirit, and the writer of the Epistle to the Hebrews is clearly justified when he represents Jesus as a man exercising faith in God. Consequently, the temptation to doubt *could* come to Him. In the story of the Temptation as given in St. Matthew and St. Luke, we read that the Devil challenged Him with that word: 'If thou be the Son of God,' and that He answered, 'Thou shalt not test the Lord thy God.' It is plain that He was thinking of the Israelites in the Wilderness who wished to test God in captious, unreasonable, and unbelieving mood. And, reading these words of our Lord, we realize that there came to Him as to us the temptation to doubt God which we know must have been an intense agony to Him, as indeed it is to us. We see Him flinging off the thought. We see Him—our Brother, bone of our bone, flesh of our flesh—lifting His face heavenward, resolved that He *will* trust the heavenly Father. That plainly was a temptation which could come powerfully even to Jesus, the ideal man. Was it not indeed inevitable to Him who had 'emptied Himself'?

Again, the Lord in those days in the wilderness was doubtless confronting the work which lay before Him. When later in His career He heard the appeal of the Syrophœnician woman, He was silent at first, and when He spoke to her He uttered words which might have extinguished all hope in her heart. His attitude in that case is a well-known *crux interpretum*; but is not the explanation this, that He was thinking the matter out? St. Mark tells us that He wanted privacy (7^{24}). It was vital to the future of His work in the world that He should have the opportunity to instruct the men who were to be His apostles. He would lose that opportunity if His fame as a healer should spread in Tyre and Sidon. Moreover, He was conscious that by the will of God His ministry was to be limited to Israel during His earthly life. He does not say her nay, because the great tenderness in His heart makes Him eager to say yes. But then, ought He to do it? Is it the will of God? When Hananiah startled Jeremiah by a confident prophecy, Jeremiah was silent and went his way. For the moment he was not sure what the will of God was. But soon the word of the Lord came to him, and then he sent Hananiah a decided reply in the name of God. And I think it was thus with the Master on this occasion. He was silent to that woman because He was waiting to know the Father's will. He was usually swift in decision, but on this occasion the hour was not yet come to act. He was meditating, uncertain for the moment what He ought to do. And must we not think that in the wilderness He passed through a closely similar experience? He knew well that His whole conception of God and of religion must bring Him into collision with the leading religious men of His day. He knew that he would have to encounter their most bitter and deadly opposition. He saw clearly what would be the issue of that ministry to which God was summoning Him. And, as it would seem, He was tormented by questionings at the outset. Was that really the road which it was God's will for Him to take? Might it not be that He should take some other path, not only a less thorny road, but also one that would more surely lead to His goal? For we must keep it steadily in mind that He was real man. He knew what it was to shrink even as we do. He had to set His face like a flint to go to Jerusalem. His friends saw the iron resolution on His countenance, and they were amazed and afraid. He was the very personification of courage, as He has been its inspiration in countless men. On the very eve of the Cross He could speak of His joy and His peace. But that did not mean that He was always on such a serene height that He could contemplate the future without any hesitation or misgiving. Though He often spoke of the Cross as inevitable, His prayer in the garden conclusively proves that He had moments in which He hoped that He might escape from it. Otherwise His words would be meaningless. 'If it be possible, let this cup pass from me.'

Is it not this temptation to which reference is made when it is reported that the enemy suggested to Him the idea of offering homage to himself? That, taken literally, would be no temptation to *us*, far less to Jesus Christ. It could only excite horror in our minds. But we are tempted to sin in a variety of ways, and every sin is a virtual enthronement of Satan instead of God in our lives. It

would seem therefore that our Lord was tempted in the wilderness to pursue some line of conduct which He, upon reflection, saw would be a departure from God's plan for Him and which consequently would be a surrender to the evil one, not a literal bending of the knee to Satan but *that* in effect. The tempter's most subtle and powerful appeal to us is never to sin. His method is to persuade us to do something which seems quite lawful, permissible, and innocent. Yielding to the wrong thing we do not call it sin at the moment, however gravely we may blame ourselves afterwards. Rather, the tempter comes as an angel of light, deceiving the unwary soul. And our Lord's experience is not unlike our own. Evil came to Him disguised, presenting itself to Him as something perhaps good, and although He had no affinity with sin in His perfectly holy nature, the temptation had power: it was dangerous to Him by reason of those human limitations which He had accepted in order to become our example and our Saviour.

Babylon and 'The Land beyond the River.'

By S. Langdon, M.A., Reader in Assyriology, Oxford.

The Euphrates by reason of its natural importance and geographical significance was known to Babylonians, Assyrians, Hebrews, and Aramæans as 'The River.' From the point of view of an Assyrian writer, Syria and the western provinces along the Mediterranean coast were termed the *mat e-bir nâri*, or 'Land beyond the river.' Although Asarhaddon in his treaty with Bâlu of Tyre speaks of the gods of various western cities as *ilāni e-bir nâri*, 'gods beyond the river,'[1] we do not meet with the definite geographical term *mat e-bir nâri*, 'Land beyond the river,' for Syria and Palestine until the reign of Asurbanipal. The former king ruled over Assyria and Babylonia, 680–668; his son Asurbanipal ruled from 668 to 626. It is probable that in his reign the Assyrians officially adopted this term to describe later Greek Coile Syria. At any rate the definite term *mat e-bir nâri*, 'Land beyond the river,' occurs first in Assyrian letters which almost certainly belong to this reign.'[2] In Babylonia this geographical expression does not occur before the Persian period, and is there employed for one of the satrapies or provinces of the Persian Empire, in which Damascus was probably regarded as the principal city. We know from Ezra and Nehemiah, who employed this Babylonian expression as a name of the western province, that it included Samaria and Jerusalem. According to the divisions imposed by Darius the Great it constituted the fifth satrapy of Herodotus' list,[3] or the countries from Cilicia to Egypt.

The term first occurs in this sense in a contract dated in the third year of Cyrus (535 B.C.), and concerns money which one Babylonian loaned to another in *Ebir-nâri*.[4] Although the satrapy of the 'Land beyond the river' or *Eber-hannahar*, as the Hebrews termed it, or *Abar-naharâ* in its Aramaic form, constituted a single satrapy in the final orders of Darius, this was certainly not the original political arrangement under Cyrus, Cambyses, and in the early years of the reign of Darius. A contract dated in the first year of Darius (521 B.C.) names one *Ushtanu* as satrap of Babylon and Ebir-nâri.[5] Another contract dated in the third year of Darius has Ushtannu,[6] governor of Babylon and Ebir-nâri.

But we know from contemporary records that Gobryas the famous Persian prince of the land Pateischoreis, and the leader of the army of Cyrus

[1] K. 3500 in Hugo Winckler's *Altorientalische Forschungen*, ii. 10–15; see line 9. Note also the phrase *šarrāni e-bir nâri*, 'the kings beyond the river,' in an inscription of Asurbanipal (Streck, *Asurbanipal*, vol. ii. 160. 25).

[2] Harper, *Assyrian and Babylonian Letters*, No. 67, Rev. 5 and No. 706, Rev. 3.

[3] Herodotus, iii. 91.

[4] Strassmaier, *Inschriften von Cyrus*, 144.

[5] Strassmaier, *Inschriften von Darius*, 27. 3. This is the source of Winckler's erroneous statement in *Die Keilinschriften und das Alte Testament*, 3rd edition, p. 188, where he says that *Uštani* was the first satrap of Babylon and Ebir-nâri. Uštani is Τοτάνης, father of Badres, in Herodotus, vii. 77.

[6] Text *Uš-ta-an-ni* in the genitive.

which captured Babylon, became the first governor of Babylon. He had already been made governor of Assyria by Cyrus before the fall of Babylon.[1] According to a letter recently published by Scheil in the *Revue d'Assyriologie* xi., 166, Gubarru or Gobryas was an officer in the service of Nebuchadnezzar. Scheil on the basis of this discovery believes that Xenophon's account of Gobryas in the *Cyropedæa* is the true one. Xenophon reports Gobryas to have been an Assyrian (*i.e.* Babylonian) by origin and already an old man when he aided Cyrus in the conquest of Babylon. Xenophon's account has been generally discredited, and certainly Scheil has done much to reinstate his authority. But we shall see that Gobryas, who married a sister of Darius the Great, became governor of Babylon and the land Ebir-nâri in 538, and retained this position under Cambyses. He appears among the great Persian generals of Darius in the Behistun Inscription, § 68, *Gaubaruwa* in the Persian text, *Gubaru'* in the Babylonian. In the fourth and fifth years of the reign of Darius he was sent in charge of an army against Elam,[2] that is, in 518–17 B.C. Nebuchadnezzar died in 562. Assuming Gobryas to have been in his service in 565, he was still on active military service 48 years later. When Xenophon states that he was an old man already at the conquest of Babylon in 538, the statement is to be taken with reserve. Were he 50 years old in 538, he was 71 when he led the army of Darius against Elam. It is impossible to determine when Gobryas was relieved of his duties as satrap of Babylon and the Ebir-nâri, but we may assume perhaps that Cambyses required his services as general in his armies in the invasion of Egypt (525 B.C.), or perhaps he was removed from his satrapy by Darius in his first year during the confusion caused by the revolt of Smerdis. At any rate a contract dated in the fourth year of Cambyses (529–522) mentions Gubarru or Gobryas as governor of Babylon simply.[3]

But another contract dated apparently in the accessional year of Darius (522) mentions Gobryas as governor of Babylon and Ebir-nâri.[4] The name of the king is here almost entirely obliterated, but the traces favour the reading Darius rather than Cambyses. Since we know Ushtanu to have been satrap of the same provinces in the first regnal year of Darius, it seems evident that (granting the correctness of my emendation of the contract, *Dar.* 9) the first satrap of Babylon and Transeuphrates, namely, Gobryas, was relieved of his duties in the first year of Darius. The controller of the granaries of Gubarru is mentioned in the first year of Cambyses (529 B.C.).[5]

The above outline of the career of the famous Gobryas is confirmed by a remarkable tablet now in the collection of the Rev. J. B. Nies of Brooklyn, New York. It has been published by Dr. C. E. Keiser in his *Letters and Contracts from Erech Written in the Neo-Babylonian Period*, Yale University Press, 1917. The tablet to which I refer is No. 169 of his volume, and reads as follows :—

1. Shamešidri', the governor of Larsa,
2. Hushi-ili, a king's chief servant,[6] who was in charge of the treasury,
3. Arad-Marduk, son of Zēria, son of Egibi,
4. Marduk-shum-uṣur, son of Bel-uballiṭ, son of Bûṣu,
5. Nabu-bêlshunu, son of Nadinu, son of Aḫ'ûtu,
6. Nabu-bêlshunu, son of Bêl-aḫ-ushubshi, son of Amel-Ea,
7. Mushezib-Bêl, son of Balaṭsu, son of Amel-Ea,
8. Ishtar-zēr-ibni, son of Bêl-iḳbi, son of Ḫanab,
9. are the freemen in whose presence Nabu-mukîn-apli, the keeper of Eanna,[7]
10. son of Nadini, son of Dabibi and Nabu-aḫ-iddin,
11. a king's chief servant, an overseer of Eanna, to Shamash-aḫ-iddin, son of
12. Shamash-shum-iddin, son of Ḳarrad-Anu and to Ea-kurbanni,
13. son of Nabu-eṭir-napshati, son of Ea-kurbanni,
14. an inspector of Erech, said
15. as follows: 'When you keep the guard of Eanna
16. let the libation bearers constantly

[1] See Prašek, *Geschichte der Meder und Perser*, 227.

[2] Darius, *Behistun*, § 71.

[3] Pinches, *Proceedings of the Society of Biblical Archæology*, 1916, 29.

[4] Strassmaier, *Darius*, No. 9. Restore the text of line 16 as follows: *ina ki-i-bi ša Gu-[bar-ru amel piḫat] Bâbili ù E-bir-nâri.*

[5] *Amelu rab kâri ša Gu-ba-ru* (Strassmaier, *Cambyses*, 96. 3, 4, 8).

[6] *rêš-šarri* occurs also in Clay, *Babylonian Expedition*, viii. 42. 2 f., where he is preceded by the *zā-za-a-ku* = *zazakkû*, executor of the offerings, see *A.J.S.L.* 30, 228; *Hommel Festschrift*, 155; cf. Strassmaier, Nbk. 134. 19, etc.

[7] Temple of Ishtar in Erech.

17. keep the guard with you.'[1]
18. Shamash-aḫ-iddin and Ea-kurbanni said
19. as follows: 'The guard of Eanna we will not keep,
20. and the libation bearers we will not summon.
21. If the libation bearers for the guard of the inner city
22. be summoned a transgression against Gobryas[2] satrap of Babylon
23. and the Land beyond the river they will commit.'
24. The scribe is Shiriḳtum-Azagsud, son of Balaṭu.
25. At Erech, month Kislev, 17th day, year of the accession of
26. Cambyses, king of Babylon, king of the lands.

The contents of this document refer to some unknown political disturbance in Erech on the death of Cyrus and the succession of Cambyses. It is, in fact, a state document and of much more human interest than an ordinary contract. The chief importance for us, however, consists in the title of Gobryas and the date. It confirms what had already been assumed by Winckler. When the empire of Babylonia was conquered by the Persians it formed at first a single satrapy, and Gobryas was the first governor under Cyrus and Cambyses. The second governor was Ushtanu, appointed in the first year of Darius Hystaspis.

These considerations concern Biblical criticism, and incidentally South Arabian studies, vitally. For, as we have seen, it is improbable that the inhabitants of Western Asia, the Hebrews, Aramæans, and Mineans adopted the geographical term 'Land beyond the river' for Syria before its inclusion in the Persian Empire as a satrapy. They surely would not have described themselves as the *Ebir-hannahar* with reference to the Euphrates; the term was imposed on them and their lands by the Persian Empire. Therefore those Hebrew texts in which *Eber-hannahar* occurs for Syria are obviously later than 538 B.C. or the first year of Cyrus as 'king of Babylon and the lands.' This fact has long been recognized in Biblical criticism and has a bearing upon only one passage whose date is not otherwise obviously post-Exilic, that is, 1 K 5[4], where Solomon is said to have reigned in all *Eber-hannahar*, from Thapsacus on the Euphrates to Gaza. Naturally this statement could have been composed in the Persian period only.

The Minean inscription discovered by Halevy (535), and later by Glaser in Yemen, and published by Hugo Winckler in his *Muṣri, Meluhha, and Ma'in*,[3] contains the remarkable phrase, 'They who journeyed to Egypt and traded . . . in Egypt, Assyria and *Abar-naharān*.' This word undoubtedly means Syria here, and is due to Persian influence which had penetrated into the remote lands of Southern Arabia. That is extremely important in view of the efforts recently made by Arabists to date this particular inscription several centuries before Cyrus.

[1] According to Keiser, No. 2, keeping the guard of the temple consisted in furnishing clean offerings.

[2] *Gu-bar-ru.*

[3] *Mitteilungen der Vorderasiatischen Gesellschaft*, 1898. See the valuable criticism and restoration of this text by Hartmann in *Zeitschrift für Assyriologie*, xi. 79, and Ed. Meyer, *ibid.* 327.

In the Study.

THE CHRISTIAN YEAR.

Third Sunday after Trinity.

Appreciation.

'Unto you therefore which believe he is precious.'—1 P 2[7].

Dr. Henry Van Dyke has an essay entitled 'Who owns the Mountains?' 'What is property, after all?' he asks. 'The law says there are two kinds, real and personal. But it seems to me that the only real property is that which is truly personal, that which we take into our inner life and make our own forever, by understanding and admiration and sympathy and love. . . . We measure success by accumulation. The measure is false. The true measure is appreciation. He who loves most has most.'

And here in St. Peter's words we come against the most important illustration of that general principle. 'The true measure is appreciation,' and

he who has learned to appreciate Christ at His true worth is rich beyond the dreams of avarice. 'For you which believe is the preciousness.' Faith might be defined as the faculty of spiritual appreciation; or if we look at it from the upper rather than the under side, we might call it a grace rather than a faculty, for it is the gift of God. But be it faculty from within or gift from above, there are ways open to us of developing and intensifying its power.

1. This power of appreciation, like that which we use in ordinary life, is partly based on knowledge and grows with knowledge. It is a commonplace of human experience that the great masterpieces are appreciated only gradually, and come into their kingdom as men begin to understand them. It has taken some works of musical genius a generation or two to establish their prestige. They were played at first to the few; the many had not ears to hear. Now with growing knowledge the many follow where the few first led. If a man does not enjoy a lecture by an expert, or a picture-gallery filled with the great masters, the reason, or a part of it, may be that he does not know enough to enjoy. The same thing applies to our appreciation of Christ. The first disciples grew in appreciation as they grew in knowledge. The beginning of discipleship was the beginning of that appreciation; and as intimacy grew, they discerned more and more fully the preciousness which was unfolding itself before them, until Peter, even amid his failures, could assert his love, until John could say, 'We know him that is true,' until they all in their measure discovered, with Paul, 'the unsearchable riches of Christ'—Christ the poor man's infinite portion, Christ the El Dorado of the soul in quest of spiritual reality.

Some modern believers feel themselves deficient in the power of spiritual appreciation because they cannot join sincerely in some of the great historic hymns of catholic faith and love. The raptures are too strong for them. The words are more passionate than they would employ. In such matters, there will always be difference of taste and temperament. But it is conceivable that some souls, if they only knew Christ better, if they deliberately made themselves students in His school, might love Him more,—and more consciously. It takes knowledge to appreciate the Portrait that is altogether lovely, to appreciate the Name that is a song.[1]

2. This power of appreciation is also based upon hunger and thirst. Again, one may draw the analogy from the ordinary affairs of life, for appetite is always appreciation. 'The full soul loatheth an honeycomb; but to the hungry every bitter thing is sweet' (Pr 27^7). There is a mental parallel: we appreciate a book which meets our need—our need of guidance, or of instruction, or of comfort; and its well-thumbed pages bear the marks of our appreciation, though a neighbour who did not feel the same need might have it upon his shelves, with the dust of neglect lying thick upon it. These things are parables of a spiritual reality to which St. Peter's words bring us near. Among those who early learned to appreciate Jesus, some of the most eager were those contemptuously branded 'publicans and sinners,' and what key had they to unlock this treasury except their sense of need? They—and many others like them since those golden days of the marvellous ministry — were among the hungry whom He filled with good things while He sent the rich empty away. And the paradox of Proverbs has its counterpart in the spiritual realm —to the hungry even the bitter things in Christ are sweet. A sense of need interprets the Cross which all the wisdom of the world cannot understand: it yields to the majestic and inexorable claim against which the proud will still rebels: it submits to the rod of His discipline, and where others might find only a taskmaster, it says, 'Thy rod and thy staff they comfort me.' So hunger is Christ's interpreter, and poverty is His strange evangelist to draw His own to Himself.

3. And appreciation, here as in other realms, is also based on sympathy. When a Walter Pater writes an appreciation of a William Wordsworth, the very act is a confession of a certain sympathy between the two minds. And two souls are often drawn together and learn to appreciate each other because they both have embarked upon a common aim.

Two clear souls
That see a truth, and turning, see at once
Each the other's face glow in that truth's delight,
Are drawn like lovers.

Did not our Lord put that from His own side when He said, 'Every one that is of the truth heareth my voice'? They were servants of truth and He was King of truth, and therefore they and He drew together amid the whirling confusions of the world, and understood one another whosoever

[1] J. M. E. Ross, *The First Epistle of Peter*, 96.

might misunderstand. It is a dangerous thing to allow ourselves to get out of sympathy with our Master, and to that risk we are continually tempted in this world that crucified Him—out of sympathy with His love, His purity, His humble and lowly heart. We must pray for sensitive consciences and loyal wills, that this sympathy between Him and us may not be broken, but that living near Him we may discover how much is in Him of the very fulness of truth and grace. A loyal conscience may discern wonders which mere skill of intellect may altogether miss. That is why the simple and the humble are often wiser than some who would be counted their teachers. They are in the fellowship. They have found their satisfaction. It is real. It is sufficient. It is abiding—a preciousness which life does not exhaust, which still comforts and contents the soul when death loosens the grasp upon all other possessions.[1]

Fourth Sunday after Trinity.

FAITH AND KNOWLEDGE.

'I know.'—1 Ti 1[12].

It is a common thing to hear it affirmed with much emphasis that Christian religion is a matter of faith, not of knowledge; for knowledge, we are told, belongs to the world of matter and of sense, and is based upon observation, whereas faith transcends all such limitations, and moves in a region where knowledge can offer her no resistance. Knowledge is of the mind, and is to be pursued by the careful and industrious exercise of our intellectual faculties, while faith is of the imagination, of the emotions, of the affections, of our moral sensibilities and perhaps to some extent even of the will. In fact, it has to do with all that is covered by that familiar word 'the heart.' Tennyson has given voice to this sentiment in words that are familiar to us all:

> We have but faith: we cannot know;
> For knowledge is of things we see.

We are apt to accept this sentiment as though it could not be challenged, one of those many obvious truths which float about in an undefined way in the brain, until some man of genius expresses them for us, and then we accept them as self-evident, and value them none the less because they seem to be just the very thought that we have always been thinking.

But is it really true? Are we then really all alike agnostics; some of us, devout agnostics who believe although we do not know, and some of us consistent agnostics who refuse to believe what we cannot know? St. Paul, at least, belongs to neither of these classes; he affirms, indeed, that he believes, but he also asseverates that he knows the object on whom his faith rests, and he represents himself as believing because he did know.

Surely it would be truer to say that faith rests on knowledge, although it is not limited by it; and that Christian religion is a matter of faith resting on a foundation of knowledge. Indeed, unless we affirm this, it is difficult to see what there is to protect us against the wildest excesses of religious fanaticism. Faith becomes credulity and religion superstition the moment that we lose sight of the connexion between knowing and believing.

In that grand utterance of our text, St. Paul takes his stand against that intellectual agnosticism which asserts our ignorance of all that lies outside the range of sense experience, in fact of all that professes to be spiritual; while at the same time he is equally at issue with moral unbelief, that refusal of the heart to rest in what the mind accepts, which renders nugatory the professed faith of so many that bear the Christian name.

His knowledge was both direct and indirect: for in his vision of Christ there was an element of knowledge that does not usually fall to the lot of believers in the Christian revelation. Let us consider what he knew.

1. To begin with, he could recall as a matter of personal knowledge due to consciousness the violent prejudice and intense antipathy with which he had once regarded the faith that he subsequently preached, and he could estimate the moral effects that had been induced in him by this particular form of religious enthusiasm; how it narrowed his sympathies and hardened his heart, how it killed brotherly love and generated the fiercest hatred. When people talk, as they do, about the elevating influence of religious enthusiasm, they would do well to reflect upon this object-lesson; and compare Saul the persecutor, with his enthusiasm of hatred, with Paul the Apostle, with his enthusiasm of self-sacrificing love.

2. Then again he knew that the change had been wrought, and he knew how it had been

[1] J. M. E. Ross, *The First Epistle of Peter*, 98.

wrought. It was a matter of knowledge with him that a light brighter than the noon-day sun had shone upon him and his fellow-travellers, and that a voice inarticulate, but apparently not inaudible to them, had fallen on his ears charging him with the sin of persecuting his Lord. He knew full well the keen distress, the profound conviction of sin that had weighed him down during those dark days that he had spent in the street called Straight; he knew how he had wrestled with God for pardon in an agony of prayer; and he knew how at last the answer came and the terrible anguish gave place to a heavenly peace, as he arose and was baptized, and washed away his sins, calling upon the name of the Lord.

3. Not less did he know the moral change that this strange experience had introduced. He found himself indeed a new creature in Christ Jesus, with new views of the character of God and a new sense of close and filial relationship to Him; with a new consciousness of spiritual power working within his own soul and a burning zeal glowing in his heart and inspiring his conduct. The joy, the peace, the love, the power, the triumphant philanthropy, the tender sympathy, the fearless courage, the persevering patience,—all these were facts in his experience, and therefore matters of direct knowledge, and he knew to what they were attributable. But this was not all: his direct knowledge of these inward facts was confirmed by that indirect knowledge which came from the inferences that his work was continuously suggesting. He himself tells us that he was not ashamed of the gospel of the Lord Jesus Christ, because he found it to be 'the power of God unto salvation to every one that believeth.' He found in his wide experience that even without the supernatural manifestations, by which he had himself been affected, others who received his report shared in the moral and spiritual benefits of which he was himself conscious. He proved in his own ministry its wondrous capacity of transforming licentious and degraded heathen into happy, consecrated Christians, adorning the doctrine that they professed by lives that witnessed to the presence of a divine power.

4. And through a long career of many trials and much hardship, he knew that he had lived his life in continuous reliance on this most mysterious Being; he tells us this much, and he knew that his confidence had not been disappointed. Again and again he had proved the truth of the assurance, 'My grace is sufficient for thee,' in many a stormy hour, in many a shock of battle against spiritual foes and adverse human influences, he had put this assurance to the test, and had never found it fail. Hence there was an abundant basis in knowledge for a faith that rose above knowledge; he knew enough to warrant him in trusting more, and now standing on the border land of the great unknown he asserts his fearless confidence not only for the present, but also for a future with which as yet knowledge can have nothing to do.[1]

Fifth Sunday after Trinity.

GUARDING THE FAITH.

'I have kept the faith.'—2 Ti 4[7].

Paul speaks of the faith as a trust committed to his care. It had been given him by revelation from God, and to it he had devoted his whole life. He had kept it from the covert attacks of mistaken Christians and the open assaults of unbelief. He had kept it through those hours of spiritual darkness through which he, no less than others, had had to pass. He had kept it in Jerusalem before the mob howling for his denial of it; before philosophers who sneered at its absurdity; before Roman power, with its burning pitch, and bloody arena, and executioner's block.

In the arena and on the *stadium* every thing was duly ordered and prescribed, nothing left to chance or choice, and he that strove for the mastery was not crowned except he strove lawfully. In the race, there must be no deviation from the line marked out for the runner; in the combat, no unfairness nor violation of the rules. 'I therefore so run, not as uncertainly,' saith the apostle; 'so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest after having preached to others I myself should be rejected.' 'Would you obtain a prize in the Olympic games?' said the pagan philosopher. 'A noble design! But consider the requirements and the consequences. You must live by rule; you must eat when you are not hungry; you must abstain from agreeable food; you must habituate yourself to suffer cold and heat; in one word, you must surrender yourself in all things to the guidance of a physician.' 'The just shall live by his faith.' Without adherence to this rule, there is no reward. 'The life which I live in the flesh,' saith St. Paul, 'I live by the faith of the Son of God.' It is faith that strengthens the Christian *agonisti* with might in the inner man. It is faith that unites the soul to Christ, and overcomes the world. The shipwreck of faith is the shipwreck also of a good conscience. Keep

[1] W. H. M. H. Aitken, in *The Cambridge Review*.

the faith, and it will keep you. St. Paul kept it, and triumphed in martyrdom.[1]

1. It is not easy to keep the faith. For the chief object of all evil is to take our faith away. Not merely are the arguments of professed infidelity directed to this end. To this end are directed also the far subtler arguments of the practical world with which we must mingle. The pressure of constant work tends to rob us of our faith, because it suggests that what we gain comes only from our own skill and toil. The ways of the world, in its social relations, too often suggest that it is folly to live for distant pleasures and rewards when tangible ones can be had immediately. Then, in the association of trial and sorrow, we feel a giant's hand striving to wrest from us our faith in the goodness and being of God. We find it the struggle of struggles to maintain our faith in God when His ways are strange; our faith in man when the soul is hidden in fleshliness and sin; our faith in immortality; and, as the centre of all truth, our faith in Jesus Christ. And even as we rally our resolution there sometimes comes the sickening doubt whether we are right in maintaining the contest.

2. How do we know that we *have* the faith. We know it by the fruits which 'the faith' has always borne; so that no lives are so God-like as those of believers. We know by the clear historic testimony which has been borne to the truth of Jesus; by the effects which faith in Him have produced in the life of humanity. We know it by the testimony of our own souls to their spiritual and God-like nature.

Wherever this faith is, there will be much besides: there will be a certain sweetness of temper; there will be serenity in life's trials; there will be patience in difficulties and courage in sorrows; there will be a constant endeavour after righteousness; there will be a deep sense of brotherhood, large human interests, and a wealth of human love; there will be hope for humanity, and a calm confidence in God's great purposes; there will be joy in living and fearlessness in dying. Happy are those who can say with Paul, 'I have kept the faith.'[2]

3. You have kept the faith—that is enough—the *faith*, not all the religious opinions of other days, not the crude notions and thoughts of your youth, not the narrow theology in which you were perhaps trained, not all the phrases and confessions and creeds in which you once delighted. There are few of you who have not changed greatly in these things. Your beliefs have grown, your thoughts have surely been refined and enlarged, your creed is more beautiful. The love and mercy and Fatherhood of God and the grace of Jesus Christ have assumed lovelier and grander forms. You have left behind much, you have gained still more. But if through all mental change and shiftings you have kept the faith, the simple trust in God, the belief in righteousness and its rewards, the reliance on a mercy that covers all our unworthiness and sins, the hold on Jesus Christ as the Master of the soul, as the Divine One who gave Himself for our sins, as the Risen One who lives for ever to help us in the struggle and to give us victory over death—then it is well.

I beseech you, young men, to keep the faith. I am not pleading for any blind adherence to tradition for tradition's sake. Let your faith grow with growing knowledge and ripen with the experience of life. I am pleading for that living, spiritual power, that conviction of the truth and that sense of the universal reality of God and of Christ as the only Saviour, which is rightly called 'the faith,' and by which alone you can resist the evil and attain to the final good. This is the shield by which you may quench the fiery darts of the wicked one. This is the treasure by guarding which you will become fit for the enjoyment of heaven and a victor in the present battle of life. Behold the dying apostle, smiling amid his martyrdom, as he catches sight of the crown of righteousness waiting to adorn his brow; and let it give force to the words which Christ sent to His people in their temptation: 'Hold fast that thou hast: let no man take thy crown.'[3]

> Not in the footsteps of old generations
> Our feet may tread; but high compelling spirits,
> Ineluctable laws point the untrodden way
> Precipitous, urge to the uncharted sea.[4]

4. To hold to Christ till the end is to win in the battle of life. In Watts' picture of the 'Happy Warrior' we see what that triumphant end is. He is pictured as slain in battle. He has fallen in the thickest of the fight. Like the greatest Life ever lived, he failed as the world counts failure. But he succeeded in achieving the high end which he had set before him, beyond the range of most men's touch and sight. And out of his saddest experiences had come the purest joy known to humanity. And now in the article of death, the pain vanishes, the darkness disappears, the fear subsides. There is a great calm in his soul. His helmet falls back from his head; and an angelic

[1] J. Cross, *Old Wine and New*, 146.
[2] J. G. Greenhough, *The Cross in Modern Life*, 226.
[3] G. T. Purves, *Faith and Life*, 305.
[4] *The Collected Poems of Margaret L. Woods*, 15.

form, the fair symbol of his aspiration, as the shining heaven above him opens to receive his parting spirit, bends over him and imprints the kiss of everlasting peace upon his brow.[1]

I challenged and I kept the Faith,
The bleeding path alone I trod;
It darkens. Stand about my wraith,
And harbour me—almighty God![2]

Sixth Sunday after Trinity.

THE STRUGGLE OF FAITH.

'The trial of your faith.'—1 P 1[7].

1. There is, first of all, the rest of faith. There is the rest of faith in the apprehension of Christ's atoning work, and in our own pardon through Him and acceptance in Him. There is the rest of faith in the fulfilment of His word, that as we have yielded ourselves to Him, so He has come in to reign and to rule.

2. But this is the beginning of a lifelong stretching out to reach the heights He has shown to us. All the metaphors of the New Testament make this clear, that life is something more than rest, than indolence, that the one who has come into relationship with Jesus Christ is committed to a life of strenuous endeavour.

For, just as the child that is born among the cold, wintry mountains, and accustomed to exposure, is likely to be hardy and robust; just as the character that is formed amid difficulties, and built up over conquered temptations, is likely to be stable and steadfast when these things are safely past; and just as the nation that has fought long and hard for its liberties is not likely to let them go: so the faith that has to struggle its way upward, amid manifold doubts and much despondency, may become a very strong faith after all, 'more precious than gold that . . . is proved by fire' (1 P 1[7]).

3. True, we must not always be plucking up salvation by the root to see if it is firm; but we must (at least the Church must) keep verifying it, testing it and our faith in it. We must keep adjusting our compass, by asking always, and showing, if it is still equal to the new moral situation, and still lord of the new problems of life. Faith can only exist as an inner warfare. That is why the easy Christian public hates apologetics, and calls them mere polemics. But we can keep our faith only by constant reconquest. Our certainty must move on with our enlarging personality and our waxing world. As a life it is a constant decision of our soul, a constant functioning of our life-decision in new conditions; it is not a mere relapse upon a decision we made years ago. To possess our souls we must always be mastering our souls. The sure Christ of our frolic youth would not be a sufficient certainty for our tragic old age.

Faith, the belief which saves, is not to be preserved without a struggle. It is not a conclusion which comes automatically from evidence presented. A hundred times a day suggestions are made within us to abandon this or that result we have achieved with much effort, and we are not then to balance but to hold fast with claws.[3]

4. The aim of the larger faith is necessarily threefold. There is, first of all, the upward aim towards the fullest possible apprehension of God; then there is the inward aim, toward the attainment of as perfect a Christian character as is possible for us this side of the pearly gates; and, thirdly, there is the outward aim toward the accomplishment of the service to which we have been commissioned by our Lord.

'Follow me,' Jesus said; and they uprose.
Peter and Andrew rose and followed Him,
Followed Him even to Heaven through death most grim,
And through a long hard life without repose,
Save in the grand ideal of its close.
'Take up your cross and come with Me,' He said,
And the world listens yet through all her dead,
And still would answer had we faith like those.
But who can light again such beacon-fire?
With gladsome haste and with rejoicing souls—
How would men gird themselves for the emprise?
Leaving their black boats by the dead lake's mire,
Leaving their slimy nets by the cold shoals,
Leaving their old oars, nor once turn their eyes.[4]

Seventh Sunday after Trinity.

THE BATTLE AND THE VICTORY.

'Fight the good fight of faith.'—1 Ti 6[12].

No one can hear or read these words without some response of sympathy, whether the response is felt in his kindled imagination or his consenting conscience; whether his future life glows with the prismatic hues of youthful romance, or reflects the white light of sober reality. Even if we chance to listen to them in an ordinary mood, they arrest the

[1] H. Macmillan, *G. F. Watts*, 185.
[2] H. Belloc, *Verses*, 33.
[3] Mark Rutherford, *Last Pages from a Journal*, 302.
[4] W. Bell Scott.

attention, and move the feelings. Much more, if they meet us squarely at one of the halting or turning places of life, and we think of what we have been or done in the past, and what we may be or do in the future.

There is a great deal in the Bible about soldiers and fighting, especially in the Epistles written by St. Paul. We find that when he wants to explain a matter by an illustration, he constantly takes something connected with military life—the armour of soldiers, or the habits of soldiers—and thus makes clear the truth which he wishes to teach. St. Paul lived a great part of his life in towns where he would frequently have seen the Roman troops, and so all these things were quite familiar to him and to his readers. Here, the Apostle says, life is a battle; and he exhorts Timothy—whom he calls his son in the faith, because he had converted him to Christ's religion—to fight the good fight of faith.[1]

1. We win this fight, first, by clinging to Christ. To Christ—not to the unseen and spiritual in general.

He fought his doubts and gathered strength,
He faced the spectres of the mind,
And laid them;

not by parleying with them; no, by simply casting himself in his helplessness on Him who is mighty to save and strong to deliver. To expect success by turning round to face the doubts whilst we meanwhile let Christ go—a folly of which many are guilty—is as though a drowning man were to let go the lifebelt which keeps him afloat, in order to battle with a foe behind him. Our one safety is to cling as for very life to the unseen Lord whose presence and power we have learnt to hold for true and real.

2. The next thing is constant prayer. The clinging must take place in some form or other; its best form is prayer, at all events its first and most frequent form. 'Pray without ceasing.' 'Be instant in prayer.' We must ask for aid in specific difficulties and perils, against specific impulses and habits, against specific inclinations and temptations; we must pray for the capability to exercise specific virtues and graces; we must pray that we may be strengthened where we are weak, enlightened where we are dark, controlled where we most easily go astray. Yea, mystery of mysteries, we must pray for energy to cling, and just when our hold seems about to loosen, it will become firm as a vice; we must pray to be able to pray, and then our prayer will become a visible and tangible ladder up to the very secret place of the Most High.

[1] T. Teignmouth-Shore, *Saint George for England*, 18.

3. But a third thing is also needed, without which all else will end in failure after failure: we must be willing that God should do all His will in us and by us. Here is our weakness. We reserve, more or less consciously, some little domain or corner of life to be managed by ourselves, and according to our own or worldly notions; and because we shut God out thence, though we would fain have Him elsewhere, He leaves us to stumble and fall, to restlessness and darkness, to a sense of being forsaken and mocked, until it dawns upon us—perhaps at the very brink of an abyss which it would at first have seemed impossible we could ever approach—it dawns upon us that God must have all or none; and that to be entirely God's is the way to freedom, peace, blessedness, and true prosperity.

Virginibus Puerisque.

JULY.

A Beloved Tyrant.

'Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded'—2 Ch 15^{7}.

In these July days many of you boys and girls meet the great, strong, masterful monster that can make both big folks and little folks run for fear. Fortunately it is chained, and the boys and girls know it: they laugh all the time they run. Big people generally sit and look on at a safe distance; for while this monster, because of its hugeness and strength, is one of the greatest wonders of this earth of ours, it is very much beloved.

Just think of one of England's greatest writers speaking of it one moment as giving great rough kisses, and the next as rushing upon what comes within reach—it might be a little boy or a little girl—like a great hungry leopard. There is both love and fear in that, is there not? And a very worthy man who used to sit watching it straining at its fetters confessed that it had done more to help him to be good than even the stars up in heaven, and you know how solemn the sight of them sometimes makes you feel. He said too, that if he had not come to know God, the very bigness and strength of this monster would have made him its worshipper.

A great many people have loved it; and that may be why it has come to be spoken of as *She*. There are poets who even go the length of calling

it 'mother.' There was once a very great poet who did not love his own mother. He felt she did not understand him. Certainly she said very unkind things to him when he was little, things which he could never forget. But he found a friend in this fettered giant and *She* somehow made him think of God as nothing else could. Have you guessed her name? You have run from her many a time, but you were never really frightened; you knew you could easily get beyond her reach. Haven't you built sand castles—perhaps even a strong fort, and then feeling very happy have sat down with your chums beside it. But after a half-day's real holiday fun you saw the enemy drawing nearer and nearer. He (now I call him 'he') had a great army with him, and they wore white caps.

A fort we built upon the sands,
  We boys and baby brother Paul,
We shaped it with our busy hands,
  And squared the ramparts and the wall.

We held it bravely half a day,
  No enemy durst venture by;
But as the morning wore away
  We saw the foe was drawing nigh!

He led with him a countless host,
  Far farther than the eye could reach.
Their haughty heads they proudly tossed,
  And mustered all along the beach.

And all the while their music played
  A march so wild and strange and sweet,
The best drum that was ever made
  So loud and stirring could not beat.

And near and nearer still they drew,
  And shouted like the thunder's roar;
Their uniform was brightest blue,
  And caps as white as snow they wore.

We stood our ground like valiant men,
  But fast and faster on rushed they
Until they reached the fort, and then,
  To tell the truth—we ran away![1]

The sea is the sort of teacher boys and girls need—a teacher who, although he loves them, makes them work. He keeps saying, 'Peg away! Don't get disheartened although things go wrong with you. Just try, try, try again.' And with that he destroys a whole morning's work. We get other castles than sand ones demolished. We are constantly finding ourselves in positions to get out of which requires all the courage we can command.

You know how, when trench after trench had been taken from our soldiers, they stuck to their posts. Their spirit of hope gave us a new catch-word, 'Are we down-hearted? No!'

One day a boy named Tommy was flying his kite. The string snapped and the kite flew far away out of sight. Tommy stood still for a moment and then went home whistling. 'Why, Tommy,' a friend said, 'aren't you sorry to lose your kite?'

'Yes, but what's the use, I'll just have to make another.'

It was the same when he broke his leg.

'Poor Tommy,' his sister cried, 'you can't play any more!'

'I'm not poor. I'll have plenty of time to whistle. Besides, when I get well I'll beat everybody in the class at arithmetic. I keep saying the multiplication table over and over again till it makes me sleepy, when my leg is painful.'

That boy had begun life with our text as a motto. Can you not do the same?

[1] E. H. Thomas, *The Story of a Fort.*

The Man who liked to be First.

'Diotrephes, who loveth to have the pre-eminence among them.'—3 Jn 9.

Some years ago I visited an industrial exhibition in one of our large cities. The exhibition was held in a big public park and there were many interesting and curious things to be seen. There was a huge industrial hall where you could see all sorts of wonderful things in process of manufacture, and where the whirr of the wheels and the throb of the engines was so tremendous that you had to shout to make yourself heard. There was a beautiful picture gallery where some of the finest pictures in the world had been collected. There were buildings containing strange exhibits from all parts of the globe. There was an Irish village where Irish peasants were at work on lace and embroidery, and where everything was included except the pig. There was an immense concert hall where splendid concerts were given, and there were band-stands in the open air where some of the most famous bands in the world played.

The first day I visited the exhibition I was talking to a friend outside one of the buildings when all at once there was a piercing shriek quite

near, and then something tore past us panting and puffing and snorting. What do you suppose it was?—It was a toy engine followed by a toy train, and in the toy train there were dozens of boys and girls going for a 'joy ride.' That engine made us laugh. It was so fussy and important. It seemed to say, '*I* am the Exhibition. Look at me. You won't see anything so fine in a hurry again, and just observe how hard I am working.' And yet it never got anywhere. It only carried a few toy carriages backwards and forwards over two or three hundred yards of toy rails. It would have been utterly useless for pulling a heavy goods train, or carrying passengers up hill and down dale, over difficult ground.

Now there are some people who are like that toy engine. They make a great deal of noise and fuss. They like to be important, they like everybody to look at them, but they do very little real good in the world. Diotrephes, the man who is mentioned in our text, was one of those people. He liked to have the pre-eminence among the Christians in his church. And that just means that he liked to have the first place. He liked to boss everybody, he liked everybody to defer to his opinion, and he was very angry when anybody tried to interfere with him.

When John, who was the real head of his church, sent missionaries to it bearing a letter from himself, Diotrephes refused to receive them. But he didn't stop there. Perhaps he was jealous of John and of his influence. Perhaps he thought the apostle had not taken enough notice of him. At any rate he began to say nasty things about him. He said things that were unkind and untrue. Then he went on to forbid the other people in the church to receive the messengers John had sent. And all because he wanted to be first. You see to what lengths his love of power and self-importance led him.

Now I think most of us are inclined to be a little like Diotrephes. We all like to be first. Fortunately, most of us have brothers and sisters at home and companions at school to take the nonsense out of us, or we should turn into very horrid people indeed.

There is a sense in which this desire to be first is a good desire. It is good to wish to make the very best of yourself—to do your very best work and win the very best place you can. The boys and girls who have a good ambition are kept from many mean and unworthy things. But this desire to be first is not good when it makes you vain and selfish. It is not a good thing when it makes you forget the rights and feelings of other people, when it makes you over-bearing, and self-important, and unkind.

Diotrephes called himself a follower of Jesus, but I think he must have forgotten that Jesus told His disciples that he who wanted to be chief among them must be ready to serve others. Do you know the finest thing you can do? It is not to carry off prizes or make a great name for yourself. It is just to serve other people by kind and loving deeds.

Once a missionary in China sent home for an assistant. A young man appeared before the committee as a candidate, but he seemed so unlikely that they said he would never do. Then they thought he might do for a servant, so they asked him if he would be willing to be that. And the young man replied cheerfully, 'Certainly. To be "a hewer of wood and a drawer of water" is too great an honour for me when the Lord's house is building.'

The true followers of Jesus are glad to do even the humblest work for Him. It is a good thing to be first. It is a finer thing to be able to take the second place sweetly and cheerfully. But the greatest honour of all is just to take the lowest place and to help others with humble and loving service.

The Ruby.

'More precious than rubies.'—Pr 3^{15}.

July is—or should be—a month of warm glowing sunshine, and the July stone is a warm glowing gem—the ruby.

The ruby is the rarest of the precious stones, and a perfect ruby brings a price three times as great as a diamond of the same size. The ruby is made of a material called corundum, and it has two cousins the sapphire and the Oriental topaz, which are corundum but with different colouring. Though we may not have heard the word 'corundum,' we all know one variety of corundum. We often beg some from mother when we want to polish up any steel that has rusted; for emery paper is made of grains of corundum, and these grains are far-away cousins of the ruby and the sapphire.

Our finest rubies come from Upper Burma. That is the natural home of the gem. Indeed, the earliest rubies known to history came from the Burmese mines. Till 1886 these mines were worked by natives who jealously guarded their secrets. But in 1886 Burma was annexed by Britain, and after that date the mines were taken over by a British company who, for the privilege of working them, pay a huge sum every year to the Indian Government.

From Siam too come rubies, and the King of Siam styles himself 'Lord of the Rubies.' But the rubies of Siam are darker and less pure in colour than those of Burma. Rubies are found also in small quantities in Ceylon, Australia, and the United States; but the same holds good of all —they are inferior to their Burmese brothers.

Rubies are of every shade of red from pale rose to deep crimson, but the most valuable are of the shade known as 'pigeon's blood.' The test of the colour of a ruby used to be placing it on a white paper beside a drop of fresh pigeon's blood, and that is why to-day people speak of pigeon's blood rubies.

The ruby has always been a royal stone and a favourite of kings. There is a great ruby among the English crown jewels. It was given to the Black Prince in the year 1367 by Don Pedro, King of Castile, and it was worn in the helmet of Henry V. at the battle of Agincourt. It is said to be worth £100,000.

Although the ruby is so rare, it has many stones which closely resemble it—such as the garnet and the spinel. Sometimes only experts are able to tell the difference. If the expert is in doubt he takes an instrument called a dichroscope and examines the stone through it. The dichroscope makes him see double. It gives him two images of the same stone. If the one image be orange-red and the other carmine-red, then the expert knows he is looking at a real ruby, for the garnet and the spinel do not show two colours under the dichroscope.

If you hunt up in the Bible all the texts that speak of rubies you will notice they nearly all tell you that *wisdom* is more precious than rubies. Now, I quite agree that wisdom is a precious thing, but there is something more precious than the wisest wisdom, more precious than gold or silver or diamonds or rubies—and yet we all can have it. What is it? Why, just *love*! So wherever you see 'wisdom' compared to rubies I want you to change the word to 'love.' The ruby is a splendid stone with which to compare love. Wisdom is a cold sort of thing, and to me it seems to compare best with a green stone, but love!—why love should be red and warm and glowing like the ruby! And besides that, if we need another reason, the ruby is supposed among precious stones to be the symbol of love.

So the ruby's message to us is 'Love.' Yes, but love of the right sort, love that stands the test of the dichroscope, love that divides in two. What do I mean by that? Let me tell you in a story.

A teacher was once trying to explain love to a class of tiny tots. She knew it was no use to give them an explanation out of a dictionary, so she asked instead if any of them could show her what love meant. At first they were all silent. Then one little maiden of six rose shyly from her seat, flung her arms round the teacher's neck, gave her a good hug and said, 'That's love.' 'Yes,' said the teacher, and smiled. 'That's love. But love is something more. Can you show me what more love is?' The little girl thought a minute or two. Then she began to set the chairs in order, to clean the board, to tidy away the papers and books, and to sponge the slates. When she had finished and everything was in order she said, 'Love is helping people too.'

That little girl was right. Love is not only hugging, it is helping. It is not merely saying, it is doing. Some boys and girls—and I'm sorry to say some grown-up people as well—seem to think that love ends with hugging, and saying, 'I love you heaps and heaps.' That is quite a good way of showing love, and some folks don't do nearly enough of it. This world would be a happier place if there were a little more hugging and telling people that we loved them. But that is only one half of love, it is only one image of the ruby, the orange-red. It leaves out the other image, the carmine-red, and without it we cannot have real love any more than we can have a real ruby. The love that stops at words and doesn't go on to deeds is not, after all, worth much.

In Scotland they sometimes say of a person, 'Oh! So-and-so is very agreeable, but he *wouldn't put himself about* for you.' That means he would not go out of his way or give himself any trouble to do you a kindness. Boys and girls, I want you all to *put yourselves about* for others. I want you to help as well as to hug, to do as well as to say, to serve—which is the better part of love.

The Problem of Pain and Suffering.

By the Rev. F. R. Tennant, D.D., Lecturer in Theology and Fellow of Trinity College, Cambridge.

The existence of evil, physical and moral, is a standing difficulty for all kinds of philosophy which regard the world as rational, and has been wont to be called the crux of Theism especially, because that system regards the world as the expression of intelligent purpose emanating from one wholly good Will. And the problem has been brought home to us all, and perhaps to many for the first time, by the horrors of the recent war. Some theists, like Lotze, have professed ignorance as to how it is to be solved; and certainly it is one of the commonest grounds on which Theism, and indeed the Christian Faith, are rejected. In a previous paper on 'Recent Moral Arguments for Theism,' I indicated that a change of view as to the intractableness of this problem was characteristic of recent theistic literature, the standpoint being adopted that Theism alone, among the greater attempts to interpret the world and its meaning, can adequately account for the evil which abounds in it. That the difficulty is at any rate not insuperable is now to be contended more fully. In the present article the explanation of physical pain and suffering is to be attempted, and in a subsequent paper the existence of moral evil will be dealt with.

The many indictments of the world as bad with which we are familiar have all proceeded from a hedonistic point of view. The world has been pronounced evil, that is to say, because it is so far from being the pleasantest or the most enjoyable that our mind can conceive; and from its badness, in this sense, is referred sometimes its Godlessness, its inconsistency with the belief in a God such as the Father of our Lord Jesus Christ.

But it is not pleasure or unmixed enjoyment that constitutes the highest good or gives the highest worth to human life. If that were so, assuredly we should have to admit that the world was hopelessly bad, and that its Author had no care for humanity. But the highest worth is moral character, capacity to appreciate, and to hold communion, and to co-operate, with God. The world is to be pronounced good or bad, then, worthy or unworthy of God and of man who bears or can attain to the likeness of God, according as it provides or does not provide for a moral order and moral progress; for these are the best things conceivable in any such world as ours. To dispense with them would imply Divine preference for a worse world rather than for a better. God's love does not mean indulgent fondness; it rather consists in self-revelation and self-communication to finite beings whom He would educate to sonship, and seeks their highest welfare. And if we find reason to believe that in a finite evolutionary world such as ours, that highest welfare cannot conceivably be secured without the entailing of suffering—even so much suffering as humanity is here called upon to bear—we can look upon the world as 'very good' and upon God as Love, not so much in spite of, as because of, the manifold evils attendant upon our possession of the status of morality and sonship. We have advanced one step towards the solution of the problem of pain if we have decided that by 'good' we mean not 'enjoyable' in the animal sense, but 'of ethical value,' and if we are prepared to abide by that meaning and that meaning alone. We certainly cannot have it both ways: the pleasantest world cannot be the best, nor the best the most pleasurable while it is in the making.

The word 'cannot' leads us to another conception which plays an important part in the reconciliation of the world's evil with God's goodness, viz. the idea of omnipotence. I am to deal later with the topic of Divine omnipotence, and here I will only remark that almightiness does not include self-inconsistency or obliteration of the distinction between possibility and impossibility. God is not wholly indeterminate; He has a nature, and that nature He 'cannot' violate; He 'cannot' realize a contradiction: so much of limitation, at all events, we must impose upon our conception of omnipotence. And granted this, we have now the two presuppositions from which we may set out on our attempt to show that physical evil in our world is a logically necessary precondition of the realization of man's highest good, and consequently of the display of the Divine love.

It is not enough for our purpose to show that particular sufferings are sometimes educational and chastening, punitive, or preventive of worse evils. This may be true, but it only touches the fringe of our problem. For the question will always arise, Why the remoter evil, the general situation, which makes the painful remedy or discipline necessary or salutary? We need to prove that pain, in a world such as ours, is a logical necessity: that its non-existence would be contradictory of the nature of God, because suffering is the inevitable outcome of a developing moral order.

Now a world which is to be a moral order must in the first place be an intelligible cosmos; it must be characterized by uniformity or law. Without regularity in nature, there could be no intelligence in man, no room for prediction or prudence, for formation of habit or character, for progress or civilization; no possibility of morality. This will hardly be doubted, but its truth is often lost sight of when the problem of evil is under discussion. It is perhaps the key to that problem. The reign of law, then, is a logical condition of the highest good. But we cannot have the advantages of a uniform order without the disadvantages; this too is simply a matter of logic. Uniformity in nature involves that things have fixed and determinate properties, that, *e.g.*, the water which cleanses and quenches thirst shall also be capable of flooding our fields and drowning us. For this to be made otherwise would require perpetual miracle; that is to say, an end to all the ordered experience and science on which the conduct of rational and moral life depends. God does not will our physical ills directly and as such; He does, however, directly will the moral order to which they would seem to be necessarily incidental. That there could be a determinate evolutionary world from which all events that happen to be painful to man were excluded, a law-abiding world which at the same time yielded unalloyed comfort and happiness, is a proposition the burden of proving which belongs to those who would argue from the evil of the world to its godlessness. From all we know about our world, such proof would seem impossible; and certainly it is not forthcoming. Physical evils, we conclude, follow with the same rigorous necessity as physical goods from that determinateness and regularity without which our world would be no stage for intelligent and moral life. The existence of such evil is no sign of lack of either goodness or power in the Creator; it is simply the inevitable outcome of coherency in the world's structure and self-consistency in the Divine nature.

It follows, then, that the physical ills to which our flesh is heir are not absolute or superfluous evils. They are not absolute evils because they are part of an order which subserves man's highest good in providing for his moral status and his moral development; and they are not superfluous because they are a *necessary* outcome of that order. They are to be regarded as collateral effects or by-products of an order which itself has instrumental value of the highest kind, because it is indispensable for the attainment of the highest good of man.

This seems to me not only to be the ultimate truth of the matter, in so far as our thought can penetrate to ultimate truth at all, but also to offer a more satisfactory theodicy or vindication of the goodness of God than other views which perhaps are more commonly entertained. The theory as to the necessariness of evil to the working out of God's world-purpose which I have ventured to submit, conflicts no doubt with the view of simple-minded and simple-hearted piety, according to which all particular evils which happen to individuals are expressly 'sent' to accomplish a particular purpose, or are Divine 'visitations.' And it is with no desire to deal otherwise than reverently and tenderly with this expression of simple piety, or to remove a ground for belief without substituting a better one, that I proceed to call the popular view in question. Doubtless it is applicable to a large class of physical sufferings, whether it be true or not; but there are some cases where, as it seems to me, it breaks down or becomes intolerable. I refer, for instance, to the excruciating agony of tetanus or cancer, and to the birth of abortions and individuals of insane mind. In the latter case we have before us an affliction which is inexplicable on the view that every form of suffering to which man is liable is a particular providence, a directly willed Divine dispensation for the chastening and perfecting of the personality upon whom the affliction falls; and in the former we are presented with tortures which in all reverence we must judge to be excessive for the evocation of patience and fortitude. We could not feel sure that much human suffering is not superfluous if it were to be explained solely as a means to elicit

virtues such as self-control, sympathy, etc., which the bearing of pain undoubtedly tends in many cases to engender. And, once more, there remains that which is perhaps the hardest fact of all for our equanimity, namely, the distribution of afflictions among individuals. This seems to our intelligence so irreconcilable with any divine plan of adjustment of particular sufferings to the particular needs, stages of moral development, circumstances, and characters, of individual sufferers. If only we could discern any kind of adaptation in quantity and quality of pain to the individual's power to bear it or profit by it, to his need of awakening or of chastening, then we might assign a special purpose to every instance of affliction, however grievous. But our experience is rather such as that to which the writer of Ecclesiastes gave expression: 'All things come alike to all; there is one event to the righteous and to the wicked.' And this makes it difficult, nay, to some intolerable, to believe that the allotment of physical and mental sufferings to human individuals is the calculated action of an immanent God; it doubtless often leads men to 'charge God foolishly.' And this is apart from the further consideration that so elaborate a scheme of particular providences, as the belief in question presupposes, is difficult to distinguish from a 'miscellany of miracles' which would be inconsistent with the general Divine providence expressed in the regularity of nature. For these reasons, then, I would not shrink from recommending the view that human sufferings arising out of the relation in which we stand to the physical world are not allotted, or even directly willed, by God at all; that God does not 'afflict willingly (*i.e.* from His heart) the children of men'; but that rather all physical ills such as disease, pestilence, floods, and earthquakes are incidental yet inevitable accompaniments of an order of nature and a law-abiding evolutionary world, logical consequences of what may anthropomorphically be called the 'world-plan.'

There remains the question of the worth-whileness of human suffering: is the possession of the moral status worth the price we have to pay for it in pain? Well, it may surely be said that the human race has with practical unanimity answered in the positive. And it has answered with the less hesitation as moral and religious belief have advanced in purity. Man clings to life even here; and those who believe in a fuller life hereafter will recognize that it is not enough to look only on the things that are seen and are temporal, when weighing against the moral perfection of the race or of the individual its necessary cost in possible ills. Man acquiesces in God's ideal, and the more so as he becomes more godlike. We know that God in fulfilling Himself is fulfilling ourselves also, and fulfilling us for ourselves as well as for Himself. This it is which makes human life, in spite of its burden of trials and sorrows, a thing to be desired, and 'the sufferings of this present time . . . not worthy to be compared with the glory that shall be revealed.' Pain is none the less evil for that it shall be compensated, indeed; but its ugliness is transfigured if, while being necessarily involved in a 'best possible' world, it can be regarded as 'but for a moment' in the time-span of just men made perfect.

Contributions and Comments.

Jesus writing on the Ground (John viii. 6–8).

In that well-known pericope, a detail has often exercised the sagacity of commentators: ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν . . . καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. What is the meaning of Jesus' action? A remark to be found in an Arab Lexicograph seems to me to throw a new light on this enigmatical passage.[1]

In his large Arabic Dictionary (the *Lisân al 'Arab*), Djemâl eddîn Mohammed ibn Mokarram (630/1232–711/1311)[2] explains thus: '*One is said to be writing on the ground when he is engrossed with deep thoughts and calculations* (يقال فلان يخطّ فى الارض اذا كان يفكّر فى امره ويدبّره)

The writing is the conjurer's writing, viz. he writes with his finger on the ground and infers omen. The conjurer writes on the ground, *i.e.* with his

[1] Cf. also some Greek examples more or less similar, quoted by Wettstein, *Novum Testamentum graecum* . . . ad Joh. viii. 6.

[2] Cf. Brockelmann, *Geschichte der arabischen Literatur*, vol. ii. p. 21.

finger he draws lines, shaped into writing, and then infers omen.[1] As Dhou'r. Romma has said: in the evening I can do nothing but gather small pebbles [*i.e.* calculating] and write on the ground [*i.e.* conjuring].' Cf. Lisân, vol. ix. p. 158, Boulag 1300–1307.

According to this quotation Jesus is either decidedly given as a conjurer in Jn 8^{6-8}, or we have here only to deal with an expression that has lost its primitive and precise significance, now meaning metaphorically that the Master was deep in His thoughts, or, that at last, Jesus showed by a gesture, which everybody would understand as it was in a way a sort of ritual gesture, His intense meditation.

A Persian expression might also be taken into consideration, though certainly less conclusive: 'to write on the ground,' *i.e.* to acknowledge his incompetency (خط بر خاك كشيدن, Khaṭ bar Khâk Kashîdan), explained by Vullers as: 'impotentiam vel pudorem manifestare' (cf. Vullers, *Lexicon persico-latinum*, vol. i. p. 706).

The Arabic witness of the Lisân, however, deserves by its very preciseness to be compared with the evangelical text, and corroborates Loisy's explanation: 'The meaning lies not so much in the writing, as in the gesture itself.'[2]

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Dr. Field's Old Testament Revision Notes.

TRANSCRIBED FROM THE AUTHOR'S MS. BY THE REV. JOHN HENRY BURN, B.D.

IV.

EXODUS 17^{16}. Render: 'for he said, Because *there is* a monument by the throne of the LORD: War to the LORD with Amalek from generation to generation.' Or, 'Because the LORD hath sworn that the LORD *will have* war with Amalek,' etc. The correction of נֵס for כֵּס, besides being purely conjectural, does not seem to me to clear up the difficulty of the sentence. If יָד retain its usual meaning of 'hand,' the question arises, *whose* hand is intended? which the context leaves ambiguous. I have proposed to take יָד in the undoubted sense of a 'memorial,' or 'monument'—whether for the dead (as 'Absalom's hand') or (as here and 1 S 15^{12}) for a victory in war. The יָד may have been an inscribed *stile* (cp. 2 Reg. 18^{18} in LXX), and the second clause may be intended for the inscription itself. V.[16] will then be exactly parallel with v.[14]; and the monument set up in heaven will correspond with the 'written memorial' preserved on earth. It is a coincidence that the 'hand' or 'monument' set up by Saul in 1 S 15^{12} was for a victory over these same Amalekites.

EXODUS 22^{25}. If 'usurer' be objected to, I would substitute 'money-lender.' If you lend money to a person, you can't help being his 'creditor.'

EXODUS 22^{29}. This is the way in which the Hebrew מְלֵאָתְךָ וְדִמְעֲךָ is generally understood. Coverdale to the same effect, but more tersely: 'Thy dry and moist fruits shalt thou not keep back.' The objections to this version are: (1) מְלֵאָה is not restricted to *dry fruits*, since in Nu 18^{27} we find, 'the corn of the threshing-floor, and the fulness (מְלֵאָה) of the winepress' (מִן־הַיֶּקֶב). (2) דִּמְעָה (a form only used in this place) seems a strange expression for 'what flows from the wine or oil press,' and is by no means warranted by the Greek usage of τὰ δάκρυα τῶν δένδρων, not to mention that no Greek writer would use δάκρυα for 'gums' when there is nothing in the context about *trees* or *plants*. If the usual sense of the passage must be retained, I think old Coverdale's version greatly superior to that of the A.V.; and would propose (for further consideration, as an alternative version): 'Thine abundance and thy prime (or, best) shalt thou not keep back.' In the Samaritan dialect דמע is used here and in other places (*e.g.* Gn 45^{18}, 'the best of the land of Egypt'; Nu 18^{29}, 'of all the best thereof': Heb. מִכָּל־חֶלְבּוֹ—Sam. Vers. מכל דמעה) for *optimum*, *praestantissimum cujusque rei*, a sense which seems very suitable to this place. If דִּמְעָה really means 'liquor,' I would understand 'the juice which oozed by the simple weight of the bunches into the lower vat, before the process of treading, which was collected first, and supplied the richest and best wine, as the "drop port" is still reserved in the vintage of Portugal and highly esteemed' (Tristram, *Nat. Hist. of the Bible*, p. 409). It is not impossible that the ἅπαξ λεγ. דִּמְעָה may have been the technical word for this juice, and that the Samaritan usage may have been derived from it. But this is only a speculation, and the objection to מְלֵאָה still remains. 'Heb. thy fulness and thy tear' might be added in the margin.

[1] The poet Ghaïlân b. 'Oqba (+107/719); cf. Brockelmann, *op. cit.* vol. i. p. 59.

[2] Loisy, *Le quatrième Evangile*, p. 546.

Exodus 23^5. I should object to עזב being used in two different senses (as Keil, Gesenius, etc.) in the first and second members, as a *lusus verborum* (which seems out of place in a legal document); nor is it necessary, if we take וְחָדַלְתָּ either (as in text of A.V.) for 'and wouldest forbear,' or (as in margin) for 'wouldest thou forbear?' I prefer the latter, with Gataker, *Adv. Misc.*, p. 183 (*non sine admiratione aliqua: an tam durus et inhumanus existeris*, etc.). Then, adopting the abnormal sense of *vincula laxare* attributed to ערב, we might translate: 'wouldest thou forbear to release *it* for him (thine enemy)? *Nay, but* thou shalt surely release *it* with him.' The alternative, 'and wouldest cease to leave *thy business* for him,' etc. (which is Piscator's), might be omitted.

Exodus 35^{22}. 'Necklaces' is probably the meaning of the A.V. 'tablets,' which is not in Todd's *Johnson*; but in Ebers' *English-German Dictjonary*, 1794, I find: 'Tablet—das Halsband, auch Armband.' So the Peschito uses here a word which is interchanged with the Greek words μανιάκης, κλοιός, ὅρμίσκος.

Entre Nous.

A TEXT.

Matt. xviii. 15–17.

It seems to be possible for an American to write without making it known that he is an American. Mr. Herbert S. Houston has done it. In a little book which he has called *Blocking New Wars* (Allen & Unwin; 4s. 6d. net) he writes simply literary English. The book was written some time before the present situation, but very little of it is out of date; for it is a book of principle rather than of practice.

In the middle of the book Mr. Houston suddenly arrests his own hand and offers us a chapter from Dr. Lyman Abbott. It is an article which Dr. Abbott published in the *Outlook*. It is really a sermon on Mt 18^{15-17}. The words of the text are, 'And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.'

This is the introduction: To treat a man as a heathen man and a publican or Roman tax-gatherer was simply to have no dealings with him. The heathen were not subjected to penalties of any sort in Judea; the Jews simply had no intercourse with them. The meaning, then, of Christ's ultimatum, as it would have been understood by his disciples, would be: If your fellow-member defies the public opinion of the Christian community to which you both belong, have nothing more to do with him.

The great statesmen of the world, horrified by this terrible world war, are endeavouring to find some better method for the settlement of international difficulties than "wager of battle," and curiously, and as it seems to me very significantly, have hit upon the method which Christ commended to his disciples nineteen centuries ago. If I interpret Christ's counsel correctly, these statesmen are following Christ, whether they know it or not. For, if we apply the spirit of his counsel to international action, it would mean, first, Diplomacy; second, Arbitration; third, Judicial Procedure; fourth, to enforce such procedure, Non-intercourse.

So the divisions are:

1. *Diplomacy.*—If in the community of nations a controversy arises between two or more of them, the first step toward a settlement is diplomacy—that is, personal negotiation between the two nations. The object of this negotiation should be to gain a brother. Its spirit and its purpose should be pacific; its aim, to find some common ground on which the two nations can agree. Austria had a complaint against Serbia. The Austrian Crown Prince had been assassinated, and the Austrian Government believed that the Serbian Government had been accessory to the assassination. If the charge was true, the trespass committed by the Serbian Government was very great. But Austria showed no desire in her negotiations to gain a brother. She treated Serbia as a criminal. She went with a demand in one hand and a threat in the other. And the demand was one to which no nation could accede under threat, without, by that very act, surrendering her independence.

Christ also advises that these negotiations between the complainant and the supposed transgressor be private. "Go and tell him his fault between thee and him alone." Recently there has been in certain quarters a great outcry against secret diplomacy. There has been in this country some demand, though not very widespread or influential, for the abolition of the secret sessions of

the Senate. It is said that secret negotiations have led to wars, and that, if all negotiations were conducted in the open, war would be avoided. And it is probably true that some wars have been prepared for, and perhaps promoted, by secret negotiations.

But it is certain that wars have often been prevented by secret negotiations. There are many international questions which cannot be discussed in the open forum without arousing popular prejudices and exciting popular passions. There is a strong popular feeling in this country against unlimited Japanese immigration. There is a strong popular feeling in Japan hostile to American discrimination against Japanese immigrants. Popular discussion in the press of America excites race prejudice against the Japanese. Popular discussion in the press of Japan excites race prejudice against the Americans. There would be little danger of war between the two countries if we could only unite our forces in a successful war against the yellow press of both countries. If the Japanese question could be taken out of the public forum, there is little doubt that, by friendly negotiations between the Japanese mission now in this country and our President representing the Democratic party and Elihu Root representing the Republican party, an agreement could be reached which would calm the excessive self-esteem of the one people and the excessive fears of the other.

2. *Arbitration.*—If diplomacy quietly conducted between the two parties in a spirit of mutual brotherhood fails, arbitration is the next step in Christ's league to enforce peace. It is evident that the two or three witnesses are to hear both sides of the incipient quarrel. Their opinion is to be listened to by both parties to the quarrel. There is, indeed, no suggestion that they possess *authority* to decide. Authoritative decision is reserved for the third stage in this proceeding toward peace. But they are not partisans of the complainant taken by him to overbear the accused. They are witnesses, taken to hear the story, to reach their conclusion upon it, and, if no agreement can be reached by their aid, to report to the constituent assembly their judgment upon the undetermined issue. My readers will remember how urgent were the entreaties of England, France, Italy, and Russia to Germany and Austria to submit the issue between Austria and Serbia either to the Hague Tribunal for decision or to a conference of the Powers for amicable settlement, and how emphatic and almost contemptuous was the refusal.

3. *Judicial Procedure.*—This was as far as Christian civilisation had gone in 1914 in its preparations to avoid war. Reformers had urged the constitution of a supreme court of nations to which any nation might be summoned to give account of its claims. But no such court had been constituted. The imperfectly organised Hague Tribunal could pass only on such questions as were submitted to it by the consent of both the parties to the controversy. Christ recommended to his disciples a further step—the creation of some sort of body—Parliament, Congress, Supreme Court, Constituent Assembly, Ecclesia—to which either party could report its complaint, a body which would have power to declare an authoritative judgment.

4. *Non-intercourse.*—And if the other party would not accept the judgment, what then?—war to enforce the decision? No! Non-intercourse. If he will not hear the assembly let him be unto thee as an heathen man and a publican. Let us imagine that in 1914 the eighteen nations now in alliance against the Central Powers had constituted a community of nations; that they had an international tribunal or assembly with power to hear and decide international questions; and that when Germany and Austria refused to submit the issue between Austria and Serbia to decision by that tribunal, the Powers had instantly and automatically pronounced a decree of non-intercourse. What would have happened? Every foreign ambassador in Germany and Austria would have been called home. Every German and Austrian ambassador would have been sent home. The mails between other countries and Germany and Austria would have been suspended. Telegrams of every description would have ceased. The world's ports would have been hermetically sealed against the offender. No exports could have passed from the Central Powers to other countries, no imports could have passed from other countries into their territories. Germany and Austria would have been as effectually isolated as if they had been transported bodily to Mars. The present blockade, which is threatening to bring Germany to her knees, would be insignificant by the side of such a world blockade. What nation would venture to defy it? What nation defying it once would ever venture to defy it a second time?

It is true that such a league as is here foreshadowed would not absolutely prevent war. Germany might have invaded Holland, Belgium, France in the west, and Russia, Serbia, Bulgaria, Rumania in the east, to get by her arms the supplies which commerce refused to her. It might have been necessary to unite the armies of the world in defence of the right to decree and enforce non-intercourse against a defiant nation. But if such a league had existed in 1914, it would not have required three years of robbery on the land and piracy on the sea to call it into existence.

If any ecclesiastical reader is inclined to think

that the counsels embodied in the passage here interpreted and applied to international affairs were intended by Christ simply as a direction for Church discipline, I must refer him to my Commentary on Matthew for a statement of the reasons why I cannot agree with him; if any reader thinks they were intended only for the settlement of private disputes, I reply that the same principles apply to the settlement of disputes between organisations as between individuals. If any one thinks it extraordinary that the world should not have long since discovered and adopted Christ's league to enforce peace, if it is really suggested by his teaching, I reply that he who believes, as I do, that Jesus Christ is the divine leader of mankind will not think it extraordinary that he should still be in advance of the age and waiting patiently for his disciples to overtake him.

SOME TOPICS.

Don't Worry.

'THERE is but one remedy—never harp on business and dollars after working hours, never go to a theatre and permit the mind to wander off on personal affairs which have nothing to do with recreation, never discuss personal matters when you are playing games, never worry over things that you cannot alter, and, above all, learn to play some musical instrument and engage the mental faculties in something the exact opposite to that which engaged the attention during business hours.'[1]

Endor and London.

Professor W. R. Sorley of Cambridge has published three lay sermons on *Reconstruction and the Renewal of Life* (Cambridge: at the University Press). They are, one and all, a plea for the spiritual against the material—for life against organization, for faith against sight, for insight into the present against prediction of the future. In the sermon on Vision he says: 'Perhaps the greatest enemy of true religion has, all along, been the claim to vision which is not based on an understanding of the really vital forces of history. Especially in periods of crisis and calamity, troubled minds have always been eager to see behind the veil; and, from the time of the witch of Endor to the London medium of our own day, they have found instruments willing to pierce it for them—at a price. The test of all these revelations is their result. They picture the world beyond as a pale reflexion of the material conditions of the present. And they show no genuine vision, for they have no real insight into the moral forces which now fight for mastery and in which lies the promise of the future.'

[1] Francis Grierson, *Illusions and Realities of the War*, 75.

A Begging Letter.

In the biography of Joel Chandler Harris we are told that a rumour got out after the success of Uncle Remus that the author had become wealthy. The result was a steady flow of begging letters. Here is one of them: 'It came from a man living in a small Georgia town, and he wrote: "Le' 's be up and doing! I'll head the list with $5.00 for my father's tombstone. A little tombstone is all that is needed. What will you give?"'

NEW POETRY.

Cornelia Steketee Hulst.

The Story of Balder's Death and Loke's Punishment has attracted many a gifted author and some whose gift was genius. Nevertheless we do not know that any one has ever rendered it into more saga-like English verse than Cornelia Steketee Hulst, whose book has been published by the Open Court Publishing Co. (3s. net). It is enriched by a selection of illustrations from the rare series with which Frölich illustrated the Eddas. Take this short portion from Odin's last submissive speech:

'Lo, a Vision is rising before me—
Humbly I thank thee, thou Weird One!—
I see Him, with sight that is certain . . .
And not Death, but Life Everlasting,
For His palace has sheltered no Evil!
That Mead that Hel brewed, mingling floods
Of all Fountains of Life, He will drink,
And all Wisdom, all Good will be His.
And the Dead that in love drink those waters
Are His, the Redeemèd and Blessèd,
For that Mead when they drink will transfigure
Their ghosts, and new bodies will clothe them
With Strength and with Beauty immortal.'

E. R. Jaquet.

Mr. E. R. Jaquet is the editor of a volume of poems relating to the War. The title is *These Were the Men* (Marshall Brothers; 3s. 6d. net). He has gathered the poems, not from the obvious sources only but from all sources, including *Punch*, the *Spectator*, and the daily newspapers. And in every case he has named the author and the place where the poem has been found. Quotation is difficult where all are exceptionally good; for this editor knows a poem when he sees it. But we

cannot be wrong with Katharine Tynan. The title is

PEACE.

Some day of days the peace will come,
The houses break to banners gay;
With trumpet and the sound of drum
The people make high holiday.
Go quietly, oh, people dear,
Because—a broken heart may hear.

From Land's End unto John o' Groats
With bonfires shall light up the skies!
The shouting of a myriad throats
Shall to the startled heavens arise.
But Rachel weeping for her dead,
Weeps on, and is not comforted.

The men will march a-down the street,
The broken boys that were so bright:
What of the unreturning feet
That will not come by day or night?
The darling heads that lie alone,
This one and that one's little son.

Red Armageddon shall be past,
The Thousand Years of Peace begin.
No roll of drum or bugle blast
Shall wake the sleepers with their din,
Or lift the broken heart again
Behind the shuttered window-pane.

German or French?

Mr. Harvey Carson Grumbine has given himself to a thorough study of German and of French war poetry. He is, moreover, an accomplished translator. In a volume entitled *Humanity or Hate: Which?* published by the Cornhill Company of Boston ($1.25), he has given translations into English verse of thirty-two German war songs and thirty-two French. His purpose is to compare one set of songs with another and so arrive at the difference in mentality between the German and the Frenchman. The German songs are by Sudermann, Lissauer, Herzog, and others; the French by Botrel, a former Laureate, Arcard, a Member of the Academy, and others. We need not repeat his conclusion. Let us quote a fair example of the German and a fair example of the French songs. This is by Will Vesper:

LOVE OR HATE—WHICH?

The Father of all Love, who died,
Jesus the Saviour crucified,—

Once in a dream I saw Him give
His love to men that they might live.

He spake to me as from above:
'Sing not in hate, but sing in *love*!'

Feigning I did not understand,
I quickly took my pen in hand,

And wrote: O Lord of Love, my hate
Is deep as love and high and great!

I tell Thee truly, eye to eye,
My hate does all Thy love defy!

And this because, O Holy Dove,
My hate is born of purest love.

My Fatherland is nigh to death;
I hate all foes to my dying breath!

That is the German song. The French is by Maurice Allou.

A LETTER FROM A GERMAN MOTHER.

'Each day brings here, my son, a train of Russian brutes.
They bend their lumpish forms with low and sullen groans,
As, in the villages they go as raw recruits,
Bearing burdens heavy enough to crush their bones.

'Their sombre visages peer out from prison-bars.
I hate them; for they are the authors of our woes.
So, spare them not, but slay; the bloodiest of wars
Must mow them down in droves! What men! What beasts! What Foes!'

The letter ended with maternal tenderness.
A Russian found it folded in a dead man's vest.
He sent the spiteful missive back to her address.

But, as a glow of pity warmed his savage breast,
He quick bethought himself and added this in Prussian:
'Mother, your son is dead. I pity you.
'—A RUSSIAN.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

MUCH has been written about the Beatitudes, but we do not understand them yet. Mr. CLUTTON-BROCK says so. We do not understand any one of them, he says. In his book entitled *What is the Kingdom of Heaven?* (Methuen; 5s. net) he selects one of the Beatitudes as an example of our misunderstanding. The Beatitude is 'Blessed are the pure in heart: for they shall see God.'

The words, all the words, in that Beatitude, says Mr. CLUTTON-BROCK, have been misunderstood all through the centuries. We misunderstand them still. 'We think of *blessed* as meaning blest by some one, rewarded by some one, in this case God. We think of *pure in heart* as meaning only sexually, or at least morally, pure. We think of *seeing* as meaning actual ocular vision; and we think of God as the Hebrew God, as a royal person sitting on a throne, to whose presence the pure in heart will be admitted after death as a special privilege.'

Mr. CLUTTON-BROCK expects that his readers will protest here. They do not understand these words thus grossly. But, he retorts, can they say clearly how they understand them? Do they believe that Christ means something quite precise by them? At any rate, he repeats, the grosser misunderstanding has been common all through the centuries and is common to this day. Well, what do the words mean?

'What, for instance, does Christ mean by the pure in heart? He means more than sexually or even morally pure. He means rather what we call single-minded. He is always telling us that we profit by things only when we cease to seek our own profit in them. The single-minded are those who are, as we say, interested in people or things for their own sake, and not with an eye to any profit that can be got out of them. They are interested in them, as an artist is interested in beauty or a philosopher in truth, not as a financier is interested in stocks and shares; interested because they are aware of some virtue in the things themselves, a virtue independent of themselves and of any profit they can get from them. This kind of interest is what makes men single-minded; and it is a condition of all the highest excellence, as we know by experience.'

Now, Christ says that the single-minded (that is to say, if they are single-minded altogether and not only in some one interest) are blessed. That is to say, they are happy. Why? Because they shall see God.

The words seem very simple. But that is because we are so familiar with them. They are really very daring words. We would see that they are daring if we understood precisely what they mean, and if we believed that Christ meant what He said in them.

'He did not, of course, mean that the single-minded would see God as we see a cow in a field, actually with their eyes. As St. John says, "No man hath seen God at any time." But He did mean that they would see a reality we do not see, in such a way that it would become more real to them than the world of sense is to us; and, further, that they would know this reality to be supremely good. And He meant more even than that, namely, that they would know this reality to be God, to be living and personal, more living, more personal, than human beings are.'

Mr. Clutton-Brock wants us to hold our hand a moment and think about that. He wants us to ask ourselves if we believe that Christ really meant that. He tells us that we may believe what Christ said or we may not, but we must believe that He meant what He said. And what He said is that the pure in heart will see God with the most extreme certainty that the human mind is capable of. He used the word *see* to express that certainty.

'Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy' (Mt 5^{43}).

Who said so? Not Moses, nor the prophets. There is no such command in the Old Testament. On the contrary, when we turn to the Book of Proverbs we read (25^{21}), 'If thine enemy (RVm, he that hateth thee) be hungry give him bread to eat; and if he be thirsty, give him water to drink'—the very precept which St. Paul quoted in Ro 12^{20} as embodying the highest duty of the Christian towards those who wrong him. And in the Law itself it is written, 'If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.'

No doubt there are precepts in the Old Testament which seem to encourage hatred of an enemy, but there is no express precept to that effect, and the example of God, which is held up for imitation, is all the other way: 'The Lord is full of compassion and of great kindness.' Who then said, 'Thou shalt love thy neighbour, and hate thine enemy'?

The Rev. W. L. Paige Cox, B.D., Archdeacon of Chester and Canon-Residentiary of Chester Cathedral, answers the question. In a little book, entitled *Christian Ethics and Peace Problems* (S.P.C.K.; 2s. net), Canon Paige Cox discusses the whole question of hatred and revenge in relation to Christianity. He is especially concerned to understand what our Lord means by the words, 'Love your enemies,' and how that precept is to be obeyed by a British citizen who has seen the sinking of the *Sussex* and the murder of Nurse Cavell and Captain Fryatt. *Love* your enemy? How am I to help *hating* him? he asks.

If Moses or the prophets had said, 'Thou shalt hate thine enemy,' it would have been easy for some of us to obey the precept and let Christ and the New Testament go, as we do in so many other things. But Canon Paige Cox does not find it in the Old Testament. He believes that it was a gloss on the Old Testament teaching made by the Pharisees. And the last of all his desires is to be reckoned a Pharisee. He knows very well that 'many professed Christians have not got beyond the old popular Jewish rule of the hatred of enemies, and make no pretence of acting contrarily to it.' But even professed Christians such as these were some of them shocked and some of them horrified when the German 'Hymn of Hate' was heard of. And for himself Canon Paige Cox knows very well that, however he is to accomplish it, his bounden duty as a true follower of Christ is not only not to hate his enemies but actually to love them.

How is it to be done? It is to be done not by ceasing to hate but by beginning to love. The more difficult thing is the easier thing. It is the only possible thing. Here as everywhere else Christ set the ideal high because the high ideal is the only possible real. You say you cannot help hating the Germans when you think of what they

have done and what they are. No, you cannot. But you can love them.

You can love them. Canon Paige Cox knows that such words are to the Jews a stumbling-block and to the Greeks foolishness. And the reason is that neither Jews nor Greeks know what love is.

There are two words in the New Testament for love. The one word is *filia* (φιλία). It is akin in sound and derivation to our word 'filial.' 'It indicates,' says Canon Paige Cox, 'natural affection, the love we feel to our relations and to persons with whom we have much in common, whether we are related to them or not. The other word is *agapê* (ἀγάπη), a word which Christianity has made specially its own, and to which it has given a special meaning. It suggests less of instinct than passion and more of reasoned and considered regard than *filia*, and is used to denote the love that has its origin in a renovated spiritual nature which changes the personal outlook and feeling towards all mankind.'

Now when our Lord bids us love our enemies He does not bid us love them as we love our relatives and intimate friends. He does not expect that as human beings merely, partakers of ordinary human nature, actuated by natural impulses and inclinations we should be able to love our enemies. But he does expect us to love our enemies if we are regenerate men and women, if we have turned and as little children have entered into the Kingdom. This is the whole point of the precept. To the unregenerate it is pure foolishness. To the least in the Kingdom of God it is the most natural expression of daily duty.

But Canon Paige Cox does not say that for the true follower of Christ the love of enemies is the same thing as the love of friends. He says that while the unregenerate man knows only one kind of love, the man that is born again knows two kinds. He knows the natural love of relationship and intimate friendship expressed by the Greek word *filia*. He also knows the love which is expressed by the Greek word *agapê*, the love of all mankind —a love which has no respect to character or conduct—a love which loves even the brutal German and the not less brutal Turk.

But Canon Paige Cox does not mean to say that the German or the Turk is to be treated as if he had never done wrong. God Himself does not treat the German or the Turk so—'The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men.' And He does not expect us to be more complacent towards evildoers than He is Himself. 'On the contrary, He expects us, as having their best interests at heart, to be severe towards their wrong-doings, both for their sakes and for the sake of the reverence due to eternal law. We must notice, however, that there is this difference between what should be our attitude towards evil-doers and God's attitude, that we can never properly take part in correcting a brother except in "a spirit of meekness," inasmuch as we are so prone to err ourselves. We emulate the Divine love, then, when we exercise an untiring patience in dealing with an erring brother, whether with the view of correcting him or winning him over to a better mind, and when we are ready to incur any personal trouble or loss in the loving task, after the example of that tremendous sacrifice which the infinitely loving God made in giving His only-begotten Son for the redemption of mankind from sin.'

What is the reason that the Golden Rule has fallen so utterly out of favour? There may have been a day when it lay under the suspicion of being an expression of 'mere morality.' For in that day the gospel sailed high above all considerations of conduct, and even the words of our Lord, if they could not be interpreted evangelically, had to be omitted from the selection of appropriate texts.

But we have passed from that. With some

churches, and with some individuals in all the churches, there has been even a violent reaction from that. No sermon is considered a sermon if it has not to do directly with character and conduct. Yet the men who most openly and unreservedly occupy themselves with ethical preaching are the very men who most scrupulously disregard the Golden Rule.

Is this because the discovery has been made that the Golden Rule is not original? One would have imagined that the value of such a discovery would have been estimated easily. But even Viscount Morley, with his commanding intellect, tells us in his *Reminiscences* that there were three things which induced him in early life to become a Secularist, and one of the three was the discovery that certain sayings of Jesus were not original.

In an ethical study of much interest, published by Messrs. Macmillan under the title of *Self and Neighbour*, Mr. Edward W. Hirst discusses fully the reasons why the Golden Rule is so discredited to-day. And he gives this as the first reason. It is not original to Jesus. He admits that it is not original. 'Not only is such an ideal expressed in Jewish writings, both pre-Christian and post-Christian, but it finds a certain form of expression also among Greek, Roman, and Oriental peoples.'

Nor is this objection removed by pointing out that the form of the Rule in the Gospels is positive, while elsewhere it is for the most part negative. It is true that in Jewish literature it is negative, as in Tob. 4^{15}, 'That which thou hatest, do to no one'; and in the saying attributed to Hillel, 'What thou hatest thyself, that do not thou to another; this is the whole of the law, all the rest is only comment upon it.' It is also negative where it occurs in Greek literature, as in the Stoic maxim that 'you should not do to another what you do not wish to be done to yourself.' But 'in the sixth century before Christ there was an enunciation of the Golden Rule in China by Confucius, who, according to Professor Legge, understood the principle in its positive and most comprehensive sense. "The peculiar nature of the Chinese language enabled him to express the Rule by one character, which for want of a better term we may translate in English by 'reciprocity,' or by the phrase 'my heart as yours,' or 'my heart in sympathy with yours.'"'

No, the Golden Rule is not original to Jesus. But what is originality? The very men, like Morley himself, whose loyalty to Christ is arrested by this discovery, abate not one jot of their loyalty to Shakespeare when they discover the wholesale way in which he appropriated the thoughts and even the words of earlier writers.

For originality is not in the word or even in the thought. Let us recall the language of a learned Jew, Mr. Claude G. Montefiore. 'It seems to be held,' he says, 'by many Jewish writers that if a certain saying in the New Testament can be paralleled by a saying of the same sort in the Old Testament or the Rabbinical Literature, the saying may forthwith be neglected. It is no longer original. We have, however, already seen that the greatness and inspiration of a New Testament passage do not depend upon its being wholly unparalleled. They depend upon its position of importance, upon its stress, upon its form and passion, upon its relation to, and its place in, the teaching as a whole, upon its ultimate effect upon the world.' Let us recall Montaigne. 'The bees do heere and there suck this and cull that flower, but afterwards they produce the honey, which is peculiarly their own, then it is no more Thyme or Marjoram.'

But there are other reasons for the neglect of the Golden Rule. It is the subject of misconception. It is the subject of more misconceptions than one. Mr. Hirst has taken some pains to search them out and remove them.

The first misconception he mentions is due to

Professor Sidgwick. 'Professor Sidgwick criticised the Golden Rule on the ground that "one might wish for another's co-operation in sin, and be willing to reciprocate it." Much the same kind of objection was raised by Dr. Edward Caird, who maintained that "our wishes for another might be as unreasonable as our wishes for ourselves."'

'The usual illustration of such complicity in evil is that of a band of thieves. Each member of the party shows the same fidelity to the other which he desires to have shown to himself. The party in this way stick together and maintain their coherence as a band. But their co-operation is in the interest only of a scheme of evil, and such reciprocity is merely a furtherance of sin and crime. Though each does unto the other what each would have the other do unto him, yet this principle of action seems only to aid complicity in wrongdoing.'

What has Mr. HIRST to say to that? 'The criticism,' he says, 'looks rather formidable but is really not so.' 'For, in the first place, these thieves use the principle of the Golden Rule, not in any absolute sense, but merely relatively, as a means to their own convenience. They are not interested in reciprocity for its own sake; they are intent upon the internal honour of their party, only because that happens to be the best way to the success of their plans. What each one wants is spoil; and as each one realizes that he can get booty for himself, and the greatest share of booty, only as the "honour" of the band remains unimpaired, he is prepared to practise loyalty. They have no appreciation or reverence for the abstract principle of the Golden Rule; they are not interested in reciprocity for its own sake. They respect merely each other's share of booty. Their interest in one another lasts only as long as they are a band of thieves, and they are in alliance only for the sake of robbery. The members of the party refrain from robbing one another, not because they are men, but just because they are thieves. If they refrained from robbing one another on the ground that they were men, for the same reason they would refrain from robbing anyone else. In other words, they deprive the Golden Rule of that absolute and universal character without which it is quite meaningless. We are to do, not simply to five or six particular men just the particular thing we want them to do to us, but we are to do unto man as man, anywhere, what we would have any and every man do to us.'

In these words Mr. HIRST has done something more than answer Professor Sidgwick. He has given us at least a glimpse of the right understanding of the Golden Rule, an understanding that in the end removes all the objections to it. But we shall come to that.

Another objection is that the Golden Rule may be used as an encouragement to indifference. 'Do unto others as ye would that they should do unto you'—very well. I want to mind my own business and go my own way; what I want others to do to me is to leave me alone; if they leave me alone I will leave them alone. Thus interpreted, it is simply an encouragement to selfish isolation. It is a repudiation of every claim that the community has upon the individual. It is a repetition of the insolent demand of Cain, 'Am I my brother's keeper?' What answer has Mr. HIRST to that?

His answer is, that it is impossible for any member of a civilized society, or of any society whatever, to carry out such a policy of independence. And even if it were possible as a policy it would be an utter misinterpretation of the Golden Rule. For the fundamental meaning of the Golden Rule is that every man has obligations of conduct towards every other man. On that fundamental fact is it established. Its own object is not to establish that fact but to furnish the measure, the immeasurable measure, of its application.

There is another objection. Mr. HIRST returns to Professor Sidgwick for it. 'Nor is it even true,' says Professor Sidgwick, 'to say that we ought to

do to others only what we think it right for them to do to us; for no one will deny that there may be differences in the circumstances—and even in the natures—of two individuals, A and B, which would make it wrong for A to treat B in the way in which it is right for B to treat A.'

To which Mr. HIRST replies that such a qualification is, 'of course, true and obvious. It would indeed be folly to say that the actions appropriate for a parent to perform to a child should be precisely the actions which the child ought to do to a parent. Teacher and pupil must act in some ways differently by one another; so must master and servant. What is proper in one relation would be quite improper in another relation.'

But 'that this qualification should be thought incompatible with the Golden Rule could only be so conceived by those who give a too mechanical interpretation of the latter. The circumstances of persons are so different that an alteration of behaviour is necessary, according as you find yourself a child, a pupil, a parent, teacher, master, or servant. The equality taught by the Golden Rule cannot, therefore, mean a similarity in the details of behaviour—a procedure which could only end in absurdity—but rather a similarity of regard, due account being taken of difference of circumstances.'

A far more serious objection follows. Mr. HIRST finds it stated most effectively in an article by Sir Francis Younghusband in the *Hibbert Journal* for January 1914. The objection is that the Golden Rule is not good enough, it does not carry us far enough—a serious objection indeed, if it can be substantiated. How does Sir Francis Younghusband express it?

We are called upon to be perfect. But, he says, the Golden Rule does not imply perfection. 'For men have gone further still, and not in theory only, but in actual practice. There have been many men, and probably still more women, who have loved their neighbours, not merely as themselves, but far more than themselves; who have given up their lives, not only in death but better still in life, for their neighbours, for loved individuals, for their country, for humanity. And they have not merely done unto others as they would that others should do unto them, but have done unto others a great deal more than they would ever expect others to do for them.'

How does Mr. HIRST meet that objection? He does not seem quite able to meet it. There are two things which he says in answer to it, but they do not seem to be quite a complete answer. The first is that such circumstances as Sir Francis Younghusband suggests, in which a man has to neglect himself entirely for the sake of others and even to surrender life itself, must be quite abnormal. They must be quite abnormal because 'if every person died for his neighbour, there would be no neighbour remaining for whom to die. Or if every person merely weakened himself in health, or neglected his business or his culture, soon there would be no one left in the position of a helper, for all alike would in such a case be needy and helpless. It is therefore obvious that such conduct, if other than exceptional, would defeat itself.'

The other answer is that 'not only would such an unequal love of neighbour prove impracticable and absurd, it would make the good of "alter" superior and sole, and would become liable to all the objections urged against Egoism as an ethical theory. The "ego" is a self, and therefore has value—value not as a means, but intrinsic value, value as an end, or as a joint end. Self-sacrifice there must always be; but it is not self-immolation; it is rather self-socialisation.'

These answers, we say, are not quite satisfactory. After all that they urge they leave the Golden Rule, as a rule of conduct, one step behind the actual conduct of many men and women. We have but to think of the war to realize how many.

Nevertheless there is a complete answer. And Mr. Hirst himself gives it, though in a different part of his book.

The answer is, that the Golden Rule is not a rule for 'the man in the street,' nor even for 'the average Christian'; it is a rule for the true followers of Christ. Now the true followers of Christ are called upon to be 'perfect' or complete in all things. They know that nothing short of that is expected of them, and *they expect nothing short of that from others*. For the Golden Rule is given to the individual Christian, not in an indifferent or selfish society, but in a community of fellow-Christians. It is beside the mark to say that no such community has ever been seen on earth. Christ meant it to be seen on earth, and no doubt He will yet see of the travail of His soul and be satisfied. The point is that He came to establish just such a perfect community and gave the Golden Rule for its guidance.

Now in such a community there will be great diversity of gift and of need. What the one needs the other will supply. And no sacrifice will be counted too great; no thought will be given to the greatness of it. For every act will be within the range of Christ's own gifts and sacrifices. Is it money? 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor.' Is it life for life? 'Who loved me, and gave himself for me.' The Golden Rule is as limitless in its operation as is the work of Christ Himself. 'If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.' 'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.'

Suggestions toward a New Liturgical 'Credo.'

By A. G. Hogg, M.A., Professor of Mental and Moral Science in Madras Christian College.

I.

The *Credo*.

Might not a very real, even if seemingly minute, step forward toward ultimate unity be achieved if it could come to pass that, into what church building soever one might step at the hour of worship, one found there one and the same *Credo* being recited? To press this question, and to suggest the lines along which it seems not impossible to construct a *Credo* that might meet with very general acceptance, is the purpose of this article.

It is necessary first to clear away possible misunderstandings of the object aimed at, as otherwise the suggestion is sure to be condemned unheard. If by a *Credo* be understood a profession of assent to any doctrinal formulation as such, then the suggestion must fall under the ban of those who, like myself, hold that the inclusion in a liturgy of any profession of assent to doctrines as doctrines tends to encourage that confusion between true faith and correct beliefs which resulted from the Hellenizing of Christianity, and from which the Church at large still too grievously suffers. It is with the idea of making this misunderstanding a little less inevitable that, instead of the English word 'Creed,' I am here employing its Latin original. If the term 'Confession of Faith' could be rescued from the perverted associations which cling to it in consequence of the existing Confessions being still more elaborate doctrinal formularies than the Creeds, it would be an ideal phrase for the present purpose. For the object in view is nothing more ambitious than this, that in spite of variety in doctrinal *beliefs* all Christians should be free to enjoy the inspiration of confessing in the same words their common *faith* or trust in the competence and redeeming

purpose of the same God and Saviour. It is impossible, however, to detach from the term 'Confession of Faith' the acquired suggestion of doctrinal definition. But there are no similar associations clinging to the word 'expression,' and accordingly there will be no harm in defining the *Credo*, construction of which is here advocated, as a formula capable of expressing the common faith of Churches which are divided by differences of belief. Such a unitary 'Expression of Faith' is surely not quite beyond reach.

A second misunderstanding calculated to lead to the summary dismissal of the proposal I am making would be the idea that the new *Credo* would aim at expressing what is to be regarded as the essential or vital minimum of Christian Faith. So long as different Churches continue to regard their points of divergence as vital enough to justify them in remaining separate communions, there is no hope of reaching agreement as to what would constitute such a minimum. But the present proposal in no way necessitates any such effort after unanimity regarding the irreducible minimum of faith. Instead of this it suggests an act of fellowship on the basis of present facts. For the sake of simple Christian fellowship, and not with a view to any pronouncement upon what is and what is not essential, it is here proposed that we give one another the mutual inspiration of a joint expression of that measure of religious trust, hope and loyalty which, whether it be more or less than the minimum of vital Christianity, is already as a matter of fact the common possession of the overwhelming majority of those who love and obey the Lord Jesus.

After what has been said it is hardly necessary to deprecate a third possible misconception which would still more inevitably foreclose all discussion. If in composing the contemplated *Credo* there is no desire to reach agreement as to the essential minimum of Christian faith, still less can there be any thought of providing a new and improved religious test. Let every Church keep its own doctrinal tests for those whom it will recognize as preachers or teachers, and even, if it sees fit (although personally I should disapprove of this), for those whom it will admit to sacramental privileges. But for the sake of a wider fellowship in worship let it introduce at its regular services a *Credo* which shall seek to steer clear of all points of difference and to emphasize those great elements of trust and hope and loyalty in which the Churches are at one.

There are two other possible objections which may be thought serious enough to condemn this project in advance. One is that, no matter how excellent the *Credo* that might be devised, and no matter how little it might conflict with the beliefs of any existent Church, still the mere fact of its novelty would be fatal to any chance of its acceptance. For, however liberal we may be in theology, in worship we are all conservative; and admiration for a new *Credo* can never outweigh love for an old. Now it is not necessary to deny all force to this objection, but it may easily be overestimated. Certainly a *Credo* couched in entirely new phrases would meet a chilling reception, but what about one that clothed itself systematically in old and hallowed Scriptural phraseology? In credal formularies that seek doctrinal precision it is impossible to remain within the language of the Bible, since doctrinal precision was not a need felt by the sacred writers; but when what is wanted is a confession of Christian trust, hope, and loyalty, where better can we go in search of fit language than to the pages of the New Testament?

The other objection which I conceive likely to be taken in advance is that the hope of constructing a common *Credo*, which shall be an expression of *faith* but shall call for no assent to any statement of *doctrinal belief*, is futile because it is impossible to confess faith (or belief *in* God) without affirming doctrine (or belief *about* God). He who says, 'I believe in God,' even though his intention be only to confess an attitude of personal trust, cannot avoid the doctrinal implication. 'I believe that God exists'; and the more definitely the attitude of faith or trust is described, the more elaborate and unmistakable will become the implied doctrinal affirmation.

To this contention several replies are possible. In the first place there is a considerable difference between a *Credo* which, in seeking directly to provide an expression of faith, indirectly supplies an indication of belief, and one which makes the definition of belief its direct purpose. The use of a *Credo* of the former kind in worship will be much less likely than the use of one of the latter kind to encourage the tendency to confuse between faith in God and belief about Him.

In the second place there is an important distinction of range between the beliefs which

commonly enter into a doctrinal Creed and the beliefs which it is impossible to avoid indirectly implying in a *Credo* that aims simply at expressing faith. Among the former are to be found, not only affirmations of those Divine attributes and activities on which all living faith must fix its gaze, but also statements predicating of the object of faith determinations and relations which have no influence in *evoking* faith but are supposed to be logically indispensable to the reflective *maintenance* of belief in those Divine attributes and activities which do evoke faith. Now, of those two groups of beliefs which usually enter into a doctrinal Creed, it is only the first that must inevitably be affirmed by implication in a *Credo* whose primary object is simply the expression and confession of faith. Such a *Credo* will need to describe those Divine features and activities and purposes which evoke religious trust and loyalty, and will thereby inevitably imply a profession of belief about the reality of these features, activities, and purposes. That is to say, it will inevitably contain an implicit affirmation of those beliefs by which faith is nourished; but of the second group of beliefs, the beliefs whose function it is to defend rather than to nourish faith, it will not require even by implication to take any cognizance. This is a distinction of obvious practical importance. For there is a far greater approximation to unanimity within the Christian Church regarding the beliefs by which a saving faith is nourished than with regard to the formulation of the conceptions which are logically indispensable to the defence of a saving faith.

Thus this second line of reply to the objection under review passes insensibly into the third, which is a simple *solvitur ambulando*; for in the course of the present article a very tentative draft will be submitted of the lines upon which it seems possible to construct a *Credo* fulfilling the requirements here contemplated. There is good ground for the expectation that on trial it will be found much easier to secure agreement upon a *Credo* of this kind than upon any doctrinal Creed, for the simple reason that the beliefs by which different people succeed in maintaining their faith in God and Christ are liable to differ much more widely than the faith which they buttress by means of these beliefs. It is not at all impossible that the latter may be so nearly identical as to be susceptible of expression in the same words, even when the former are incapable of being brought under any satisfactory common formula. Faith depends not on any one belief, but on the whole complex of beliefs on which it feeds and by which it defends itself. If two such complexes differ at one point only, it is likely that the faith supported by the one complex will differ in attitude from that supported by the other. On the other hand, if the difference at one point is accompanied by a complementary difference at another, then this double difference, while intensifying the impossibility of defining the two complexes of belief by a single formula, may very likely render the faith supported by each complex more nearly the same. For example, a young man whose complex of beliefs has been altered in the single point of a change of conviction regarding the inerrancy of the Bible, may for a time have the attitude of his faith in God radically modified. But further thought produces complementary changes in his whole complex of beliefs until in the end he finds that, in spite of his loss of belief in Biblical inerrancy, his attitude to the revelation of God in the Bible is just as humble, trustful, and reverent as before the loss of that belief. His feeling for the Bible can express itself spontaneously in many of the very words he used to employ in its regard before his change of belief began, although he can no longer rest in the same definition of the object which calls forth that feeling. Now the *Credo* which is here advocated has for its aim identity, not of definition but of expression; and although it may be impossible to express faith without in some degree indirectly defining its object, yet the degree of definition of the latter which is inevitable may be so slight as not to place identity in the expression of the former beyond the reach of a painstaking endeavour. Just in so far as different Churches are livingly Christian, the manifold divergences of belief which make up the complex creed of each must be in such a manner internally complementary as to sustain in them all fundamentally the same attitude of faith. Surely, then, there can be no radical impossibility in the way of devising for this common attitude a common expression.

Perhaps enough has now been said by way of brushing aside misconceptions, and it is time to define positively the principle of the *Credo* for which I urge that we should do well to search. In beliefs it is healthy to differ, but in personal faith we ought to be at one. A *Credo* for use in public worship should therefore aim, not at stating what

beliefs are held in common, but at expressing and confessing common personal faith. It should confine itself to saying Whom we trust, what we experimentally know Him to be doing or to have done for us and for others, and what we trust Him to do further for us and for the world. Because it must confine itself to this, it will be brief. And in order that it may have a chance of either displacing or being used alongside of old and venerated Creeds, it must be couched in Scriptural language.

Of existing formularies the Apostles' Creed comes nearest to being a *Credo* in the liturgical use of which the Churches might unite, and it may shed further light upon the point of view inspiring the present contention for a new *Credo* if I explain why the Apostles' Creed cannot serve the end contemplated. With the objections felt to it on account of clauses like those referring to the Virgin birth and the descent into hell we are all familiar. But I am sure that the dissatisfaction of many with this beautiful old Creed must, like my own, go much deeper than this. Even if the descent into hell were universally interpreted in a way which I could personally accept, and even if I were surer of the historicity of the Virgin birth than I am, I still could not approve of the use of the Apostles' Creed in public worship. The tendency to confuse faith or living religion with mere belief or theoretical conviction has worked insidious harm in so many ways that I cannot think it right to promote this confusion by reciting as part of the act of common worship a formulary which concerns itself directly with the affirmation of doctrinal beliefs. To intrude such an affirmation into the act of worship constitutes a strong suggestion that correct belief is the very essence of faith, whereas in fact it is not even its inseparable concomitant. Now the Apostles' Creed promotes this confusion between belief and faith not only indirectly but directly. Indirectly it promotes the confusion by requiring, as if it were part of any genuine approach to God in worship, acceptance of certain historical and doctrinal affirmations. And more directly it promotes the same confusion by employing a single formula, 'I believe,' in connexion with the most varied objects, although the attitude of mind which this single phrase has to express must range through the different meanings: 'I put my trust in' or 'rest my soul upon,' 'I hope for,' and 'I am convinced of.'

It is a most venturesome act for any individual to dare to throw out a suggestion of the form which a new liturgical *Credo* might take, even when he has no thought of providing more than a basis for preliminary discussion, with a view to the subsequent elaboration by many minds of something incomparably better than his own crude draft. Yet unless the venture is made, the foregoing plea for the construction of a new *Credo* is likely to produce so feeble an impression that it might as well never have been put forth. Accordingly it seems right to suggest here a very tentative sketch of the kind of *Credo* which might go some way towards fulfilling the requirements delineated above, and to set out the considerations which have governed the construction of its details, as well as the reasons for such omissions as have been deliberate and not the result of mere oversight. Of the two formulæ, 'I believe in' and 'I put my trust in,' which I set down as alternatives, I feel the latter to be abstractly preferable, but I have a conservative love for the former.

TENTATIVE DRAFT.

I BELIEVE / I PUT MY TRUST in God, the Father everlasting, almighty to deliver;
in Jesus Christ, our only Saviour and Lord,
Who hath washed us from our sins in His own blood;
in the Holy Ghost,
Who helpeth our infirmity, working in us that which is pleasing in His sight,
and maketh us members one of another,
and partakers together in the tribulation and kingdom and patience which are in Jesus.

According to His promise I look for new heavens and a new earth wherein dwelleth righteousness,
and I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Literature.

DR. JOHN FOTHERGILL.

READ every medical biography you can lay hands on. If you are a preacher, it will afford you illustration and encouragement. Whatever you are, it is sure to be to you an example of noble living. If you have a choice, prefer the biography of a doctor long since dead. And if you have a choice again, prefer the biography of a Quaker.

Dr. John Fothergill died in 1780. It is not the partiality of friends that offers us his biography now. It is the considered judgment of a fellow-physician, Mr. R. Hingston Fox, M.D. And the biography is written, not because of any striking discovery in medical science made by Dr. Fothergill, but because the man himself was worthy of our esteem, his acts of our imitation. 'It has been well said (we quote the biographer himself) that no life ends, even for this world, when the body which was for a time its home has passed out of sight; for it enters into the stream of the life of mankind, and there it continues to act with its whole force. Nor is it true—Mark Antony said it in irony—that only "the evil that men do lives after them." Fothergill's contribution to his own century was not a small one. If he was no leader in medicine like Boerhaave or John Hunter, he was yet eminent among those who give their lives in daily labour to improve medical art, and who build up from one generation to another the edifice of its knowledge. An early clinical physician of the best type, he took an important share in bringing the scientific spirit into English practice, and in founding medical principles upon observation and natural laws. He exerted a wide if less conspicuous influence upon the science of his time. He introduced many new plants and trees into Britain (including some useful in medicine), and his collections stimulated natural research. Although he made no discoveries himself, he discovered those who made them, and he helped to publish them to the world, and by his aid constantly given to scientific workers he furthered the progress of knowledge in many departments.'

And there is more than that. Listen to the biographer again. 'This part of our subject,' he says, 'would be incomplete if it was not added that the strength of Fothergill and his success in all his work were the outcome of a habit of mind which referred all things to a higher Power. For indeed beyond the lines of influence which have been spoken of, there is the force of character itself, something that belongs to the ego, that eludes analysis it may be, yet is most potent, made in the likeness of the Divine. The man is greater than his work. The true life is a poem: there is rhythm in its duty, and euphony in its love, and in its joy the very play of assonance.'

It is the biography not of Dr. Fothergill only but also of his friends. The full title is *Dr. John Fothergill and his Friends: Chapters in Eighteenth Century Life* (Macmillan; 21s. net). And so many of his friends are introduced and so much is written of the history of their times, that the book might almost be described as a biographical history of the middle of the eighteenth century, with special attention to the history of the Quakers. No fewer than six chapters are occupied with the story of the American War of Independence.

One of Fothergill's friends was David Barclay the banker, grandson of Robert Barclay of Urie. And one of the most interesting things in the book is a letter which Barclay wrote for his daughters after the death of their mother. It begins with Barclay's conception of Quakerism. The first paragraph is well worth quoting. 'As the duty we all owe to the Supreme Being should ever be esteemed our principal and most essential object, I would have that first in remembrance. And here it may be necessary to remark on the profession I have been educated in, which is now the religion of my judgment; not that I mean to reflect on any other Society, or is an attempt to make converts my motive. Our religion is neither confined to person, time nor place; our belief is, that every one born into the world has a Monitor in his own mind, which you may term either a manifestation of the Spirit of God, or the Light of Christ in our own Consciences, or that Grace and Truth, which is so often repeated in the Scriptures; which Monitor, if fervently sought after and attended to, will point out to every individual, every duty spiritual and temporal. The former duty respects the worship of God, in its own spiritual nature, as enforced by Scripture; and this leads us to believe silent worship acceptable

to the Creator. The latter we comprise in the following:

> Doing to others as we would be done by,
> Loving our neighbour as ourselves,
> Returning good for evil,
> And taking up a daily Cross.

The first may be easily attained, but the others are so difficult to accomplish that they must not be esteemed the test of every Quaker.'

IN DARKEST CHRISTENDOM.

In Darkest Christendom and a Way out of the Darkness. That is the title which Mr. Arthur Bertram has given to one of the most sustained and searching criticisms of society that you ever read. It would need a man in earnest and utterly sincere to dare so terrible and so sweeping an indictment. Mr. Bertram is both earnest and sincere. And if he is severe he has a right to be. When the war came, 'my three sons of military age,' he says, 'loathing war like the devil, offered themselves. The revulsion of sentiment, if it can be called a revulsion, which led these peace-loving lads to volunteer for war, is easily explained. They were simply satisfied that it was Britain's duty to adopt the attitude she did, and, that being so, they must not leave it to others, they must offer *themselves*. Of the two who were accepted, the elder one trained and fought, and kept continually in touch with home, till there came a long spell with no letters, and then an official intimation that he had been posted as "missing" after a certain engagement. For ten long months hope struggled against despair, till we had to admit the reasonableness of the presumption finally taken by the authorities that he had been killed. Then, as we meekly bowed our heads to the will of God, on a bright summer afternoon when everything spoke of peace, and our hearts seemed for a moment to have found rest, came the dreaded yellow envelope from the Field Post Office, with the news that the younger one had been struck by a shell, and breathed his last ere the day was out.'

Yet it is out of no bitterness of soul that he writes this book. No one will miss his motive, and so, surely, no one will miss the benefit of reading it. It is good for heart-searching and it is good for Godward-turning. For the way out is simply the acceptance of Christ as Lord. 'Only the personal response to Christ's appeal, followed up in *all* its implications, can exonerate us from blood-guiltiness for all the horrors that must overtake a Christless Christendom. Every individual furnishes his contribution, good or bad, to the Christendom of the future. We give our trifle, say, to the Red Cross Fund, knowing that it is not to be despised even if it is insufficient of itself to pay for a bandage; and each individual is called upon for his contribution to the world now in the making. Withhold your pence from the Fund, and our wounded perish for lack of its healing ministrations; withhold your personal response from Christ, and humanity must perish for lack of Him who alone can heal it.'

The book is published by Messrs. Allen & Unwin (7s. 6d. net).

THE RELIGIOUS EDUCATION OF AN AMERICAN CITIZEN.

Is *The Religious Education of an American Citizen* different from the religious education of any other citizen? Emeritus Professor Francis Greenwood Peabody of Harvard thinks it is. For the American child, he says, 'is the normal product of American democracy.' He is also 'the child of a free school and a voluntary church.' And these three facts, Professor Peabody holds, make all the difference. Nevertheless the book which he has written under that title will be found profitable reading by those who have to do with the education of other citizens. Dr. Peabody is a wise man of large experience and warm sympathies and he knows how to write.

There is an idea widely held and much emphasized at present that we must not begin religious education too soon. Professor Peabody says that we cannot begin it too soon. We must begin it in infancy. For if we do not the devil will. But much depends on how we begin. 'The psychology of childhood,' he says, 'is the key to instruction. Association with the highest, intimacy with excellence, a habit of mind induced by companionship with the Good, the Beautiful, and the True—these well-proved processes of psychological operation wake and kindle the susceptible nature of the child to warmth and utterance. In other words, religious education should begin with religion itself rather than with the interpretation and

explanation of religion. A hymn may speak to the child's nature while catechism is dumb. The Twenty-third Psalm and the story of the Prodigal Son may create real pictures in his mind, while the creeds and the sacraments are still seen through a glass darkly. The same Jesus to whom little children nestled and who took them in his arms, still says to parents and teachers, "Suffer the little children to come unto me," even while the mysterious problems of his nature and office may be unexplored and even unimagined by the child. Let the child, therefore, learn, not by rote only but by heart, the purest lyrical utterances of the religious life. Let him be at home among the great sayings and doings of Jesus, as one whose own home is hung round with pictures of those scenes which, even before he can interpret them, arrest his reverent gaze; and this association with the best may remain for him a more permanent guide and restraint than the most irrefutable arguments of dogma or the most unquestioning acceptance of conformity. Out of the heart, it is written, come the issues of life; and many a life has been sustained in the emergencies and crises of the world, not so much by the creed which it has accepted, as by the survival of emotions and instincts, and even of phrases or verses, which reawaken the associations and faith of a little child.'

The publishers are Messrs. Macmillan (7s. net).

THE NEW TESTAMENT GREEK OF THE PAPYRI.

The production of a Lexicon of Papyri Greek, as it has to do with the New Testament, was a sufficient task for the combination of scholarship and of industry represented by the names of Moulton and Milligan: how will Professor Milligan bear the burden alone? He has, no doubt, the magnetic gift some men are credited with, and in the preparation of this part he acknowledges the assistance of Ramsay, Grenfell, Souter, the late Archdeacon Westcott, and W. G. Waddell. He has also had the considerable advantage of knowing what is contained in the second volume of Moulton's *Grammar of New Testament Greek*, an advantage for which he thanks the able editor of that volume, the Rev. W. F. Howard, B.D. But after all, the accuracy and finish of Part III. of *The Vocabulary of the Greek Testament* (Hodder & Stoughton; 7s. 6d. net) declare plainly that the British scholarship of which we could once boast we can boast of still. If Deissmann is the man we once knew him to be he will acknowledge that the scholarship of the Continent is doing nothing better.

Have you ever read the Vocabulary for the joy of reading it? That is the best way with all great books of the kind. Dr. Denney once told the editor of the DICTIONARY OF THE BIBLE that he began at the beginning of the first volume and went right on to the end. Others have adopted the same method with the ENCYCLOPÆDIA OF RELIGION AND ETHICS. It can be followed even in the case of the *Vocabulary of the Greek Testament.* For the present reviewer began at the beginning of this Part and pulled himself up after many pages with the surprise of much time spent and many things to do. He means to go on to the end.

Take a single reference. The verb translated in the A.V. 'hath desired to have you' in our Lord's warning to Peter is rendered in the R.V. margin 'obtained you by asking.' This is after Field's Notes, who says that the aorist middle indicates the *success* of the requisition, and paraphrases, 'Satan hath' procured you to be 'given up to him.' Professor Milligan offers examples from the Papyri which confirm that interpretation.

A BOOK OF PRAYER.

Principal the Rev. Alfred E. Garvie, M.A., D.D., and the Rev. B. Nightingale, M.A., Litt.D., have together edited *The Altar in the Home*, a series of services for family worship (Memorial Hall; 6s net). Four things are furnished for every morning's and every evening's worship—first two verses of a hymn, next a golden thought from some devotional writer, third a Scripture reading, and fourth a prayer. The contributors seem to include all the best known names in Congregationalism. We quote a complete page.

Hymn 592.

O Lord of life, Thy quickening voice
  Awakes my morning song;
In gladsome words I would rejoice
  That I to Thee belong.

I see Thy light, I feel Thy wind;
  Earth is Thy uttered word;
Whatever wakes my heart and mind,
  Thy presence is, my Lord.

Golden Thought.

'It is not easy to ruin him with whom the pressure of Christ's hand yet lingers in the palm.'—J. H. SHORTHOUSE.

Scripture Reading—Eph 6^{1-10}.

Prayer.

We thank Thee, O God, for bringing us to the opening of a new day. Thou has given us rest of body and mind, now Thou art sending us again into the busy duties of life. We thank Thee that Thou hast sanctified all rightful work. We remember that Jesus, our Lord and Redeemer, laboured with His own hands. Help us that whatever we do to-day may be done as in Thy sight. In the duties of the home or of the public business let Thy Name be glorified. Keep us, we beseech Thee, from the perils of this day, preserve our souls from evil. When we are tempted give us grace and make us strong. We pray Thee to protect those whose daily duty leads them into dangerous places, workers in our great industries, sailors upon the sea, soldiers, bread-winners everywhere. May all little children know Thou art with them at home, at school or at play. Give wisdom and love to fathers and mothers and teachers. Bless our colleges and schools. Have mercy upon us, and save us all for Christ's sake. Amen.

THE LURE OF THE PEN.

Miss Flora Klickmann, editor of the *Girl's Own Paper and Woman's Magazine*, has written a book for would-be authors and has called it *The Lure of the Pen* (R.T.S.; 7s. net). In the course of a year Miss Klickmann has to read about nine thousand stories, articles, and poems. Of these nine thousand she finds six hundred worth publishing. The rest are declined either because they are not suited to the policy of the publishing house or its periodicals, or because they tread ground already covered, or because they have no marketable value. Why have they no marketable value? Because their writers have never learned to write. This is the one occupation, says Miss Klickmann, into which everybody is born. What that famous saying 'the poet is born not made' is answerable for only Miss Klickmann and her fellow-editors know.

The book is not intended to take the place of the training that is necessary for success in literature. It is more an encouragement to find that training and pursue it. If we are not mistaken, it is written in the interests of the editors more than in that of the writers. Certainly the result of a conscientious reading of it ought to be a diminished post bag delivered at the offices of the R.T.S.

The chapter in which we have found most enjoyment is 'The Charm of Musical Language.' And our enjoyment is none the less that once or twice we do not agree. Miss Klickmann says: 'Such men as Carlyle and Browning were sometimes irritatingly discordant and unshapely in style—occasionally giving the idea, as a first impression, that their words were shovelled together irrespective of sound or sense.' For once surely she is recording a popular impression more than a personal persuasion. Let her try to shape otherwise a single sentence in Carlyle or a single line in Browning and see if she has got any more of the charm of musical language.

Again she says, 'I strongly advise those who aim for a good prose style to practise writing verse.' If that were good advice, why have so few poets been good prose writers, and why have so few good prose writers been poets? We should alter the advice and say, 'I strongly advise those who aim for a good prose style not to practise writing verse.'

THE CHURCH AND THE MINISTRY.

The Right Rev. Charles Gore, D.D., lately Bishop of Oxford, has published a new edition of his book on *The Church and the Ministry* (Longmans; 18s. net).

In the preface Dr. Gore apologizes for leaving traces of the time when the book was first published, 'notably in the attention paid to Dr. Hatch.' But there are two reasons which seem to him to justify the re-issue. The first is that the book is still the most complete survey in one volume of all the evidence concerning the Christian Ministry down to the close of the patristic period; the second is that it has been thoroughly revised by Mr. C. H. Turner, M.A. The first reason is good; the second is better. Mr. Turner's work has always been of the first quality of scholarship, from the time when he wrote the article on the 'Chronology of the New Testament' in the DICTIONARY OF THE BIBLE to the time when he wrote

the paper on Apostolic Succession in the volume of *Essays on the Early History of the Church and the Ministry*; and for many years he has made the ministry his special study. Mr. Turner has not only revised the book throughout, he has also re-written certain portions of it, such as the section on the original idea of Apostolic Succession, that on the evidence concerning the early Alexandrian Ministry, and that on the Church Orders. He has also written a good many of the footnotes, and he has rewritten the appended notes on the Laying on of Hands and on the Didaché. He is also the author of a new appended note on Canon xiii. of Ancyra. The reasons for the re-issue are sufficient.

But the Bishop of Oxford still apologizes. He apologizes for having so little in the book in answer to Rudolf Sohm and Principal Lindsay. For that omission he refers his readers to another book of his entitled *Orders and Unity*.

Let us touch one important point. There has been on foot for some time what might be called a movement, at any rate a strong tendency, to date the Didaché late and to depreciate its evidence for the early Ministry. The movement began with Dr. Bigg of Oxford. It was taken up by Dr. Armitage Robinson. It was supported by Dr. Edmundson in his *Bampton Lectures* for 1913. It received its strongest and most effective advocacy from Dr. H. J. Wotherspoon, of Edinburgh, in his volume entitled *The Ministry in the Church in Relation to Prophecy and Spiritual Gifts*, a volume which was published in 1916. Dr. Gore separates himself from that tendency, and he has evidently the support of Mr. Turner, who as we have already seen has rewritten parts of the appended note on the Didaché. 'For my own part,' he says, 'I adhere to my former opinion of the early date of the *Didaché* against these last-named scholars. But I have come to feel very strongly that both our ignorance of the circumstances of its origin and its own internal characteristics force us to make a very guarded use of it as an authority.'

THE PEOPLE'S BOOKS.

The war is over, and Messrs. T. C. & E. C. Jack (now Messrs. Nelson & Sons) have resumed the issue of their delightful series of 'The People's Books.' The price is increased from 6d. net to 1s. 3d. net—a fair example of what the war has done to the publishing trade. But 'The People's Books' are excellent value still for the money.

The variety of subject is just as great as the variety of men's literary interest. Listen to the titles of the first six volumes of the new issue: *Emanuel Swedenborg*, *Charles Dickens*, *Christianity and Christian Science*, *Industrial Chemistry*, *A History of Greece*, and *Vegetable Gardening*. But, whatever the subject, there is always some man or woman who has made a special study of it, and the editor's business is to discover that man or woman. Mr. J. S. Chisholm, Senior Lecturer in Horticulture in the Edinburgh and East of Scotland College of Agriculture, has written the book on *Vegetable Gardening*. Mr. E. Fearenside, M.A., late scholar of Queen's College, Oxford, has written *A History of Greece*. Mr. Clerk Ranken, D.Sc., has written the volume on *Industrial Chemistry*. Miss M. Carta Sturge, Moral Sciences Tripos, Cambridge, and an unbiased student of Christian Science (not herself a Christian Scientist), has written the book on *Christianity and Christian Science*. The estimate of *Charles Dickens* is due to Mr. Sidney Dark. *Emanuel Swedenborg* has found a sympathetic interpreter in Mr. L. B. de Beaumont, D.Sc.

Swedenborg is probably the least known (to those for whom 'The People's Books' are written) of all the six subjects. He is probably the most worth knowing. Yes, we remember that a *History of Greece* is here. Better than that, we remember that *Christianity and Christian Science* is here. For the least in the Kingdom of Heaven, even the Christian Scientist, is greater than Thucydides or Themistocles. But Charles Dickens? Dickens is not in it with Swedenborg, in spite of the violent agitation that is maintained over the mystery of Edwin Drood. Besides, Charles Dickens has been done by G. K. Chesterton, and, delightful as he is, Mr. Dark can never be more than a good second, whereas Dr. Beaumont is for his purpose an excellent first. Of Industrial Chemistry and Vegetable Gardening we dare to say nothing. Everybody knows that the properties of coal tar are now matter of international importance. And everybody knows that the vegetable garden won the war.

THE STUDY OF THE BIBLE.

The reading of the Bible is much like the taking of food—each man to his taste. Dr. C. Alphonso

Smith, Head of the Department of English in the U.S. Naval Academy at Annapolis, has his own way. He picks out what he calls the keynote books of the Bible, and studying them he finds that he has studied the Bible. He has accordingly published a volume of *Keynote Studies in Keynote Books of the Bible* (Revell; $1.25 net). The keynote books are Genesis, Esther, Job, Hosea, the Gospel of John, the Epistle to the Romans, the Epistle to Philippians, and the Book of Revelation. Having named these books, he says: 'We shall try to strike the keynote of each, to find its taproot, to chart its central current, to assimilate its pivotal thought, or, as Cortez might have put it, to capture its cacique.'

To Dr. Smith, as to Professor Richard Moulton, the Bible is literature. There is nothing more effective in his volume than the way in which he throws light on its contents out of his abundant knowledge of English literature. Thus he illustrates the difference between justification and sanctification in the Epistle to the Romans by the Ancient Mariner. 'Coleridge,' he says, 'who called *Romans* "the profoundest work in existence," seems to me to have illustrated the twin processes of justification and sanctification in his *Rime of the Ancient Mariner*. The mariner had committed a wanton sin in killing the innocent albatross. As a symbol of his guilt the dead bird is hung about his neck. When salvation comes

> The albatross fell of, and sank
> Like lead into the sea.

That was justification. "Thou wilt cast all their sins into the depths of the sea" (Micah 7: 19). Now comes the new life with its steady climb to the new ideal. Love is to be its pilot, prayer its staff:

> Farewell, farewell! but this I tell
> To thee, thou Wedding-Guest!
> He prayeth well, who loveth well
> Both man and bird and beast.
>
> He prayeth best, who loveth best
> All things both great and small;
> For the dear God who loveth us,
> He made and loveth all.

That is sanctification.'

Mr. William Harbutt Dawson has lost no time in issuing the second volume of his *History of the German Empire from 1867 – 1914* (Allen & Unwin; 16s. net.).

The period covered by this volume is dominated by two personalities—the personality of Bismarck and the personality of the Emperor Wilhelm II. It is dominated by them, for both were strong enough and lasted long enough to impress themselves upon the history of Germany, political, social, and private. Mr. Dawson is well aware of this. Nevertheless he does not make his book a biography. He is writing a history of Germany, not the life of these two aggressive and egotistical individuals. He has an interest in the German people as well as in their rulers, and he watches with a keen and not unkindly sympathy the change that came over them during these years, a change that may be described as bringing them wealth out of poverty and slavery out of freedom.

There are things in the book which may be good for us to read. We quote one of these things. 'Unquestionably the colonial rivalries of those days dislocated and disharmonized the relations between Germany and Great Britain for a long time. It is possible, and even probable, that they contain the germ of all later mistrust and misunderstanding. Germany never forgot that she obtained hardly one of her early protectorates without having first to overcome resistance from the British Government, and that in nearly every case this opposition was based, not upon any claim of prior occupation, but upon the tacit assumption that territories adjacent to British possessions, which had escaped appropriation, could not properly be claimed by any other country. A pretension of this kind may prove convenient for a great imperial Power so long as it passes undisputed, but when other countries challenge its equity, trouble cannot fail to arise. It is hardly too much to say that the strongest effective impulse to German colonization came from England. Bismarck had entered the field warily, haltingly, and against his will; it was only when he found himself face to face with opposition that his pugnacious spirit was aroused, and he threw himself into the competition for territory, wherever it was to be found, with the joy of the combatant who loves the contest even more than the prize.'

Mr. Blackwell has published a brief sketch of the life of *Bishop Percival* (1s. 6d. net). The author is Mr. Edward M. Oakeley. We are glad

to hear that a biography is coming. This will whet the appetite for it. Some of us have begun to appreciate the great Bishop of Hereford. 'A prominent Cabinet Minister, about 1906, asked by a warm admirer of the Bishop of Hereford how far the Peers were getting to appreciate him, surprised the enquirer by the curt rejoinder—"Why, they hate him like the d——!"'

They say that the one thing which hinders uneducated men from accepting Christianity is the unlovely lives of its professors. It is an untrue imputation. It is a mere parrot-cry caught from the secularist street orator. It is an undignified excuse for self-indulgence, which is sin.

But very different is the one thing which keeps educated men away. It is the fact that Christianity is bound up with the miraculous. But again, it may be that fuller knowledge will remove the objection. The supernatural which we believe in now is not the same as the supernatural which our fathers believed in. Mr. Edmond Holmes offers a plea for a representation of Christianity. This is the plea—that we must understand what miracle really means. The title of the book is *The Secret of the Cross* (Constable; 2s. net).

The Rev. A. H. Baverstock, M.A., Rector of Hinton Martel, Wimborne, has entered the controversy about benediction with a work entitled *Benediction and the Bishops* (Cope & Fenwick; 3s. 6d. net). 'The real issue at stake,' he says, 'in the present controversy is the honour due to our Lord truly present in the Sacrament of His Body and Blood. We hold, as the constant teaching of the Catholic Church, that the Blessed Sacrament is Jesus Christ Himself, and, therefore, to be adored with the supreme homage due to God. This is the truth which Exposition and Benediction express.' He admits that these rites are of late introduction in the Western Church, but he holds that the principles which they involve are primitive and universal.

The evil spirit that brought the war upon us is one spirit though it has received many names. Some call it militarism, and some materialism. Mr. H. J. Massingham calls it commercialism. In a book entitled *People and Things* (Headley; 6s. net), Mr. Massingham has made an attempt, as he puts it, to connect art and humanity. He connects them by driving out the spirit of commercialism from them both.

It is a book crowded with ideas, and every idea is clothed in literary language of the most exquisite taste. For Mr. Massingham, with all his earnestness, is a literary man and knows that the most intense earnestness is no substitute for slovenliness of language. His book has to be read slowly, there is so much in it, and so much of it is new. But the reading of it is a great delight. We have made two short quotations from it in 'Entre Nous.' Let us make another here.

'The ethical source of commerce or its development in finance, its *primum mobile* is self-interest. It plays the game of "Beggar-my-Neighbour," it puts a premium upon fraud, and its axiom is that one man's gain is another man's loss. It is founded on the denial of the law of the Decalogue: "Thou shalt not covet thy neighbour's goods." Except in clothes and in weapons and the extension of his field of operations there is no capital difference between the financier (except that he keeps personally out of the way) and the mediæval robber baron. Evolution plays us some strange tricks. It is "a long, long way" from Lorenzo the Magnificent to the coal-baron and the oil-king, from the robbery at Gadshill to the fraud of the modern company promoter. Modern Europe, in adopting the Industrial System, gave a blank cheque and a moral certificate to the predatory appetite. As that charming innocent, Ingersoll, puts it, "the teaching of Christ is no longer practical, as it does not suit our industrial times."'

The Quakers are not altogether out of touch with the time-spirit. When a subject which is within their reach has become popular they take the opportunity of writing books about it. Silence has become a popular subject. And so *Silent Worship* was chosen by L. Violet Hodgkin for the Swarthmore Lecture of 1919 (Headley; 1s. 6d. net).

Silent worship was a discovery of George Fox. But like most other discoveries it had been discovered before him. In the Swarthmore Lecture we have a history of it. And the history goes back to the ancient Egyptians. It gathers in the Brahman and the Buddhist and the Pythagorean on its way to the mysteries of Eleusis and the Mass. Nevertheless it was a discovery of George

Fox, and now at last we have begun to recognize the value of it. But it has its dangers. Listen to the Swarthmore lecturer.

'The dangers of Silent Worship: too well we know them. For this corporate stillness is "a very sensitive instrument and easily jarred." Too fragile for ordinary use, some may object. Fragility, however, is not always a drawback. It may be also an aid to security and strength.

'I was once in a violent storm at sea when the wireless installation was swept away in the first fury of the gale. Had anything else gone, the ship could have sent out messages, and could have received directions as to how to place herself in the path of coming succour. But, with the wireless broken, she must needs drift dumb and deaf before the storm. Such an experience was not, however, a reason for starting on another voyage without any wireless installation at all: nor a reason for saying that it was "too delicate for everyday needs." Rather it was an incentive to guard the treasure more carefully so that, if another storm occurred, whatever else went overboard, at least the wireless should be safe, since nothing less sensitively and delicately receptive could discover the mighty invisible forces all round the boat and compel them to come to our aid.'

Messrs. Hodder & Stoughton are the publishers in this country of *The Shorter Bible*, translated and arranged by Charles Foster Kent, Professor of Biblical Literature in Yale University. The New Testament volume is issued (6s. net); the Old Testament volume is yet to come. The book was noticed at the date of its publication in America. The use of it since then (for it is a book to be used as well as read right through) has on the whole confirmed the wisdom both of making such a selection of passages and of the selection made. We commend the volume especially for family worship. The readings are sometimes too long for that purpose, but it will be easy to divide them in two. The book is more than a selection of the best passages from the New Testament. It is a rearrangement of the New Testament itself. Second Timothy follows Philippians and is separated from First Timothy by First and Second Peter and James.

If in search of literature for boys' clubs, girls' guilds, or even mothers' meetings, seek out *African Missionary Heroes and Heroines*, by H. K. W. Kumm (Macmillan). The subject is great, the writing is good, the anecdotes and incidents are even exciting. The author is no recorder of legendary lore, and he does not need to be. He has facts enough and they are sufficiently striking. The point is that when he has hold of a good story he can tell it well.

Certain volumes of 'The Citizen's Library,' edited by Professor Richard T. Ely of the University of Wisconsin, have been noticed in years gone by. A new series has been opened, to which Mr. A. M. Simons has contributed a volume on the War. Its title is *The Vision for which we Fought* (Macmillan; $1.50). What was it? It was the vision of the prophet when he said the time would come when men should beat their swords into ploughshares and their spears into pruning-hooks. Says Mr. Simons: 'Because this war reached heights and depths of horrors attained by nothing else created by man, and constantly opened to the imagination new vistas of yet more horrible things that lie behind the smoke of any possible future wars, it became a war to end war. This grew to be the one common thought of the masses in the field and at home.'

Then does Mr. Simons see the new world of peace that shall follow the old world of wars. And especially does he see women and children come into their rightful inheritance, an inheritance of comfort and consideration for the one, of education and fair example for the other.

Is there any subject that calls for the preacher and the teacher more imperatively than patriotism? Most of us have an uneasy feeling that, fine thing as patriotism is, it can be turned to the basest uses. Have we not seen it made the excuse for unspeakable atrocities in the war? But how is the preacher or the teacher to handle it? Professor Shailer Mathews, Dean of the Divinity School in the University of Chicago, has made a special study of the connexion between *Patriotism and Religion*; he has taught it in a series of lectures at the University of North Carolina, and he has now published the lectures in a volume with that title (Macmillan; $1.25). Preachers will find the subject popular and they will find it profitable. They need not fear that the gospel is not in it.

The new book which Professor Rufus M. Jones has written and entitled *The World Within* (Macmillan; $1.25) is a great sermon on a great text. The text is 'Man shall not live by bread alone.' For there is the material and there is the spiritual in life, and the purpose of Dr. Jones is to give the spiritual a place, and not only a place but the first place. It is only when we give the spiritual in life the first place that life is intelligible. For only then do we understand that there is a hand on the helm of life, strong and steady. Only then are we sure that we shall be brought to our desired haven.

'Robert Louis Stevenson has somewhere told of an experience that happened once to his grandfather. He was on a vessel that was caught by a terrific storm and was carried irresistibly toward a rocky shore where complete destruction was imminent. When the storm and danger were at the height he crept up on deck to look around and face the worst. He saw the pilot lashed to the wheel, with all his might and nerve holding the vessel off the rocks and steering it inch by inch into safer water. While he stood watching, the pilot looked up at him and smiled. It was little enough but it completely reassured him. He went back to his room below with new confidence, saying to himself, "We shall come through; I saw the pilot smile!" If we could only in some way catch sight of a smile on the face of the great Pilot in this strange rough sea in which we are sailing, we, too, could do our work and carry our burdens with confidence, perhaps with joy. I wish this little book might help some readers to be convinced that even in the dark and the storm there is a smile of hope and victory on the Pilot's face and that He is saying as the great Galilean said: "Be of good cheer, I am winning the victory over the world."'

Under the title of *The Episcopal Church, its Faith and Order* (Macmillan; $1), Dr. George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass., has reissued a volume which might have omitted the word episcopal from its title. For in ten chapters it describes the ten great inheritances of the Christian Church, and the only chapter that can be said to be peculiarly episcopal is the chapter on the Prayer Book. The others are on the Bible, Baptism, Confirmation, Renunciation, Obedience, The Creed, The Church, Prayer, and The Holy Communion. It does not follow that every community of Christians will agree with all that Dean Hodges says on these subjects. But, so far as that goes, it is some of his own episcopal brethren who will most heartily disagree. For (to take a single example) this is what Dean Hodges says about Baptism: 'Baptism, whoever receives it, young or old, is the same sacrament, with the same meaning and the same blessing. There is nothing magical about it. There is nothing more mysterious than there is in any other spiritual opportunity of our daily life. It is the benediction with which one is received into the membership of the Christian society on earth. It is the plain door which opens, at the touch of the humblest hand, into the Christian Church.'

The moral difficulties raised by the war are summed up in the difficulty concerning God. And the centre of the difficulty concerning God is His omnipotence. The Rev. Edward S. Drown, D.D., Professor in the Episcopal Theological School, Cambridge, Mass., shows us that we have a false conception of omnipotence. His book is entitled *God's Responsibility for the War* (Macmillan; 60 cents). He shows that if God had stopped the war by force He would have committed the very same crime as the Germans committed who began it. He would have made force the supreme arbiter in human affairs. That is not the method of God's government of the universe. He has regard for our freedom of choice and lets the war go on. And that He lets the war go on is no reflexion upon either His goodness or His power. But He does not let the war go on as a spectator. He takes part in it. He suffers with those who suffer. For Professor Drown is very sure that the old ecclesiastical notion of an impassible God is both untrue and intolerable.

A Member of Parliament's maiden speech is listened to, but it is not taken seriously. A scholar's first book is read, but it is not reckoned authoritative. But then there is the rare exception. The Rev. Kemper Fullerton, M.A., Professor of Old Testament Language and Literature in the Oberlin Graduate School of Theology, has written a book on *Prophecy and Authority* (Macmillan; $1.50). It is a study in the history of the doctrine and interpretation of Scripture. It

is Professor Fullerton's first book and it is authoritative.

Professor Fullerton has been in no hurry to write his first book. He is a scholar, and he is a scholar with a teacher's experience behind him. He has taken time to master the subject of prophecy and its interpretation, and he has discovered the best way of making his views thereupon intelligible and informing.

His purpose is to prove that no prophecy is predictive. To believe in predictive prophecy is to hold by one or other of the old-fashioned and obsolete methods of Scripture interpretation. The grammatical and historical method recognizes no predictive element whatever.

But what does the modern American or Englishman, absorbed in questions of peace and war, care for such an academic question? Professor Fullerton is ready with his answer. Nothing has been more remarkable, ever since the war began, than the rise into prominence and popularity of millennialism. Now millennial hopes are entirely dependent upon prophetic prediction. By showing that there is no such thing as predictive prophecy in Scripture, Professor Fullerton shows that all forms of millennialism are founded on the sand.

The Rev. David Baines-Griffiths, M.A., the author of the book entitled *Wesley the Anglican* (Macmillan; 4s. 6d. net), was minister of Edgehill Church, New York. He read a paper under the same title before the professors and students of the General Theological Seminary (Protestant Episcopal), New York, which he was urgently encouraged to expand and publish. He acted on the encouragement. Coming over to this country on a three months' mission among the churches of England and Wales on behalf of the closer unity of the English-speaking peoples, he was fortunate in getting his manuscript accepted by Messrs. Macmillan. He died at Liverpool while the book was passing through the press.

If the title strikes any ardent Wesleyan as restricted and possibly controversial, the reading of the book will dispel all his doubts. It is simply an appreciation of Wesley, of Wesley the man and Wesley the methodist. And a right hearty, forcible, honour-compelling appreciation it is.

Unfoldings in Romans is the title of an exposition of the first eight chapters of that Epistle by Mr. Robert Thomson. The book is heartily recommended to the reader by the Rev. W. Graham Scroggie of Edinburgh. It deserves the recommendation. It is published by Messrs. Morgan & Scott (3s. net).

Mr. Clutton-Brock has been writing about the Kingdom of Heaven. Mr. C. L. Parker, M.A., late Chaplain and Fellow of University College, Oxford, has also been writing about it. The one writer makes confusion doubly confounded, the other writes simply, clearly, agreeably, and acceptably. But the books are worth mentioning together, because it is just possible that after reading Mr. Parker one may be able to read Mr. Clutton-Brock. It would be still better, however, if one were led to read the New Testament itself. And that is the very thing which Mr. Parker writes his book to recommend. The title is *The Bible and the Kingdom* (Morgan & Scott; 2s. 6d. net).

Under the title of *The Holocaust* (Murray; 7s. 6d. net) a book has been written by Madame A. A. Pons on the struggle of Italy with the house of Austria. It is not a history of that struggle, with the events of it in their chronological order. It is a volume of biographical sketches of the Italian men and women who took part in it, most of whom suffered for it, many of whom gave their lives for it. Alfieri is here, and Manzoni, and Mazzini, and Calvi, and Garibaldi, and many more. And every man is made distinct and individual, for the author has the gift of individualizing. And yet, while so many persons are introduced to us, we are conscious all the while that a great work is going on, and we see the part that each of them is taking in it. We see how each of them takes just his own part in it by means of his own individuality.

If you are out for a life of comfort, cleanliness, and quiet don't go as a missionary or a missionary's wife to Assam. And don't read the book which one missionary's wife has written about the life of a missionary there. Its title is *In Jungle Depths*. Its author Mrs. Alice Maude Carvell (R.T.S.; 3s. 6d. net). But its title is of no interest to you for its tales are far too shocking for your ears.

For instance: 'This Mem-Sahab had felt a certain curiosity concerning the flavour of their soup that day, and had determined to risk the

displeasure of that autocrat of her own cookhouse. One of the first objects that met her eyes was a pair of greasy socks on the table, belonging to her husband, the revered senior Padre Sahab.

'"Oh, cook! what *have* you been doing with the Sahab's socks?"

'A sickening sense of what *had* been done with them dawned upon her, even before the cook, with an ingratiating smile, protested, "Let not the Mem-Sahab be angry, for the socks were indeed *not a clean pair*."

'Truly a novel kind of soup-strainer!'

In the Rev. A. R. Buckland's Devotional Commentary, published by the Religious Tract Society, *The Gospel according to St. Mark* occupies three volumes. The commentator is the Rev. J. D. Jones, D.D. The third volume has just been published. What shall we say of it? We shall say that it is the finest type of expository preaching, and a final answer to the assertion that exposition of Scripture is no longer popular. Dr. Jones takes the trouble to explain his text accurately and then he takes the further trouble to illustrate it aptly.

For example. The text is Christ's appreciation of the widow who cast in two mites. 'I remember,' says Dr. Jones, 'that in the obituary notices of the late Mr. M'Connell, the presiding magistrate of the London Session, this was said about him, and I thought it was about as fine a thing as could be said about any man holding a position like his. You know that after a prisoner has been convicted, the police bring up all his past history, and if he has been in the hands of the law before, every previous conviction is mentioned to the judge. But Mr. M'Connell was never satisfied with hearing merely the evil about a man. When the police had made their report, he used to turn to the prisoner and say, "Now, tell us something good about yourself." And that was the very spirit of Jesus. He had no pleasure in exposing and denouncing men's evil deeds, but He had the keenest delight in discovering something good about them. It was a bit of genuine, unaffected goodness he saw in the poor widow and her gift. And how He delighted in it! For our Lord's was that loving heart that rejoiceth not in iniquity but rejoiceth with the truth.'

Canon S. L. Ollard, the historian of the Oxford Movement, has written a history of *Reunion*, making that single word the title of it (Scott; 3s. 6d. net). It is a history pure and simple. It is the history of Reunion with the Roman Church, of Reunion with the Eastern Church, of Reunion with the Foreign Reformed Churches and of Home Reunion. It is a handbook, sufficient and reliable, of historical facts. It will hinder us from hundreds of mistakes; it will help us towards the great realization.

The Rev. W. H. Wynne, Temporary Chaplain to the Forces, has written a book telling *How to Undertake Parish Work*, with special reference to reconstruction and to the needs of the younger clergy (Skeffingtons; 6s. net). He tells us that among the twelve Apostles there was a father and a son. 'Simon Zelotes and Judas Iscariot were father and son.' You will find the sentence without a word of explanation or apology in the middle of a paragraph. But the rest of the information contained in the book is not so new as that. It may be new to the younger clergy, however. And, as it is very practical, the younger clergy may find direction if not inspiration in it.

The most practical part of all is the description of the study. The study is not a workshop, nor is it a lounge, nor is it a playroom. It is a place for prayer, for the reading of the Bishop's charge to candidates in the service of ordering of priests (recommended as a weekly exercise), for the study of the Bible and other good books, especially the Fathers (our bookshelves should be full of them), and local history.

The Rev. Leonard Elliott Binns, M.A., Vicar of Christ Church, Plymouth, has written a review of *Mr. Wells' Invisible King* (S.P.C.K.; 3s. 6d. net). He is afraid that he has taken the book too seriously. That is not so. Certainly the theology of the book is not worth this able writer's reputation. But then it is taken, theology and all, very seriously by the uninstructed public, and it is necessary for men who know better to undo some of the mischief that it is doing. For it is certain that a God who cannot do things is as useless as a God who will not. It is much to be desired that such a book as this should obtain a wide circulation.

In 1879 the Society for the Promotion of Christian Knowledge published a small volume on

The Venerable Bede in their series of 'The Fathers for English Readers.' The author was the Right Rev. G. F. Browne, D.D., Bishop of Bristol. Now in their series of 'Studies in Church History' the same publishers issue a volume by the same author entitled *The Venerable Bede: His Life and Writings* (10s. net). It is a new book and a great book, and we owe it curiously enough to the war. Dr. Browne would have been content with a fresh reprint of the little book of 1879. But the stereotyped plates had been melted down at the instance of the Government. Meantime the author, who held the Chair of Art and Archæology in the University of Cambridge from 1888 to 1892, had become an authority on the antiquities of Great Britain. To reproduce the little book was out of the question. He wrote a new book. He wrote the best popular account of Bede we possess. And from his stores of archæological knowledge he illustrated it throughout and added nineteen plates of pictorial illustrations at the end.

This volume does not supersede Dr. Charles Plummer's study of Bede. It is its introduction and inseparable companion.

The Rev. A. Lukyn Williams, D.D., is one of the small and heroic band of Christians who give themselves to the conversion of the Jews. It is a small band, for it demands exceptional learning and sympathy. It is a heroic band, for it receives very little encouragement or applause. Dr. Lukyn Williams is an apologist. Some time ago he wrote an answer to the anti-Christian objections of Rabbi Isaac of Troki, whose arguments are still used by almost every Jew who writes about Christianity. R. Isaac's work is in two volumes, one dealing with the Old Testament, the other with the New. In the volume then published Dr. Lukyn Williams answered R. Isaac on the Old Testament, in the volume just issued he answers him on the New. The title is *A Manual of Christian Evidences for Jewish People*, vol. ii., with Glossary and Indices to the whole work (S.P.C.K.; 7s. 6d. net).

Dr. Lukyn Williams has his difficulties—due largely to modern criticism. He is frank and courageous in meeting them. After a discussion of Zec 11^{12}, 'So they weighed for my hire thirty pieces of silver,' he says: 'It is necessary, however, for fear of being misunderstood, to point out clearly that the quotation of this prophecy is not intended to be of the nature of a mathematical proof. Probably the Evangelist never so intended it; certainly no thoughtful Christian of to-day could so employ it. We Christians do not ask any Jew to believe on the Lord Jesus because this passage directly refers to Him. What we do say is that when a person has accepted Jesus on quite other grounds, he sees that the treatment of his Master when He was on earth fulfilled in a very remarkable degree the principle of this passage. The Evangelist is fully justified in his use of the passage generally.'

The Rev. Joseph Palmer of Sydney has published two books to prove that the four Gospels were written during the life of Christ on earth. He has also written a book to prove that it was the purpose of the apostles to issue an official account of the events of the Resurrection. They employed the four evangelists to gather the materials for such an official statement. Circumstances prevented the official statement from being issued. The narratives which we have of the Resurrection are simply the materials which the evangelists gathered together. That accounts for the difficulty of harmonizing them. What the apostles as a body could have done easily it is very difficult for us to do. The title of the third volume, now published in Britain by Mr. Stockwell, is *The Central Event of Universal History* (5s. net).

For the preacher and the teacher the great example is our Lord. And often has His example been set before us. But never more agreeably or more capably than by John W. Wayland, Professor of History and Social Science in the State Normal School of Harrisonburg, Virginia. He divides his subject into Method, Aim, Matter, Pupils, Life, Mission, and introduces them by a short chapter on Truth and Freedom—a chapter which will capture the heart and mind at once. The title is *Christ as a Teacher* (Boston: Stratford Co.; $1).

The Challenge of the War, by Mr. Henry Frank (Boston: Stratford Co.; $2.50), contains an introduction by Mr. Hereward Carrington. And in that introduction Mr. Carrington criticises the book. He dissents from the author's argument in some of its most important particulars, and says so, both openly and energetically. We have seen this already in one or two American books. Is it the entrance of a new idea in publishing? Are

we in future to find the reviewer's office anticipated by a reviewer selected by the author himself? There is something to be said in favour of the idea. It is possible that there is something to be said against it.

Although Mr. Frank's title refers to the war, his book is really about spiritualism. It is the war that has given the spiritualist his opportunity. For there are many who have no faith in Christ and find no comfort in His wonderful words of assurance regarding those who have gone before. And so they crave certainty of the mere fact of existence after death and run to the spiritualistic séance in the hope of finding it. The challenge of the war is therefore a challenge to religion.

But it is not only a challenge to religion. It is also a challenge to science. And that is the challenge which Mr. Frank accepts. He is not a spiritualist, but he does not reject all the claims of spiritualism. If there are facts, and there may be facts, behind these claims, these facts must be capable of explanation scientifically. Mr. Frank rejects the immense mass of incredulities, and then finds a scientific explanation for the residuum of actual occurrence. His explanation in a word is that that residuum is due to subconsciousness.

To return to the introduction. There is one advantage in the new way. The author can answer his critic. In an appendix to the present volume Mr. Frank answers Mr. Carrington. And on the whole as he has the last so he has the best of it.

The Rev. E. E. Cunnington, Vicar of Llangarron in Herefordshire, is a thoroughly competent translator, and it is no surprise that his translation of *The New Testament* into English has passed into a second edition (Fisher Unwin; 21s. net). It will inevitably be compared with the translation of Dr. Moffatt. But one thing must be kept in mind in making the comparison. Dr. Moffatt's is a new translation, Mr. Cunnington's is a revision of the Authorized Version.

Mr. Cunnington has used Nestle's text, and he could not have done better. Wherever there is doubt of the meaning or the reading he offers a various translation in the footnotes. More than that, he deals with certain difficult passages separately in a valuable introduction and in six more extended appendixes. These separate notes sometimes raise larger questions than those which fall within the province of a translator. Take the note on Mt 5^{32}. 'An interesting and important question,' says Mr. Cunnington, 'arises here. According to St. Mark (x. 9, 11) and St. Luke (xvi. 18) our Lord absolutely forbade divorce. Moses (see xix. 9) had allowed it as a concession to a low state of morality; but now men ought to return to the original principle that marriage is indissoluble. It is easier to hold that the author of the first Gospel (or his source) inserted the words that sanction an exception, deeming them meant, even if not expressed or reported, than to credit that St. Mark (the oldest document) omitted them. The best Jewish teachers limited divorce to the cause here assigned, but surely our Lord's teaching, here as in the other commandments, rose superior to theirs. The words "except on account of unchastity" look very like a marginal note brought into text before multiplication of copies. In the rest of our Lord's teaching on the ten commandments (verses 21–48) no exceptions are given, and an exception here seems most improbable and even unnatural. We need not accept these words as coming from the Lord.'

One of the tests of a translator is his management of the article, definite and indefinite. Mr. Cunnington meets that test well. His improvements on the Authorized Version in that respect alone are worth the cost of the book. In Ja 5^{7} for 'the early and latter rain' he reads 'the early and the late rain'; in Tit 3^{10} for 'a first and second admonition,' he reads, 'a first and a second,' saying, properly enough, and not at all pedantically, that no single warning can be both first and second.

Take the translation of a single searching sentence, He 11^{1} is rendered, 'Now faith is confidence in things hoped for, conviction as to objects not seen.' There is a more literal alternative in the footnote. 'Now faith is a living substance to things hoped for, a proving of objects not seen.'

The Peace of Jesus.

By Professor the Rev. A. R. Gordon, M.A., D.Litt., Montreal.

'Peace I leave with you, my peace I give unto you.'—Jn 14^{27}.

These words of Jesus steal upon our ears like a strain of heavenly music, ravishing in its beauty, but, we sometimes feel, remote from our present life, ethereal, intangible, unreal. Can He who uttered them have any understanding of the dispeace that tortures our hearts, the fears and doubts that oppress the best of men, the bitter anguish of a world at war, and our brooding uncertainty as to the future? Had He lived in our age, we are tempted to ask, would He still have preached this gospel of peace which passeth understanding? But when we think of it, far distant as the Upper Room may appear from the scenes amid which our lot is cast, the times were strangely like our own. It was the end of the old world. Around that sheltered sanctuary the nations were sinking like hay before the flames. In another generation the smoke of Jerusalem itself was to darken the heavens, and the cry of her intolerable agony to rend the heart of humanity. And blending with the sorrows of His people were Jesus' own sufferings as the Saviour of the world. While He talked with His disciples there loomed before Him the shadow of Gethsemane, the contempt and reviling of His enemies, the shame of the Cross, and the awful loneliness of the hour when even the Father should forsake Him. Yet this was the occasion He chose for the message of peace. Having no earthly legacy to bequeath to His disciples, He left them this most precious of gifts, an inheritance which the world can neither give nor take away. 'Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'

I.

This peace of Jesus is first inward and spiritual—the equipoise of a mind brought into harmony with itself and God.

In its ultimate analysis, dispeace is the price of our progress as men and women, its source being the conflict of the finite with the infinite. Through their very acceptance of the finite, the lower animals are free from spiritual anguish. In Whitman's familiar lines

> They do not sweat and whine about their condition,
> They do not lie awake in the dark, and weep for their sins,
> They do not make me sick discussing their duty to God;
> Not one is dissatisfied, not one is demented with the mania of owning things,
> Not one is respectable or unhappy over the whole earth.

Our own early life might be described as just such a Paradise of few possessions, easy ambitions, and simple animal pleasures. But as the infinite value of life opens out before us, there invariably come responsibilities, worries and troubles, pains and sorrows, moral struggles and temptations, with the depressing sense of shortcoming and sin. We will to do the right; but too often the flesh is weak, and we do instead the evil that we would not. This conflict of the spirit has nowhere been probed with so keen an edge as by St. Paul in the seventh chapter of the Epistle to the Romans. He too could recall with wistful delight the innocence of childhood. 'I was alive'—I lived a simple, radiant, blissful life—'apart from the law once'—when no sense of higher things touched my slumbering conscience; 'but when the commandment came'—when life unfolded its heaven-born ideals before my quickened imagination—'sin sprang into life, and I died'—the inward harmony was broken, and moral life resolved itself into a hopeless struggle of good and evil, the end of which was despair. 'O wretched man that I am! Who shall deliver me from this body of death?'

In some form or other the conflict has been repeated in every earnest heart, and as many are the ways by which the world has sought to restore the shattered harmony. The Christian scientist bids us dismiss the thought of evil as the great unreality; the sensualist tries to drown his troubles in so-called pleasure; the pessimist would have us quench our desires as the root principle of evil; while Whitman would fain 'turn and live like the animals.' All very well for our speculative hours or holiday moods! But we cannot thus escape the realities of life: we cannot either quench our aspirations, or by airy denials charm away the evil that drags us downward, or dwell for long in the years that are gone, far less descend to the level of the brutes. God has implanted these instincts

in our hearts, as the witness to the Eternity that is ours by nature; and we reach peace, not by surrender, but by victory, not by looking back, but by pressing forward—confronting life's duties as they meet us with a firmer, more unflinching courage, mastering our trials and temptations, so making them pedestals for new achievement. In this way Jesus found peace. Accepting His task as the Father's will, He did always the things that pleased Him, and by His endurance unto death won salvation for the world. Thus, whatever storms might sweep the surface of His life, peace reigned within His heart, peace like that of the ocean at its depths or the oak-tree at the root. And such is the peace He bequeaths to us. Lifting our lives into fellowship with His own, He inspires us with the power that upheld Himself, the power of eternal grace and victory. 'I thank God,' exclaimed the Apostle in his first ecstasy of redemption, 'I thank God through Jesus Christ our Lord.' Not that the battle was over. There remained for him a warfare that was to end only with his martyrdom. But through all the toils and sufferings it brought him, through tribulation and persecution, nakedness and peril and sword, he dwelt in an atmosphere of holy peace and joy, serene as that of the soldier who fights for his country's honour, and is assured of final victory. In the measure in which this faith sustains us shall we find peace at heart. Whatever our warfare may bring us—perplexity, trial and conflict, even at times the renewed sense of failure and defeat—by faith we shall be 'more than conquerors through Him that loved us.' And the crown of victory is peace.

II.

While Jesus left His disciples this legacy of inward peace, He meant that they also should live at peace with one another. 'I pray for them, and for those that shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.'

The story of the Christian Church is a sad commentary on the Master's prayer. Over against that ideal of mutual love and unity, which should convince the world of the reality of Christian faith, we have to set a mournful spectacle of strife and wrangling, schism and discord, accompanied by too much of the bitterness that belongs to the carnal mind. In the amazing days of the Church's early triumph men said, 'See how these Christians love one another.' Now the words are used in irony rather than admiration. We may deplore the bitterness associated with schism. Nevertheless, in this field also dispeace has been largely the penalty of progress. As the ideal of Christian life expands, there will always be found men in advance of their fellows; and the duller mass will stone them, or drive them out of the Church, to found a freer society of faith, before they will build sepulchres in their honour. The very origin of the Church was the result of schism. Had it not been for the persecution of the rulers, Peter and his fellow-disciples would have remained within the Jewish fold; and even so they temporized until the Apostle of freedom, the real pillar of the Church Catholic, withstood them to the face, as traitors to the freedom with which Christ had made them free. As we survey the many changeful scenes in Christian history, we see how inevitable were the Disruptions that have rent the Church. Heavy has been the mortgage, but at no lower price, so far as we can judge, was progress to be won, and the Church set free from the trammels that fettered her. And now that we aim at reconstruction, we cannot simply reverse the wheels, and surrender the principles purchased by the blood of the martyrs. In all things our watchword must be not compromise—which at best results in the peace which the world giveth—but comprehension in the great things of spirit and truth—a comprehension which includes loyalty to the truth that has come down to us from the past with a juster sense than our fathers had of the many-sidedness of truth, and an earnest desire to learn the truth revealed through others, that we may apprehend more of its boundless 'breadth and length, and depth and height.' And comprehension must ever be based on humble allegiance to Him who is the Head, the directive and inspiring Energy that 'maketh increase of the body unto the edifying of itself in love.' The Church that would live must be free to follow Him into all the truth, free to express this truth in language adapted to the needs of the age, free to challenge the evil in the world, free to claim the whole world—its commerce, art, and science, no less than its personal, family, and social life—for the Kingdom of God and His righteousness. To freedom were we called, and in freedom alone is peace.

III.

Once more, Jesus wished that His peace should flow out from the Church to bless and gladden the whole earth. Around His birthplace the angels sang, 'Peace on earth,' and now at the Supper-table He prayed for His disciples, not that the Father should take them out of the world, but that He should keep them in the world, as the channels through whom His peace should pass to the nations.

Here too the history of mankind has grievously belied His hope. After these nineteen centuries of Christian teaching, so little has warfare ceased from the earth, that we find the great Christian nations plunged into the deadliest, the most appalling and hellish of all wars, and hear men asking on all sides what Christian civilization has to say for itself.

The question is staggering enough, and cannot yet be answered with any fulness. One thing, however, we may confidently assert: that, while war is anti-Christian, and must one day be blotted out from the book of Christian civilization, there are wars we must wage in the name of Christ. He was for peace, but not for peace at any price. The picture which Tolstoi, for example, draws of Jesus the Quietist is a gross caricature. While He bore His own sufferings with patient dignity, offering His back to the smiter and His cheek to the pluckers of hair, yet at the sight of injustice or hypocrisy, offence or dishonour even to the least of His disciples, He rose up in wrath like that of the Judgment Day, making His enemies shrivel before the fierce light of His countenance. And this same spirit, entering into His disciples, has made them time and again fight, with a holy courage and tenacity unknown to the pagan world, in the cause of honour and justice. Think of the wars in which free nations have fought for freedom, or chivalrous nations for the rights of the oppressed! Were not these all great acts of Christian devotion, aimed at establishing on earth the peace which Jesus gives? Had such wars not been fought, there could have been no peace among the nations, or if peace, only the peace of stagnation and death, the peace of those who make a solitude and call that peace. By fighting to the death, often with the name of Jesus upon their lips, our fathers won peace, and have handed it down to us, as a sacred heirloom to be guarded by the treasure of our heart and homes. And in our own day the challenge has gone forth, and the two ways of peace confront us. When the thunderbolt burst, we might have had peace 'such as the world giveth,' a peace that would have yielded us rich store of earthly goods and abundant material prosperity; but the price would have been our honour as a nation, and had we thus gained the whole world, we should have lost our soul, and ere long should have been cut down as mere cumberers of the ground.

> We needs must fight
> To make true peace our own;
> We needs must combat might with might,
> Or might would rule alone.

It is the truest sign of the essential righteousness on which our Empire is built that men of all classes and creeds should have grasped the issues so unerringly. And out of the smoke and tumult of the conflict one result emerges clear as crystal, that peace can only be regained where Jesus based it, on the triumph of freedom, justice, humanity, and faith, over all that impugns their supremacy. Therefore, having our loins girt about with truth and our hearts ensheathed with the breastplate of righteousness, our good sword bathed in heaven, and our shield anointed with the honour that is from above, let us continue to 'stand fast in the faith, quit us like men, be strong!' And in God's time peace will descend to bless our stricken earth. For 'the work of righteousness is peace, and the fruit of justice eternal security.'

Religion and Reality.

By Stanley A. Cook, M.A., Cambridge.

No one, unless he be swayed by some peculiar preconception of Progress, is likely to deny the possibility of a new advance in the lengthy history of Religion. Nor will he refuse to admit how profound has been the effect of religious and ethical advances upon the development of social life and thought. But Progress is also marked by a growth of knowledge, an increase of ability, and a widening of interests, such that we feel we have a better grasp of what is Real and True, and a mastery of the Universe immeasurably superior to that possessed by any other age or people whose religious, spiritual, or ethical ideas, on the other hand, we may whole-heartedly appreciate. All that is said to-day of the inadequacy of religious doctrine, of the reconstruction of Religion—in a word, all adverse criticism of Religion to-day, means that the knowledge we feel we have of Reality does not permit us to find the same degree or quality of Reality in the sphere of Religion. Yet, a religion can only claim to be living when it is in harmony with what we consider to be most Real and True—if it be not better to say that a living religion should be able to claim to stand nearest to Reality. But, as it is, Religion and Reality, at the present day, seem to be on quite distinct levels of thought, whereas, all hope of the progress of Western civilization lies in a successful, natural, and rational adjustment of our ideas in the 'religious' realm with those in what may be called the 'non-religious.'

Individuals may keep their diverse thoughts and ideas in separate water-tight compartments, so to say, or they may ignore the inconvenient and discordant elements; but what is requisite is a state of mental equilibrium in the individual and in the environment, so that a place may be found in the latter for the ordinary types of religious and non-religious thought. Only in this way can individuals, varying in experience, temperament, and mental equipment, co-operate for the welfare of the whole to an extent unknown to our present conditions of heterogeneous convictions and aims. The history of social life and thought shows that the type of co-ordination required has been and can be gained, and that there can be an equilibrium the very antithesis of the 'psychical unrest' of the day. Such an equilibrium involves a social harmony and a harmonious inter-relationship in the thought of the environment. But this harmony cannot be reached by 'going back' to some source or inspiration that is bound up in the thought and knowledge of an outgrown past, nor by the artificial elimination of whatever is felt to be incompatible, but by an advance to a new stage in the evolution of thought, where the strengthening and unifying elements in an earlier stage of social equilibrium will reappear in some new form. Just as the psychological study of 'conversion' shows how the individual can remain 'true to type' in spite of a profound spiritual rebirth, just as the comparative study of religions reflects a reassertion of fundamental ideas in newer and more developed forms, so the new co-ordination would be no 'return' but a 'reassertion'; although there might be profound advances in the general world of thought, even as resemblance between 'lower' and 'higher' organisms in the scale of organic evolution is accompanied by a great increase of capability and a wider environment.

However impossible it may be to conceive such a new stage, positive advances in thought can be realized by reference to any of the older Oriental and non-Greek methods of treating the subjects covered by our own Western mental and physical sciences. Indeed, we may see among ourselves certain tendencies in thought and research which are promising an entire reshaping of some past methods and lines of inquiry, suggesting that a future age may be able to look back upon ours in much the same way as we regard the 'pseudo-sciences' of the past. . . .

Meanwhile these years are forcing us to realize the tragic effect of ideas, bodies of thought, etc., which animate Prussian militarism, Bolshevism, and all else that we can deplore. The raging masses in Europe are at least giving expression to ideals of Freedom, Equality, and Self-determination; though we have to recognize that these need to form part of a complex of ordered life and thought, and in accordance with ideals of true Justice and a progressive Democracy if Society is to progress. What the War held together, for

defence or attack, now tends to disintegrate, as the greater unifying ideas weaken. The tremendous experiences of life and death have stirred men to some newer consciousness of the mysteries and the problems of the Universe in which they find themselves. The 'broad masses' have become self-conscious—there is a growth of personality, and they tend to find leaders among those who, from the 'middle-class' point-of-view, are extreme or fanatical. The progress of social life and thought is endangered by the possibility of anarchy and chaos, an intellectual retrogression or decadence is even feared. Perhaps, therefore, one should more clearly recognize that the great task is to educate, not the masses, but the classes—the teachers, not the taught. Will it not be agreed that, where Religion at all events is concerned, the difficulty is not to persuade the relatively uneducated, but the intelligent, the reflective, and the relatively educated? The real progress of thought has been due to the mental 'middlemen.' The awakening of the 'middle classes' which we are now witnessing is the unconscious attempt at a 'class' compromise between social extremes. But the true progress of social life and thought lies not with the 'proletariat,' as the false theory has it, but with the broad average level of *thought* which is peculiar to no one *class*, but links together and can adjust both social and intellectual extremes.

There is a characteristic impatience of thought to-day, a preference for 'direct action'—especially revolutionary action, although it should be enough to cite the names of Woodrow Wilson and of Masaryk to prove how effectively thought contributes to permanently useful action. Unfortunately, we are too apt to be swayed by words and labels. Imperfect and hasty conceptions of Religion are undoubtedly responsible for much of the present chaos, because conceptions of Religion and of Reality are interrelated. To say of data (beliefs, practices, etc.) that they are 'religious' does not dispose of them. Personal feeling and experience have normally made us accept and use the category 'Religion,' in order to express a certain distinctiveness. If, in course of time, the 'religious' diverges from the 'non-religious' and conflicts, the comparative method of study reveals fundamental points of contact between the distinctively 'religious' and the related data which are not so. The religious and the non-religious planes of experience cannot be ultimately severed, and our Comparative Religion enters upon a new stadium when it is fully realized that, while Religion to the 'religious' individual can connote the supremest realities, it is possible to suggest an explanation of the fact why ideas of Reality, as understood by the non-religious individuals, differ as they do from those of the religious. While, on the one side, we may say that there are ultimate realities, variously apprehended by men varying in prior experience, temperament, and mental equipment; on the other side, it is beyond doubt that modern comparative studies are throwing invaluable light upon what may be called the morphology and the physiology of thought, *i.e.* of the bodies of belief and conviction which make or mar our lives.

Conceptions of the relations between man and man and between God and Man are remarkably interrelated. Ideas of Divine and of Human governance are intimately interconnected. Our highest ethical or moral ideals are not supposed by us—if we reflect—to be contrary to the order of the Universe: the supremest religious convictions are not what they claim to be if they are below the ethical. Although, at one time, the religion of the day has tolerated what morality condemned, and, at another, the morality and ethics have been inferior to the religion, the great stages in the development of social life and thought are marked by a congruence of thought, because the Ultimate Realities are apprehended congruously—and the diverse aspects of thought are co-ordinated. So, to take an example, if Religion were to be reconstructed, our ideas of a League of Nations would be regulated by our convictions of the relations between God and Man, and the highest ideals of human behaviour would be in harmony with the consciousness of Reality transcending Space and Time.

The simple fact remains that, if there were no underlying Realities such that they could be formulated as they are in Theism, there could be no intelligent study of Religion. The vicissitudes and variations in Religion can be understood in a more or less 'natural' manner; but, to employ a very imperfect figure, unless we make certain assumptions to account for what is so variously 'reflected' by the human 'mirrors'—and we can quite objectively study both the 'reflections' and the 'mirrors'—the study of Religion will always be below the intellectual requirements of the age. It is not merely that the 'religious' ideas of God, life after death, etc., are demanded by men's hearts, it

is that the actual data of religious and non-religious thought, and the relation between them, are such that only certain assumptions allow us to pursue the study of this great subject. Here one may see the rise of a new apologetic—a new challenge, for one is also led to the conclusion that, when thought is co-ordinated, the religious conceptions of the Universe will stand nearer to the Ultimate Realities than the non-religious. And this is only another way of saying that the former represent a deeper and fuller expression of man's personality.

Our conceptions of Reality are vital both for the development of personality and for the progress of the environment. If there be a moral order we hinder all progress by acting contrary to it. The more our actions are in accord with the Ultimate Realities, whatever these be, the greater their effectiveness. Hence, just as a scientific or a moral fact, once clearly recognized, cannot be cast aside with impunity, so, once we are conscious of something felt to be real and true, an advance must be made at all costs, if there is not to be retrogression or decadence. The torch is borne by the individuals or people who have become more conscious and have striven after that new co-ordination of experience and thought which marks a new stage in psychical development. Their lives, when so regulated after their newer knowledge of the Ultimate Realities, become fuller and more effective, their influence wider, and this because they have come into nearer touch with the realities of the Universe and have obtained a greater mastery over an environment which, in its turn, is vaster than it was before.

A positive development of thought is indispensable if our civilization is to be purified and enabled to progress. This is far from saying that Religion must be adjusted to Science, or *vice versa*: the history of thought does not suggest so simple—and so one-sided—a solution. Thought has become international, the accumulation of data is so immense, the retrospect of historical development so lengthy, the knowledge of cosmic and human evolution so rich, that any further stage of progress would have to take these up and pass beyond them. Western civilization may decay, a new growth may commence—just as Western civilization superseded that which preceded it—but there is absolutely nothing to suggest that our civilization 'must' persist or 'must' disappear.

Granted that the problems of the age are real enough in all conscience, it is only by raising them to a higher level, and by associating them with the problems of the greatest realities of the Universe, that they can be successfully handled. A new enthusiasm will then be generated—let it not be forgotten that Bolshevik and allied movements are also moved by an enthusiasm!—but it will be one inspired by the highest realities, in harmony with the purest justice, and fortified by its reliance upon the true progress of knowledge.

In the Study.

THE CHRISTIAN YEAR.

Eighth Sunday after Trinity.

Intimacy.

'At that day ye shall know that I am in my Father, and ye in me, and I in you.'—Jn 14^{20}.

'Ye in me. I in you.' That is a companionship which we can know something of. It can be a direct experience of our own. Jesus Christ, come in the flesh, moving about among us on earth, talking, healing, blessing, purging, sanctifying, has made intimacy between Himself and us to be a very real matter of flesh and blood. That gathers and grows in intensity of experience; it becomes a personal love with a more and more definite meaning and purpose.

This affectionate and delightful intimacy gives us the best idea that we can form of what the life of God really is in its Divine essence. 'I in the Father, and ye in me, and I in you.' 'Just what I am in you, and you in me, that I am in the Father. My life in communion with you is parallel with, corresponds with, the life that I live in communion with the Father.' So our Lord says. Let us take Him at His word and see how far it carries us. Put it in this way. We want to be able to think of God; to know what the word 'God' means; to give it some intelligible reality;

to bring it near. Well, our Lord declares that the true parallel to God is to be found in the life of personal communion of which our intercourse with Him is our highest example. Recall, then, if you want to know about God, all that you have ever known of sweet human friendship, sweet earthly intimacies. These are the doors that open into Heaven and let you into the Presence even now.

1. Remember what it was when two of you grew together, as brother and sister, perhaps, in old, old days long ago. You could not bear to be apart. You cried when your playmate was away. You laughed with joy, and shouted with laughter when you both were back again together. You had endless talks that never grew stale. Such secrets! Such hidden understandings! Such private and cryptic language, that only you two could speak! So you grew, and grew into a unity of heart, which is still like nothing else in all the world—so sure, so deep, so unchanging. It will be part of your very blood, of your life, till you die. Yes! all this is a symbol, a reflexion, in its dim way, of that rich, intimate intercourse which constitutes the joy of the Father, and the Son, and the Spirit, in their Divine eternity of Glory.

2. Or, again, recall what friendship meant in your youth; in the happy days of expansion and hope, when your soul struck in upon another soul, and fire flashed at the contact, and the quick merry sparks flew and glittered as you flung your thoughts into his, and he flung his back upon you, and the words leapt to and fro, and the fancies danced, and heart throbbed to heart, and hand touched hand, and all the splendour of the dawn was in your eyes, and you looked into each other's souls and dreamed the great dreams of what you would do together on this sad, glad, bad earth before you died, and the Vision shone about you of the better days that were to be, and all that was best in you thrilled in response to all that was purest and highest in him, and you kindled together the heat that fused your lives into one jet of quivering flame, and you felt all that friendship could do and be, if but two men in all the world hung perfectly together and had the faith in common that would uproot mountains and bid them be cast into the sea. Do you remember something of this? Can you recall some such experience? Well, then, in that high hour you had an insight into the life and joy of God. You caught a glimpse of what it might be to say, 'I am in the Father, and the Father in me.'

3. Or, again, have you ever known anything of comradeship in a glorious cause, to which you and your companions should be utterly committed? How the great hope fired you all! How it possessed you! The days were never long enough to satisfy your passion for the work to be achieved. And every one of you impelled the other to greater effort, and you shared every thought for the honour of the great scheme. And you were never tired of discussing it all over and over again with one another and of comparing counsels, and of co-operating in plans. And you laughed together at the obstacles that dared to get across your path. And you cheered each other in dark days of misfortune, and still the very pressure of the task as it became more and more serious drew your hearts yet nearer to one another, and you grew into a nearer and dearer brotherhood of souls as misfortunes menaced and disaster overtook the one hope on which you all had set your hearts. It broke at last only to find you knit by a faster love to one another than ever had been possible in the earlier days of confidence. Have you tasted of this fine living? Have you experienced such blessed intimacy? Then you have got the material by which to conceive a little of the eternal gladness of which our Lord spoke as He said, 'My Father worketh hitherto'—worketh ever at the good purpose on which His Will is for ever bent—'and I, too, work with him.'

4. Or, again, here are two who have entered deep into the secret of wedded union. The first early raptures, which were as music in the morning of their love, have passed long ago into the very fibre and substance of their being. Two lives have blended day by day, through all those innumerable moments at which the two souls touched and interchanged. Now there is an instinctive movement by which each answers to every mood of each, and each balances each, and each speaks, thinks, acts, in and for each. There is a temper, an atmosphere, in which both are enwrapped, and there is one flavour in the united lives, and one scent as it were, that pervades the house, the room, the garden, in which they are at home with one another. It hardly needs speech to keep them in communion together—a glance, a movement, nay, soundless and hidden intuition, is enough. They cannot be divided. Each lives

permanently aware of what the other is about. The common being of both flows in, flows out; forward and backward it passes, yet it is one moving stream.

This is love, completed, disciplined, fulfilled; the twain are become one flesh, one spirit—twain in one, one in twain; conscious always of the delight that belongs to the distinction that keeps them two, transcended by the passion that blends them into one.

That is a human experience that can be seen and realized here and there. That is a human experience which is again and again on its way to being realized, through partial lapse and failure. And wherever it is felt to be possible, there it is our highest and purest suggestion of what the joy and the beauty of the Divine Life really means, in which the love of the Father flows out into the Son; and the love of the Son takes the measure of the Father's love; and the love of Both flows together through and in the love of Him Who proceeds from Both and returns into Both.

Now, there is our Gospel about God! There is surely good news! This Gospel surely means that if God is love, then we, in our human loves, have a real and solid entry into the Heart of God. Up to the measure of our love for one another, we can touch, and know, and feel the Reality of God. For that reality consists in the loving intimacy of person with person, and, though we can know but little of the intensity of the intimacy in God, yet the little that we can know, through our own experiences of what such intimacy means, is not illusion, not pragmatic fiction, not a temporary expedient—but is real and actual knowledge of God Himself as He is.[1]

Ninth Sunday after Trinity.

Just and Justifying.

'That he might himself be just, and the justifier of him that hath faith in Jesus' (R.V.).—Ro 3^{26}.

St. Paul in this passage is telling his fellow-penitent, his fellow-seeker after pearls, that the Cross really is the pearl; that forgiveness is there.

1. First, the amazing, wholly inexplicable reality of Love, not man's love for God, but God's love for men, self-moved and moving, wholly undeserved. God sending and then setting forth His Son to be a propitiation by His blood. God so eager to bring the sinner where the sinner wants to be, that He will go to the full length of blood shedding. God so commending His love for men that even while they were sinners Christ died for the ungodly.

> So, the All-Great, were the All-Loving too—
> So, through the thunder comes a human voice
> Saying, 'O heart I made, a heart beats here!
> Face, my hands fashioned, see it in myself!
> Thou hast no power nor mayst conceive of mine,
> But love I gave thee, with myself to love,
> And thou must love me who have died for thee!'

2. And next the unflinching inexorable reality of holiness; no mere condoning, no mere winking at offences, or at ignorances; that is all over now. Here is no play acting, no grandiloquent forensic, no treating the sinful as though sinless, no denial of Himself; but a lifting up of man in spite of sin, out of the midst of sin, into His righteousness, that at all costs He may be just Himself while doing justice to His children.

3. Then the actual miracle of complete pardon; without parallel or precedent (but where is the precedent for sin?); upsetting all calculations and all uniformities (but sin had done that already, men and not God). God, if forgiveness were possible, would be restoring law and order, not breaking through it. Pardon, not in the sense of letting off, but of making good; not a kind word of sympathy, but an act of recreative power; God, not only just, but Justifier.

So St. Paul explains it. God has found the way and taken it, as merciful as it is just, as just as it is merciful. He has neither compromised His holiness nor been baffled by His children's extraordinary need. He is able to love men into holiness and heaven because He is ready to love them to the death. 'All have sinned and fall short, being justified freely by His grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; that He might Himself be just, and the justifier of him that hath faith in Jesus.'

Truly a perplexing and obscure passage. There are clear traces of Rabbinism in it, and some signs of Hellenism, with just a touch added to show the influence of those mystery-religions that were even then becoming rife all through the Empire. Many modern exponents of religion will be heard to say: 'Oh, leave all this quasi-philosophic and half-speculative and altogether Pauline talk, and go back to the real Gospel of Jesus; for instance, to the Sermon on the Mount: "Blessed are the pure in heart." "Ye shall know them by their fruits." What do you need more than that? Go back to the real thing.' Well, do you go back by all means if you want to. But I fancy the penitent will stay; for he has different thoughts and different measures. What S. Paul says is greatly to the point, *for him*. If Christ crucified were really that: love, justice, pardon; and all

[1] Canon Scott Holland.

from the very God and all verily for him, why, he would have his pearl, and he would give his life for it. But is it true? Who knows, and who shall say? Only, I think, the Pearl-Collectors.[1]

I believe that the justice of God is the righteousness of God, and that His righteousness requires righteousness in man, and can be satisfied with nothing else, and that punishment is God's protest that He is not satisfied. But it is evident that if this be so the judicial office is incomplete in itself, and must be subordinate to the teaching office, so that the condemnation of wrong may minister to the inculcation and acquisition of right.[2]

Tenth Sunday after Trinity.

THE FULNESS OF CHRIST.

'That we . . . may grow up unto him in all things.'—Eph 4^{15}.

We are to 'grow up unto him in all things. All mankind, as one whole, is to come, in the unity of the faith and of the knowledge of the Son of God unto a perfect (a mature, developed, fully grown) man, unto the measure of the stature of the fulness of Christ. If we ask what this means the answer is threefold.

1. *Selflessness.*—The identification of our wills with His. 'Our wills are ours to make them thine.' Every human soul is in a position to say, 'Lo, I am come [into existence] to do thy will.' Not to annihilate my will; that would be annihilation of my personality. That is not Christianity, but Buddhism. When a plant or animal dies, the individuality of its life, so far as we know, is absorbed into the universal life, and its place is taken by other physical instruments by which that life can express itself. But the spirit, the personality of man, is not intended for death, nor to be 'remerged into the general soul.' It is intended for growth towards the perfect harmony of his will with God's.

If we could imagine the condition of a human soul which had reached, in respect of selfless obedience, the perfection of growth, it would not be right to suppose that it had ceased to be a human, individual soul. It is a soul in which God for ever takes infinite delight, because the harmony of the human will and the divine is for ever complete. We can form no conception of the joy in heaven over one sinner made perfect, and no conception of the bliss of the human soul in whom God is eternally well pleased. But it is an aim and a goal which gives to our daily spiritual growth all its meaning and inspiration. Epaphras could not have prayed a better prayer for his converts at Colossæ than that they might 'stand perfect and fulfilled in all the will of God' (Col 4^{12}).

2. *Knowledge.*—'This is life eternal, that they should know thee the only true God, and Jesus Christ, whom thou hast sent.' This is not separate from the harmony of our will with His; it is closely bound up with it. On the one hand, St. Paul prays for those same Colossians that they might 'be filled with the knowledge of His will in all wisdom and spiritual understanding.' A knowledge of God must precede obedience; we must know what He wants before we can want the same. But, on the other hand, the more fully we know Him and harmonize with His will, the more like Him we become, and therefore the more able we are to know with spiritual understanding what He likes and dislikes. Selfless obedience grows from knowledge, but also produces it.

St. Paul expresses this growth in knowledge very beautifully when he prays for the Philippians (1^{9}), 'that your love may abound yet more and more in knowledge and in all judgment.' The last word in the Greek, *æsthesis*, suggests something in the spiritual life which may be compared with that wonderful sixth sense which many blind persons seem to possess. We ordinary Christians, who have not advanced very far in our growth, have very little idea at present what it can be: a spiritual instinct, a delicate sensitiveness of perception, an intuitive certainty, 'understanding what the will of the Lord is' (Eph 5^{17}).

3. *Love.*—What is love? No one knows but the lover. Others might know if he could describe it in words; but that is impossible. As well might the sufferer try to answer the question—What is pain? The physiologist can tell us only the bodily conditions of which pain is the accompaniment.

In the Greek of the New Testament there are two words which we translate 'to love.' The difference in meaning must not be over-pressed, but still they may be taken as expressing love from two points of view. Broadly speaking, the one involves a getting, and the other a giving. In the one the lover gets a feeling of pleasure, delight, satisfaction of some sort, from the loved; he loves because of some attractiveness which calls forth his love. In the other the lover wants the loved to get something, and so he gives himself freely. Needless to say, the former word, though it is employed to express the Father's love for the Son (Jn 5^{20}), is never used to express His love for us. Apart from what He gives us there is nothing attractive in us to call forth His love. His love is always a free self-giving. 'God so loved the world that He gave His only-begotten Son,' that is Himself, because the only-begotten Son is God. Nevertheless, having given Himself to us, He longs to receive back from us all that is divine and beautiful, all that we have received from Him.

Our love, on the other hand, must be of both kinds.

[1] P. M. Rhinelander, *The Faith of the Cross*, 47.

[2] *Letters of Thomas Erskine of Linlathen, 1840–1870*, 208.

Since He is altogether lovely, the human soul must always want to get Him. 'My soul is athirst for God' is the first aspect of love. But it must not be only a desire to get. The soul, in fact, finds that impossible. The more it gets, the more it is consumed with the passion of self-giving, that is, of giving back to God what it has received. How wonderful this is can be seen from the fact that it is intended to be a reproduction of the mutual love of the eternal Father and the eternal Son in the eternal spirit of love. It is to be wholly and completely mutual, wholly and completely divine. Of ourselves we have nothing to give; but since we get Him, we have everything to give. There is a real sense in which He is incomplete without it. He is 'being fulfilled' according as He receives from us the divine love which He gives us. Our getting and our giving are each inconceivable alone. Our growth and God's self-fulfilment consist in our progress in the give and take of love, that finally God may be all in all.

Now we can understand better the spiritual conditions of which love is the accompaniment. To get God is to get a knowledge of Him. To give ourselves is to bring our will into harmony with His. As we know Him better we obey Him better; and as we obey Him better we grow in likeness to Him and therefore know Him better. It is wholly mutual, and wholly divine, and wholly love. Obedience, knowledge, and love are a trinity in unity; and nothing less than that is the Christian life; it is the ideal towards which we are created to grow.[1]

Many more words I should like to say here, but those who possess this have no need of them; and he to whom it has been shown, and who cleaves with love to love, he shall be taught the whole truth by love itself.[2]

Eleventh Sunday after Trinity.

PREPARING FOR POWER.

'Ye shall receive power.'—Ac 1^{8}.

There is a *preparation* necessary before the Holy Ghost can bestow on us the *power* which He came to bestow. What is that preparation? To this question there is a threefold reply.

1. The 'vessel' must be 'cleansed' before God uses it. 'If a man therefore purge himself' (the word is *purge himself right out*, as to the bottom) . . . he shall be a vessel . . . meet for the master's use' (2 Ti 2^{21}). This deep cleansing, of which Paul speaks so strongly in 2 Co 7^{1}, 'from all defilement of flesh and spirit,' is a necessary preparation before the Master can use us in His power.

2. Another step in the preparation regards the object for which we desire power, and the use we would make of it. If we seek it for ourselves; if the desire of vanity or self-aggrandizement enter into our motives; if there be any sectarian or sectional object prominent in our minds, such as to promote the influence or cause of the Church to which we belong—then we cannot expect God to entrust power to us on any such terms. For His glory, not for ours: that is His condition.

3. A third preparatory step is, that we be willing to take God Himself, as well as His power, into our hearts. We cannot have the power alone; there is no separation between it and Him. 'Power belongeth unto God': it is inherent in Him. To have the power within, we must have Christ within. But that means many things. It means something much more than having the power alone, to do with it as we will. It means, among other things, this—that we be emptied of all power, and so become helpless, in order that God within us may be free to use His power through us.

Suppose you are a worker in a great factory, every part of which is worked by steam, the smallest movement as well as the greatest; it is natural for the thought to enter the heart—Would that I were able to use that enormous power! But the answer is, Nothing is easier, if only you are content to use it for the purposes which it is meant to serve; make the connexion, and keep it, and *your* portion of the whole will go equally with the rest. Difficulty would of course come in if you attempted to detach your loom from the others, and make it serve your own ends, irrespective of those for which the whole was working. That indeed would be impossible. You could not have the power, unless you submitted yourself to the person who was guiding and superintending it. Just so, we cannot take God's power out of His own hand, separate it from His one great purpose, and detach it from the movements of His will, in order to make it draw our special train, and exalt our own name. You can have God's power, for God's work, in God's own way—not otherwise.[3]

The experiences of the [Civil] war left Phillips Brooks a larger man and a different man from what he was before. Henceforth he was no longer his own, but had been bought with a price. He had made the sacrifice of himself—a confessor though not a martyr. Into that sacrifice he had poured all that made life dear, and a thing to be desired. He did not himself know the depth or the extent of his self-abnegation. The changes and the chances of life went over him at a critical hour, when he was absorbed in a supreme issue, losing himself in God, for country, for freedom and humanity.[4]

Twelfth Sunday after Trinity.

THE SOURCES OF POWER.

'Endued with power from on high.'—Lk 24^{49}.

If we study the lives of the original eleven who carried such a transforming spirit into the world

[1] A. H. McNeile, *The Increase of God*, 32.

[2] Ruysbröck, 'The Book of Supreme Truth.'

[3] J. E. Cumming, *Through the Eternal Spirit*, 284.

[4] A. V. G. Allen, *Phillips Brooks: Memories of his Life*, 188.

that they actually remade it, and so studying find the sources of their power, then we can learn for ourselves how we also may hope in our place and time to accomplish similar results.

The word 'power' really means dynamic force. A rock has stability, but not dynamic force; it can resist, but it cannot put forth effort; it can remain unshaken before the wave, but it cannot throw a life-line to a foundering ship. There is dynamic force in the sap that runs up a tree and causes it to bud and leaf, dynamic force in the purpose that causes Peter to heal the blind man, dynamic force in the patience of the sufferer that makes onlookers marvel at the power of Christian faith. It was dynamic force that Christ exerted when He went everywhere doing good, and dynamic force He exerted when His very presence imparted courage and confidence to men. Many a silent force is a dynamic force —light, gravitation, leaven. Indeed, silent forces are the greatest dynamics. Many a quiet life is a Christian dynamic —a power for good. No, it is not noise nor notoriety that we are to seek, but it is power—the power to illumine darkness, the power to attract Godward, the power to permeate society with righteousness. Others have possessed this power, and possessing it have been the world's benefactors. We, too, must have it. We must accomplish something for the world's welfare, yes, we must accomplish much for its welfare.[1]

1. The first source of their power was in their sense of separation from the rest of mankind. Men do not attempt to lift the world when they are on its level; and if they should make such attempt they would fail, because they have no vantage-ground for their foothold. They had something within them that others did not have. It was perhaps a matter of sentiment, of ideal, purpose, satisfaction. But mere matter of sentiment as it was, it made them one class and all other people another class. They never thought of mankind, or mingled with mankind, without feeling that they possessed a treasure which made them rich, while others who lacked it were pitiably poor. What was this treasure? It was the indwelling of Christ within them. Christ was the great force of their hearts. They had received a new explanation of God's character and of the meaning of life through Him. They had been shown by Him how they should live and might live; He had told them of His dependence on them for His kingdom's welfare, and He had imparted Himself to them as their daily Helper, Joy, and Peace. And so in heart blessedness they were different from others.

It is inner conception, inner ideal, inner vigour, that most separate people from one another. One man has the artistic taste; he sees beauties in painting and sculpture unseen by others. One man has the musical taste; he derives pleasure from concerts that give weariness to others. If such artistic or musical tastes master a man, they set him apart, almost as it were by an ordination, for his special aptitudes. So the followers of Christ knew that they were the salt of the earth, and though it was their mission to put themselves into closest contact with the earth, they felt that they must preserve the qualities that distinguished them as salt, else they would become of less value than even common earth. If they could not engage in an occupation or attend an amusement without accomplishing the work of salt, they would not have part in the occupation or amusement. They were not here simply to remain unchanged in hurtful surroundings; they were here to take the hurt out of those surroundings. They were the light of the world, who should guide into the right way those who were going astray. As a light their value lay in continuing to shine, yes to shine. So they would not conceal their lights under the cover of the world's customs. It was to them actual disloyalty to Christ and actual faithlessness to their fellow-men to be like their fellows; to act in a way that caused others to feel themselves as well off as the Christians.

2. The second source of power with the original eleven was their sense of stewardship. They looked on everything they possessed, whether it was an inner experience or an outer holding, as entrusted to them by their Master for the Master's uses. Nothing was their own. They were administrators of an estate. The heirs were the whole human race, and they were charged to see that every accessible individual of that race received his share of the estate. The man far away was to have their consideration, and the man at hand was to have their contact. It was this thought that kept them from pride in the knowledge of their possessions; they held what they held, not for themselves, but for others. They were separate to serve; the salt was to help, the light to guide. The very fact that they had what others had not put them under obligations to minister to others. So no man was elated by his goodness, his knowledge, his wealth, or his reputation; rather he was humbled by them. The more he had, the more he was under obligation to serve.

[1] J. G. K. McClure, *Loyalty*, 172.

To serve he must bend down to the level of the lowliest.

The sense of stewardship is a great awakener of power. There was no power in Moses while he thought of his slow and stuttering tongue and forgot the entrusted message. But when he thought of the entrusted message and put his tongue, such as it was, at God's disposition, and tried to deliver the message of Israel's release, Moses emerged from weakness into power, and became a force that Pharaoh and the world could not push aside. Paul Revere, feeling that he was charged by General Warren with a truth that must be told for the welfare of others, made his midnight ride and warned Concord and Lexington of the approach of the enemy, the sense of stewardship putting bravery and energy into the rider. All life takes on a new significance as soon as we realize that whatever we have is ours as a trust. Our temperament is then the special one that God designs should be used for a blessing to others. Our place is the place we are to administer for the welfare of others. Our social recognition is given us to be a means of blessing lives. Even our poverty is particularly assigned us to be a field of Christian beneficence.

3. A third source of power in the original eleven was their perfect trust in their Leader. They kept Him at the head of all their thoughts and ideals. He seemed to be burnt upon their vision, to be engraved upon their heart. To talk of truth was to talk of Christ; to talk of conduct was to talk of Christ; to talk of the future was to talk of Christ's glorious and complete victory. In their inmost being they believed that His cause would conquer. They likewise believed that He would always help His workers, would advance His hosts, would ride triumphantly through difficulties, and would receive His followers to His own rest.

The effect of this trust on them was to give them heartiness in their work and make them unceasingly persistent in their efforts. They expected difficulty, and they purposed to force their way through it. They looked on disappointment as only a temporary delay and as an incitement to new methods and new efforts. They accepted suffering as part of so worthy a struggle as the one they were engaged in. And so they were content; they were even glad. They never let one syllable of discouragement pass their lips, nor did they let one ripple of murmuring run through their souls. They could not be cast down; they looked for victory always and everywhere, and if it did not come to-day, it would come to-morrow.[1]

Virginibus Puerisque.

AUGUST.

Gathering Lavender.

'Remember therefore how thou hast received . . . and keep it.'—Rev 3^3.

Most of you have holidays just now and are having a glorious time. You feel so happy that you keep counting how many of the precious weeks are still to run. And somehow you imagine that everybody else is on holiday as well as yourself. When you tramp along the country roads, you of course meet farm carts, and their drivers always seem to be whistling. Holidays are in the air.

When men walk slowly by their carts,
And women line along the hay,
I sing to them to let them know
The tramp is on his way.

I hear the linnet in the hedge;
The chaffinch sings what I would say;
Oh, leave your work, my friend, and we
Will tramp a summer's day.[2]

By the end of your holidays I hope you will have become as brown as berries, and strong for your winter's work. God has made this world a happy place for boys and girls. In August it seems just a great place to play in: you fish, you scamper through the woods, you gather wild fruit and eat it. It seems as if everything were put there just for your enjoyment.

But there are happy people in the world who live very quiet lives indeed. They generally have their homes off the public road. I remember being taken to see two old ladies who lived in a very pretty little cottage surrounded by a garden. The house was in perfect order; there were linen covers on the parlour chairs, everything was in its place; it was not a house where one could have a romp. But what remains in my memory most distinctly is a perfume that seemed to pervade the whole place. When I came out I felt that even my clothes had caught it.

[1] J. G. K. McClure.

[2] J. Learmount, *Thirty Chats with Young Folk*, 94.

Two or three years later, I happened to be back again. It was the month of August. One of the old ladies was out in the garden, and her sister explained that she had gone to gather lavender. 'We must take the good out of the summer days when we have them,' she said. She had no time to say more: her sister came in with a small basket full of greyish-green flower spikes. What there was of flower was pale blue. She explained to me that the spikes would be hung up in the kitchen till quite dry and brittle. Then they were rolled with a rolling-pin, and put into little bags which were placed here and there through the house. These old ladies did not have a holiday, but they kept a summer perfume with them all the year.

I do not suppose that many of you would think of gathering lavender. But you are old enough and wise enough to see some meaning in doing it. You know why your school companion was taken away to the seaside after his illness: it was that he might be made strong so that he should be able for his school work. And I have to confess the perfume in that little cottage meant more than a mere pleasant scent. There was an atmosphere of gentleness, peace, and contentment. The words of the text say, 'Remember therefore how thou hast received . . . and keep it.' The two old ladies did that. Can't you boys and girls take something from your August holidays to remember and keep. You can take what you feel when you are out enjoying the free air of heaven. Then you want to be true, straightforward, to play the game in life. When you go back to school, much will depend upon what you take from August.

I have heard of a gentleman who had a garden in which there was nothing but sweet-scented leaves and flowers. He was blind, and the sense of smell was the only one by which he could enjoy his garden. And if you take only what is good from your holiday, so will your companions feel the fragrance of goodness about you, and the school will be better of your presence. Remember you can get the greatest blessing of all in these summer days—the giver of your glorious holiday month as your best friend.

The Great, Wide Sea.

'Yonder is the sea, great and wide.'—Ps 104^{25}.

Some people think that the writer of this Psalm was sitting on the slopes of Mount Lebanon when he composed it. He was speaking about all the wonderful things God had made, and then his eye lighted on the scene in front of him. Away in the distance, as far as the eye could see, stretched the blue waters of the Mediterranean. And so the Psalmist made a little word picture of what he saw. 'Yonder is the sea,' he said, 'great and wide,' and then he described the ships that were sailing on it, and the great whales that were sporting in it.

Now I want you to do just what that Psalmist did. I want you to make a little picture of the great, wide sea. Perhaps some of you will say you can't draw or paint. But that doesn't matter. The picture I want you to make is in your mind. I want you to imagine that you and I are standing on the seashore with the little waves lapping at our feet, and we shall listen to the message they whisper to us to-day.

1. And, first, I think the sea whispers, '*I am a wonderful mirror.* On my bosom I reflect the colours of the sky. When it is dark and stormy, so am I; when it is cold and grey, I also am cold and grey; when it is blue, my surface is like a sapphire. When the sun blazes forth, I sparkle like a diamond; when the moon shines, I carry a beautiful lane of light.'

I think there are boys and girls who are like the sea. They reflect the thing nearest them. If they are with good people, they are good; if they are with bad people, they are bad; if their friends are foolish, they are foolish too.

Will you try to remember two things, dear children?

First, the sea reflects what is *above* it. It is a mirror of the sky. If you must copy somebody, copy somebody good, copy the highest, copy Jesus whom God sent to be our Pattern of all that is pure, and beautiful, and good. Sometimes the sea reflects what is beneath it—the rocks and the sand and the mud, but that is only in the shallow parts. It is generally the people who have not much depth who reflect the things beneath them, the things that are foolish and unworthy.

And the other thing I want you to remember is that the sea has *a colour of its own.* It is only the surface that reflects. If you go out in a small boat you will notice that the sea's own colour is a beautiful, cool green. God has given us each our own colour too. He has made you just *you* and nobody else, and He wants you to be just *you* and nobody else. Learn everything that is wise and

noble from your friends and your books and your surroundings; but don't forget that you have a place to fill that nobody else can fill, and that you can fill it best by being just yourself.

2 And, second, the sea whispers, '*I am very strong.* To-day I break in ripples at your feet, but to-morrow I may dash ships to matchwood and toss great boulders as though they were pebbles.' Yes, the sea is very strong, but God is stronger. The winds and the waves must obey His voice, and when he says, 'Peace, be still,' their raging ceases. When I stand by the seashore and hear the boom of the breakers, when I watch the great green billows roll in, curl over, and dash in helpless fury upon the rocks, I always think of two verses in one of the old Scotch psalms I learned when I was just about as big as some of you are:

The floods, O Lord, have lifted up,
They lifted up their voice;
The floods have lifted up their waves,
And made a mighty noise.
But yet the Lord, that is on high,
Is more of might by far
Than noise of many waters is,
Or great sea-billows are.

God can still the raging of the great seas, and He can still, too, the storms in our hearts. When we are filled with angry passions He can say, 'Peace, be still.' Will you let God lay His gentle hand on you and take away all your angry, spiteful, ungenerous feelings?

3. Once more, the sea whispers, '*I am very great.* I am very wide, I am so much bigger than the land, that if you were to divide the world into seven parts I should occupy five of them, and the land but two. And I am very deep. In some places I am five or six miles deep, and if you sunk the highest mountain in the world into these depths I should cover it by half a mile.'

Yes, the sea is very wide and very deep, but not wider than God's mercy, not deeper than His love. That love is like a great ocean surrounding us and overwhelming us. We can never get beyond it or above it. It is grander, and more tender, and more compassionate than we can ever think or dream. Some day, on the other side of the great ocean we must all cross at last, we shall see God's love in all its breadth, and length, and height, and depth. But we can ask Him now to open our eyes so that we may behold a little of that love, to touch our hearts so that we may give Him in return our entire love and devotion.

The Chrysoprase.

'The tenth, chrysoprase.'—Rev 21^{20}.

In most lists of gems for the month the sardonyx is the stone for August. You remember we spoke of it away back in January when we were talking of the onyx. I told you then that the sardonyx was the red and white onyx, and as we said nearly all there is to say about the onyx in January, I think we had better choose a stone of our own for August. What do you say to one of those with a queer name—the chrysoprase?

That is a stone we rarely hear of, but it is a very pretty stone all the same. It is what is known as semi-precious, that is to say, it is not found in the first list of precious stones. That list, by the way, is a very small one. It includes only five gems—the diamond, the emerald, the ruby, the sapphire, and the pearl. And some people want to keep out the pearl!

Chrysoprase sounds strange to our ears, but those of you who are learning Greek will know that it is a word made out of two Greek words *chryso* and *prasos*, the first of which means 'golden' and the second 'leek.' Golden leek!—that describes the chrysoprase to perfection—for it is a leek-green stone, one variety of which is golden-green, and the other pale apple-green. It is rather a brittle stone and apt to splinter, so the lapidaries or gem-cutters have to be specially careful in cutting it; but it has one advantage over some other stones, it does not lose or change its colour in artificial light.

Towards the middle of the eighteenth century the chrysoprase became very fashionable. The reason for this was that Frederick the Great of Prussia, who conquered Silesia in 1745, took a fancy to the stone, which was found in quantities in Silesia. He had two famous tables made of it and used it largely for mosaic work. And, of course, because it was the favourite of a king it became a favourite of many people.

There is one story about the chrysoprase which I particularly want to tell you to-day. It is this. Many many years ago, so the legend runs, there was a certain good and beautiful Princess of Roumania called the Princess Trina. She was greatly beloved by her subjects, for she loved them and

cared for them in endless ways. But alas! one year a famine arose in the land. The people had to buy bread from other countries, and the prices rose higher and higher till their money was gone, and they were in danger of starving. All this time the Princess Trina had been selling her jewels and giving the money to the famishing people, but she too had come to the end of her possessions, or almost the end. She had only one jewel left—a little golden lizard with chrysoprase eyes which her mother had given to her on her wedding-day. A wizard, or wise man, had once told the Princess that on no account must she part with it, because it would one day bring her help and untold wealth, and also because whoever wore a chrysoprase would be able in time of great distress to understand the language of animals.

Now the Princess Trina was very unwilling to part with this jewel, but she was still more unwilling to see her people suffer and hear their children crying for food; so she was kneeling one evening by her window weeping and praying and making up her mind to sell her golden lizard with the chrysoprase eyes, when in popped a real live little lizard at the window. It looked up at the Princess and then it spoke in lizard language and, to her astonishment, the Princess understood. This is what it said, 'Do not despair, O Princess! Help shall arise for thee out of a river. Only seek.'

The Princess felt tremendously cheered, so she dried her eyes, and put on her cloak, and went out to look for the river. She searched one after another of the rivers of Roumania till her feet were weary and her eyes were aching and her heart was nearly in despair—nearly but not quite, for whenever she felt specially discouraged she repeated to herself the lizard's message and began to search again. At last she came to the rocky bed of a beautiful stream, the Riul Doamnei, and there she discovered the promised help, for she found in the river bed, a vast treasure of chrysoprase the same as her golden lizard's eyes. She had it mined and sold it, and the money bought bread for her hungry people, and they were fed till the days of famine were ended. And in proof of this story they say that the waters of the Riul Doamnei are leek-green to this day.

Well, that may be only a legend, but there is a great deal of truth in it too. And I want you to remember the story when you think of the chrysoprase, for the message of the chrysoprase seems to me to be the message of the little lizard, 'Never despair! Hope, and go on bravely!'

Now, boys and girls, there is not much need for me to preach to you and tell you to hope. When you are young, to hope is the easiest thing in the world. No! what I ask you to do is to preach hope to me and to every other grown-up person you meet, especially when we look sad or weary or discouraged. There are heaps of despairing persons in the world. They are finding life very dark and dreary because for them there is no hope, and hope is one of the foundation stones of life as the chrysoprase was one of the foundation stones of the New Jerusalem. Now, you young people have so much hope in your hearts that you are simply bubbling over with it, you have enough for your own use and plenty to spare. I want you to give of your plenty to others who need it badly. Just keep looking around, and if you see anybody in want of a little hope give them some of yours on the spot.

I need not tell you exactly how you are to do it. First, because there are about a thousand ways you can do it; second, because I want you to find out these ways yourself; third, because the ways you find out will be better than any way of which I could tell you. Just say to yourself in the morning, 'I'm going to be a chrysoprase. Before night I'm going, if I can, to bring a little cheer and hope to somebody.' Say that to yourselves, boys and girls, say it and *truly mean* it, and I've not the slightest doubt but you'll *do* it.

The Problem of the Existence of Moral Evil.

By the Rev. F. R. Tennant, D.D., Lecturer on Theology and Fellow of Trinity College, Cambridge.

In a previous article I endeavoured to show that the problem of suffering or of physical evil does not present insuperable difficulties to Christian or theistic belief, because in our developing world all things, which hang together as one whole, work together for good, *i.e.* for the establishing and perfecting of man's moral status; and that the actuality of physical evil is a logically necessary concomitant of an ordered evolutionary world. And in passing now to the further problem of moral evil, a similar mode of argument will be followed. But whereas in dealing with physical evil our main presupposition was the necessity of nature's uniformity, when we come to reckon with the existence of moral evil our chief presupposition is the necessity, for a moral order, of human freedom.

It was remarked that indictments of the world as productive of pain always proceeded from the hedonistic standpoint, and otherwise could have no point; and we have now to observe that in so far as those indictments are dictated by concern for the moral evil of the world, they proceed from a similar fallacious assumption, namely, that the best possible world would be one in which there was no room for freedom and the choice of moral evil. Both kinds of objection overlook the fact that the best world must be a moral order, not a paradise of unalloyed animal contentment. And if uniformity, with its involved productiveness of suffering, be a *sine qua non* for any theatre of intelligent life, so now it must be emphasized that freedom, and therefore the possibility of moral evil, is a *sine qua non* for a realm of morality. For this, strange to say, is often overlooked. Huxley, for instance, tells us (*Collected Essays*, i. 192) that if a higher Power would undertake to make him always do right on condition of 'being turned into a sort of clock,' he would close with the offer; the only freedom he cared about was the freedom to do right, while freedom to do wrong he would gladly part with on the cheapest terms. But of course the 'freedom' of a clock is rigid necessity, and has no connexion with morality. Similarly Dr. McTaggart (*Some Dogmas of Religion*, p. 165) remarks: 'If God had to choose between making our wills undetermined and making them good, I should have thought He would have done well to make them good.' But, again, such 'goodness' has nothing to do with morality, unless the correct time-keeping of a 'good' clock, such as Huxley would have liked to resemble, be moral conduct. Without needing to attempt a definition of freedom, we can distinguish between the behaviour of an automaton or a puppet, even if sentient, and a man who pursues ends of his own; and it is to beings of the latter class alone that we apply the category 'moral.'

The best possible world, we have said, *must* be a moral order because moral character is the best finite thing that we can conceive; and we now see that morality implies self-determination or freedom. Without the possibility of choice between incentives to actions of different moral worth, without opportunity to choose evil in the presence of a possible alternative choice of good, moral conduct is precluded. The really good world, then, as distinguished from the merely pleasant, implies the existence of moral agents with their freedom to sin; the crown of creation cannot be the puppet or the automaton. A world from which all possibility of sin were excluded, would not be a moral order at all. The crown of creation must be a creator as well as a creature. So God stands 'a hand-breadth off,' as it were, to give His creature scope to grow and act; and again the Divine motive is love. We are made fellow-workers together with God in the realization of His purpose. For the actual evil introduced into the world, man's will and not God's will is directly responsible. Man's sin is not God's act. No doubt God's foresight contemplated the possibility of human sin, and He is responsible for that possibility. But He is not the author of our moral evil; conceivably there might have been none. But even if, as some would argue, He, as the cause of us who cause evil, is its ultimate cause, we need not be perturbed; because the highest good which He directly wills could not be had without permitting such evil as is necessarily incidental to its

attainment. The freedom which is the condition of 'the glorious liberty of the children of God' is at the same time man's burden because of its outcome; but we cannot have the one aspect without the other, any more than, as we saw when discussing pain, we can have reason without tears. There is neither too much necessity in nature nor too much freedom in humanity to allow of the world being good; all there is of each is essential to the world's moral value.

But if the possibility and even the actuality of moral evil be thus no disproof of the goodness of God, but rather evinces the fact that God at all costs seeks our highest good, it has also been objected that it is incompatible with His almightiness. We shall have an opportunity later to discuss the meaning of omnipotence as an attribute of God; but in the present connexion we may consider it in so far as is necessary to deal with the common suggestion that an omnipotent God could at least intervene to protect us from the severer forms of temptation and so prevent our most miserable and hurtful acts of sin. Such promiscuous resort to miracle would not only convert the order of the world into an unintelligible chaos; it would also destroy the very freedom which is the essence of a moral order. Appeals of this kind to omnipotence are really demands for Divine self-contradictoriness. Were we safeguarded at every turn so as to be immune from temptation to do wrong, objective rightness or correctness of behaviour might certainly be ensured; but only at the cost of all moral worth. It is not so that we can acquire moral strength or moral character. For character is made, not born; and any coercion or confining of the moral agent is so far to exclude him from the conditions that alone make for moral betterment. Doubtless such promiscuous intervention in human affairs as we have been considering would spare mankind much misery, and God is not to be conceived as indifferent to human suffering. Nay, we must believe that in so far as He can do so without cancelling the very conditions of the realization of His world-purpose, the moral order as a whole, God works to overcome the moral evil of mankind. But any sparing of men the consequences of their wickedness, or even preventing that wickedness by the suppression of their temptations, would mean surrender of the ideal which the world embodies and the purpose towards which it tends. When morality and freedom from unhappiness conflict, as often they necessarily must, morality must be achieved at the expense of happiness, and not *vice versa*. A world in leading-strings, as one of our philosophers has remarked, may realize *an* ideal, but can have *no* ideal that is truly its own, no moral ideal.

But, for us, the moral ideal which is at the same time our own and God's for us, expresses the very nature of God; and if the ideal be good, the conditions on which alone it can be realized must also be instrumentally good. So much our intelligence tells us; and our hearts acquiesce. Confronted with the choice between the innocent and contented life of the brutes, on the one hand, and the life of a being who can 'look before and after,' the life of moral endeavour and advance through failures towards perfection, on the other hand, men certainly rejoice that the dignity of the moral status is their prerogative. Even the wicked recognize the supremacy of moral ideals, while the good condemn any kind of life that is incapable of satisfying the soul's nobler needs as unworthy of them even as they now are. We accept 'the chance of the prize of learning love,' and recognize that the attainment of character is worth the cost. At least we do so if allowed to entertain the belief that moral evil, while not superfluous to a moral realm while in the making, is not supreme, or necessarily destined to become supreme.

As to the latter of these conditions something now needs to be said. If moral evil were known to us to be ultimately insuperable, to be purely and absolutely evil in that it ministered to nothing but further evil and was never subservient to the good; then, though the world might be a moral order, it would be a mockery of man's aspirations rather than a good world. Hence the theist is required to do more than prove, as we have so far striven to prove, that the possibility of moral evil is a logical necessity and its actuality is due to man's freedom; he must further be able to meet the objection that human freedom and the divine self-consistency to which we have appealed as against arbitrary 'omnipotence,' imply that possibly sin may abound more and more, or that human freedom be destined for ever to thwart God's purpose.

Looked at in the abstract, freedom and contingency, as contrasted with coercion and necessity, certainly imply the theoretical possibility that the good will never be realized. But a naked possi-

bility, as Leibniz said, is nothing. As a matter of fact, the history of free humanity has so far been a history, on the whole, of moral progress. Truly we are not entitled to generalize from this fragment of the race's experience to the indefinitely long future. But there are certain qualities intrinsic to goodness and evil respectively which afford ground for reasonable belief that in the long-run evil is self-destructive and that therefore the world will continually improve. Continually, but not necessarily continuously. There have been, and doubtless will be, grave set-backs such as that which drove the world aghast a few years ago, when the profoundest immorality disclosed itself as having possessed one of the most civilized nations of mankind. The faith of Christians in the coming of the kingdom of Heaven on earth was disturbed; and men found it hard to acquiesce in the so slow grinding of the mills of God. But if we contemplate long vistas of time we can hope that progress will maintain itself and perhaps proceed in future ages with increased speed; for the gains of self-conserving moral goodness over unstable and self-disrupting wickedness would seem to be cumulative. We need not appeal therefore to God's power to subdue all things to Himself, even if we interpret that power in terms of love or fuller self-revelation; though doubtless this may be taken into account in establishing our hope that evil is not destined to become supreme. And if this hope be trustworthy, the existence of moral evil in a developing moral order would not seem, any more than the existence of physical evil, to present an insuperable obstacle to religious faith.

Contributions and Comments.

Two Notes on the Acts of the Apostles.

A. iii. 16.—Professor Torrey's recent study on the *Composition and Date of Acts* (1916) has much in it that is helpful towards the restoration of the Aramaic background to Ac 1 to 15. There are as well in it other points which will raise almost the same degree of criticism as that which should be raised over his view of the Codex Bezae (p. 40. 1).

Such a point is in his interpretation of Ac 3^{16}. The question raised concerns the repeated phrase in that verse, 'his name': καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ κτλ.—*i.e.* 'and by faith in his name to this man whom ye see and know his name hath given strength.' Recent textual critics, like Preuschen, want to excise the second occurrence of the phrase; recent translators, like Moffatt, drop it; and recent Aramaists, like Torrey, offer an Aramaic original which smooths away the possibility of what he calls 'an outcropping bit of popular superstition.' His Aramaic turns into English as: 'And by faith in his name he hath made strong this one whom ye see and know.' But is there need to deny the second phrase? And if it is denied, is it not done in the interest of modern sensitiveness rather than in the interest of early simplicity? It is to be recalled that so early a writer as Irenæus would have preserved the second occurrence of the phrase. In his valuable little treatise the *Demonstration of Apostolical Preaching*,[1] 96–97, is the following passage: 'The (name) is that of God, that is of Jesus Christ, the Son of God, which the demons themselves obey, as well as evil spirits and all inimical forces, by the invocation of the name of Jesus Christ, crucified under Pontius Pilate.' This statement of the Bishop of Lyons comes after his citation of Jl 2^{32} and Ac 4^{12}. Again, Justin Martyr, who is another inheritor of first-century exegesis, says in *Apol.* ii. vi, 6: 'We Christians adjure them (the demoniacs) in the name of Jesus Christ, crucified under Pontius Pilate.' It is not Folklore that is in the Acts or in the second-century writers. Nor is the problem here of this sort that a pristine declaration in the terms of Faith has become stained with second-century Magic. If in these late days the meanings of Jesus Christ have not yet been found, it ought not to be a matter for surprise that the

[1] Barthoulot, the Armenian scholar who has died recently, was the first to point out that the close of c. 96 and the opening sentence of c. 97 were to be joined together if sense was to be made of Irenæus's statements, see *Démonstration de la Prédication Apostolique*, 1917, 427. 5. In this place also Professor Tixeront draws attention to the same Justin passage that is used above.

first century should begin with the alphabet of ideas and expression.

B. **viii. 10.**—The appellatives of Simon Magus form a second problem—*οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ καλουμένη μεγάλη*, 'this (man) is the power of God which is called great.' Professor Torrey's treatment of this matter consists: (1) In a rapid review of some opinions held upon it; (2) in making the *τοῦ Θεοῦ* to be the main difficulty; (3) in offering an Aramaic equivalent for a Greek rendering which should meet his solution of this second point.

It is known that some versions and Greek manuscripts omit the word 'called.' There are modern editors who would cut it out; and they give no reason why it should be found in any manuscript. Then, if it stands, it is plain that the words 'great' and 'power' cannot be read together. For though the Gnostic concept which arises has its parallels in the ritual texts of Gnosticism, yet it is an unlikely collocation in a pre-Gnostic text. Whether then Simon's Samaria is thought of, or the context of ideas in the Acts is in view, it is anachronous to find Gnostic notes in the appellatives. So far Professor Torrey agrees. He would, however, come to a final conclusion which makes Luke, who translates the narrative from Aramaic into Greek, commit the error of joining the two words 'power' and 'great' because of the influence of 'his own monotheism.' Thus for him the problem is in the phrase *τοῦ Θεοῦ*.

The Aramaic original is then reset and issues in Greek as: *αὕτη* (*οὗτος* is also possible) *ἐστὶν ἡ δύναμις τοῦ Θεοῦ τοῦ καλουμένου μέγαλου*, 'This is the power of the God who is called Great.' That rendering, according to the emender, 'is beyond question the rendering by all that we know of the situation.' Torrey finds his parallels, for instance, in Dn 2^{45}, *ὁ Θεὸς ὁ Μέγας*; or Bel and the Dragon, 41, *Μέγας ἐστὶ κύριος ὁ Θέος*; or Ac 16^{17}, *τοῦ ὑψίστου Θεοῦ*.

Are not the appellatives in the Acts to be understood otherwise? Can they be understood, for example, apart from the beautiful story of the Helen of Troy,[1] who was found in Tyre? The Simonians, to whom this tale was an authentic word from their founder, were perhaps in some degree gnosticized. But Simon's Helen was his Sophia of God who played the sister rôle to his Dynamis of God. His fantastic poetry rose in the Galilean hills—a romantic variation on the first Christians' attempts to spell out the meanings of Jesus in terms from the Wisdom Books, and especially from that most ancient exegetical source, Pr $9^{1ff.}$. The second appellative, 'Great,' is still in need of a fresh reading, if what has been found for the first is to remain. The second appellative is not then adjectival to the first; it is another and complementary title. Among the Canons of the Council of Laodicea,[2] there is one which gives direction that if the 'Phrygians' return from their heresy they must be proved with the most exact care, even if they are their supposed clergy (*ἐν κλήρῳ*), and are called 'greatest' (*εἰ καὶ μέγιστοι λέγοιντο*). Simon could be in no sense a cleric. But he was the unique leader, and 'Great' was his name. Thus his first title, 'the Power of God,' is his divine or theophoric name; whilst his second title, 'Great,' is his religious or society name. The fault in the Greek appears to rise from an early harmonizing effort which turned the simple word *Μέγας* into the grammatically related word *ἡ μεγάλη*. Pre-Gnosticism and pre-Montanism sprang from the same source, though they followed different channels down the parent hillside. So Montanus's Maximilla could bear the same Dynamis,[3] his Christ be ideally and femininely Sophia, and himself be the embodiment of the curative or instrumental phase of the Sophia.[4] Simon's movement is a not less striking practical comment on the presence of a feminine element in the first endeavours to express who and what Jesus Christ was.

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[1] Irenæus, *Adv. Hær.* i. 24; cf. Burch, *The Quest*, 1919, 508 ff.

[2] Hefele and Leclerq, *Histoire des Conciles*, i. 2, 1000.

[3] Eusebius, *Hist. Eccl.* v. 17.

[4] *E.g.* Epiphanius, *Panan*, xlviii. 11.

Dr. Field's Old Testament Revision Notes.

TRANSCRIBED FROM THE AUTHOR'S MS. BY THE REV. JOHN HENRY BURN, B.D.

V.

LEVITICUS 2^{1}. The primary signification of מִנְחָה being merely a 'gift' (LXX *δῶρον*, 32 times) or 'offering,' that particular use of it which is peculiar to the Levitical law seems to have acquired the

name of 'meat offering' from Coverdale downwards, chiefly from its being commonly found in connexion with 'drink offering.' From this epithet we infer that it was *something to be eaten*, its composition being left to the accompanying description. There seems no objection to this, except that which arises from the vulgar error that 'meat' is synonymous with 'flesh' or 'butcher's meat.' In favour of retaining 'meat offering,' besides a long prescription, is the difficulty of finding a better word. 'Meal offering' has the advantage of similarity of sound to the ejected word; but in attempting more than is necessary, namely, to indicate the principal ingredient of the מִנְחָה, it mars the effect of its contrast with 'drink offering' (*e.g.* Jl 2^{14}); it also conveys an erroneous notion of that very ingredient, which was not 'meal' (קֶמַח) but 'fine flour' (סֹלֶת). Thus Solomon's provision for a day is stated to be thirty measures of fine flour (סֹלֶת) and sixty measures of meal (קֶמַח). There is the same distinction between 'meal' and 'flour' in English. 'Meal,' according to the dictionaries, is 'the substance of edible grain ground to fine particles, and not bolted or sifted.' 'Meal bread' is the popular name for what is otherwise called 'brown bread.' The Ancient Versions sometimes (Pesch. always) render מִנְחָה by a word expressive of its composition, but the fineness of the flour is rightly indicated by such words as *σεμίδαλις*, simila or similago, and ܣܘܪܬܐ.

Leviticus 15^{2}. Comparing v.^{2} and v.^{19}, it is clear that the subject of זָב is the patient himself, not (as in v.^{25}) his issue, though Gesenius would so construe v.^{2}, *si fluerit fluxus ex pudentis ejus*. With respect to זוֹבוֹ, though the Massorah and A.V. separate it from זָב, v.^{33} is strongly in favour of joining the two, which in Greek would be *ἐὰν ῇ ῥέων τῇ ῥύσει αὐτοῦ*, and in English is sufficiently expressed by 'hath a running issue.'

Leviticus 16^{8}. The renderings of the LXX in the four places where לַעֲזָאזֵל occurs are—(1) v.^{8}, *τῷ ἀποπομπαίῳ*; (2) v.^{10}, (*ὁ κλήρος*) *τοῦ ἀποπομπαίου*; (3) *ibid.*, (*ὥστε ἀποστεῖλαι αὐτὸν*) *εἰς τὴν ἀποπομπὴν* (*καὶ ἀφήσει αὐτὸν εἰς τὴν ἔρημον*); where the words *καὶ ἀφήσει αὐτόν* are not in the Hebrew, nor in Syro-hex. *apud* Bar-Heb., and seem to be explanatory of *εἰς τὴν ἀποπομπήν*, *in dimissionem*; (4) v.^{26}, (*καὶ ὁ ἐξαποστέλλων τὸν χίμαρον*) *τὸν διεσταλμένον εἰς ἄφεσιν*, *i.e. segregatum in dimissionem*, the words *τὸν διεσταλμένον εἰς ἄφεσιν* being the rendering of לַעֲזָאזֵל alone. On a comparison of these four places, it appears that *ἀποπομπή* and *ἄφεσις* are synonymous, and that the epithet *ὁ ἀποπομπαῖος* is applied to *the goat itself*, not in the sense of *averruncus*, nor yet of *abominandus* (though according to the analogy of *ἀποτρόπαιος* both these senses are legitimate), but simply for *ὁ ἀποπεμπόμενος*, as St. Cyril and Theodoret understood it, and probably St. Jerome, who took his *caper emissarius* from it; also the Syro-hex. (v.^{8}) as preserved by Bar-Heb. Though 'the scapegoat' should be rejected—and 'Azazel' substituted for it—as the rendering of עֲזָאזֵל, it might be retained in the heading, and continue to be used, in both its technical and its popular sense, as a convenient and appropriate name (though not scriptural) for the second, or live, goat. ['To revise the headings of chapters' was one of the General Principles laid down by the Committee of Convocation, and Dr. Field frequently made suggestions for their improvement. The Revisers, however, thought it advisable to omit them altogether, 'as involving questions which belong rather to the province of the commentator than to that of the translator.']

Leviticus 18^{18}. Retain A.V. text, but cancel margin, putting in its place 'Or, to be a rival to her.' See my letter to the Bishop of Ely [Harold Browne], 1870. [The letter referred to reads as follows: 'I read in a late debate in the House of Lords your criticism on Lv 18^{18}, in which you say that the Hebrew phrases "a woman to her sister" and "a man to his brother" should *invariably* be translated "one to another." Now I think you will find, on further investigation, that there is a peculiarity in the usage of these well-known idioms, which is *not* found in the above text: namely, that they are always *extra constructionem*, or might be included in a parenthesis; so that אִישׁ or אִשָּׁה in such cases neither governs the verb nor is governed by it. In the common example וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו, the construction is: "And they said (namely) each (said) to his brother." I do not say that וַיֹּאמֶר אִישׁ would not be a good construction; and indeed I have found one or two instances of this construction with רֵעֵהוּ for אָחִיו, but as a rule the verb is in the plural, *e.g.* Ex 11^{2}. However, I believe no example can be found of אִישׁ in such

cases being governed by the verb (as you propose in Lv 18^{18}), nor do I see how it could grammatically be so arranged. . . . You appeal to the margin, and the reporter makes you say that the marginal reading is "one to another"; but that reading is really "one" (in roman) "*wife to another*" (in italics): so that the Translators retain the word "wife" for אִשָּׁה, and supply "one" *de suo*: it is in fact making אִשָּׁה do double duty.']

Leviticus 19^{20}. Render: 'they shall be scourged'; and let the margin read: 'Heb. there shall be an examination by scourging.' Græco-Ven. ἐτασμός. Compare ἀνετάζειν, Ac $22^{24.29}$.

Why the 'the'?

I was recently led by curiosity to look up Mt 6^{13} in perhaps a dozen of the leading English versions, from Wyclif down. The object of my quest was to note whether perchance some solitary translator might have turned aside from the beaten path to the extent of rendering the doxology to the Lord's Prayer without the thrice repeated 'the.' No such bold deviation did I find. The unanimity seems to be complete. Even a 'Braid Scots' translation which I happened upon has 'the croon, and the micht, and the glorie'—agreeing with the English in the use of the article if in nothing else. Of course modern translations, such as the Twentieth Century and Moffatt's, cannot be included in this imposing array of witnesses, since they omit the doxology altogether—in conformity with the weight of evidence of the ancient manuscripts. The same is true of such of the old English versions as follow the Vulgate rather than the Greek manuscripts of the Textus Receptus type; Jerome's version does not have the doxology. In like manner practically all the commentators content themselves with noting that this ending to the prayer is not original, but probably came into use as part of an ancient liturgy.

But the great mass of Christian people refuse to dismiss the doxology in this offhand way. Whatever its origin it supplies a suitable conclusion for the prayer, and there is no indication that it will cease to be used as long as the prayer itself is in use. An inquiry as to whether the accepted English rendering satisfies all requirements is therefore pertinent.

The Greek reading is ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν. Some manuscripts show variations, but not of such a character as to require notice here. It seems clear that the rendering which this demands is, 'For to thee belong kingship and power and glory unto the ages; amen,' or something very similar to that. Whether 'for ever' is permissible as a translation for εἰς τοὺς αἰῶνας is a mooted question which I shall pass by. Suffice it to say that 'unto the ages' is more literal and in every other respect as good. 'Kingship' instead of 'kingdom' requires a little more extended notice. That βασιλεία was used in the abstract as well as the concrete sense scarcely requires proof. Not a few examples may be found in the N.T., though our familiar translations frequently obscure the point. Thus the angel Gabriel, in foretelling to Mary the greatness of the Son who was to be born to her, says καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. A.V. and R.V. agree in rendering 'and of his kingdom there shall be no end,' but clearly the reference is neither to the geographical extent of his sovereignty nor to the endless continuance of the kingdom itself: it is his *kingship*—his position and authority as king—the permanence of which is emphasized.[1] There can be little doubt that the βασιλεία of the doxology—used with two other abstract nouns—has a similar sense.

The way is now cleared for fixing attention on the main point, which is that the article with these abstract nouns is not only superfluous but misleading in English, though quite in accordance with good usage in Greek. Every one who has read even a little in the Greek N.T. has become accustomed to meeting with ἡ ἀλήθεια, ἡ πίστις, ἡ ἁμαρτία, etc., which require to be translated not 'the truth,' 'the faith,' 'the sin,' but simply 'truth,' 'faith,' and 'sin.' It is a matter of comparative grammar—a matter which may almost pass unnoticed when one reads the Greek as Greek, but which assumes no small importance when accurate translation is required. 'The English does not use the article with abstract qualities unless they have been previously mentioned,' is the way Robertson states the case (*Grammar*, p. 758). 'The Greek very often does use the article here,

[1] See further Lk 22^{29}, Jn 18^{36}, Ac 1^{6}, 1 Co 15^{24}, Rev 17^{12}, etc.

though it would not be correct to say that it is *required*. French and German usage, it may be remarked, agrees with the Greek.

It is hard to see on what possible ground the use of the article in the English translation of the doxology can be justified. However the doxology originated, both Greek usage and general probability show clearly that it was intended simply as an ascription of sovereignty, power, and glory to God. But when we say *the* kingdom, *the* power, and *the* glory, the mind is straightway started on a fruitless quest. *What* kingdom, *what* particular power and glory are meant? There is no answer, and so the whole expression, which should be rich in a meaning readily understood, degenerates into a meaningless form of words—mechanically repeated day by day. Doubtless there is a tendency for the use of the prayer as a whole to thus degenerate, but translation should not be such as to aid and abet this tendency.[1]

FRANK EAKIN.

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The Dating of the Septuagint.

HERE we seem little advanced since the writer's article, THE EXPOSITORY TIMES, May 1902. Since then he has been gathering evidence to help to settle the all-important date of Dan. Few moderns have any inkling of the grave difficulties raised by the popular Maccabean date, 165 B.C. To these we can now substantially add, through an analysis of the vocabularies of the true LXX Dan. and its 'additions,' and a comparison with those of Tob., Wis., and Ecclus. There would be little awkwardness in placing LXX Dan. very soon after 200 B.C., by which time it is probable all the 'Prophets' of the O.T. Canon were rendered into Greek. Not till four and a half centuries later was Dan. transferred to the Hagiographa. Lack of space forbids details, but, speaking roughly, there are in Dan. only 5 ἅπ. λεγ., none clearly late in type; the only seeming exception is ἐγκύκλιος, 4^{33}, used of a circular letter or 'encyclical.' Of latish type are εἰδωλεῖον, 'idol temple,' found again in 1 Es (? 150 B.C.), and ἐλεημοσύνη for 'alms,' found twice in Ecclus. Four words, ἀναστατόω, ἀρχιενοῦχος, καταλεαίνω, and προσταγή have not as yet been found elsewhere B.C. None of them raise serious difficulty, and there is good reason for saying the first two might turn up in an early papyrus any day.

But on the evidence of the apocryphal Dan., Song, Sus., and Bel, we would lay most stress. Their vocabulary is far from commonplace and seems earlier in type even than the Greek Dan. The data seem positively to forbid Driver's confident but proofless placing of the three in the first century B.C. None of their 5 ἅπ. λεγ. are of late type, and not a single other word is unvouched B.C., the 2 latest being σέβασμα, 'object of worship,' recurring twice in Wis., and ἐπιθανάτιος, Bel 30, found in Dion. Hal., 30 B.C. Συναγωγή is often used in Sus. in a narrower than O.T. usage, but, as a synagogue had actually been built in Egypt, *c.* 240 B.C., this is no proof of first-century date. In Sus. 6 κρίσεις means 'judges,' a unique use, but not late, for in the later Theodotion version it is οἱ κρινόμενοι. More interesting still, νάφθα occurs for the first time in the Song (next in Strabo, *c.* 30 B.C.). But *naphtha* is certainly an Eastern word, picked up by some Greek who knew Persia's oil wells, and therefore a hint of the pre-Egyptian origin of the Song.

Now, can all this evidence be thrust aside as of no weight? Is it not a psychological and philological impossibility to place the 3 childish 'additions,' and still hold to Dan.'s Maccabean date? Some now incline to date Tob. before 100 B.C. Its vocabulary forbids. Less than one-fourth bulkier than the 'additions,' it yet has 10 words not vouched for otherwise B.C., and 6 ἅπ λεγ. Dr. Margoliouth now puts Wis. back to B.C. 200, but its vocabulary, more Hellenic, less Egyptian than any other LXX book, points us firmly later down, probably almost to the very Birth of Christ. It has 20 ἅπ. λεγ., 28 words found before only in early poets, 9 words barely B.C., and no less than 27 not yet noted B.C. at all. Wis.'s lateness is confirmed by its use of those crucial, religious words ἀγάπη and συνείδησις. Investigation of Ecclus., 132 B.C., is incomplete, but we can safely say it wears a far later aspect than either Dan. or its additions.

J. B. JOHNSTON.

Falkirk.

[1] Cp. the R.V. rendering of several of the doxologies in Rev. (*e.g.* 4^{11} $5^{12.\ 13}$). It would seem that here, as in not a few other cases, the Revisers in their passion for accuracy overshot the mark. Why they should have used the article in these passages and omitted it in Rev 7^{11} 19^{1}, etc., is not easy to see.

Entre Nous.

WHAT THEY SAY.

Mr. H. L. Massingham says: 'If anybody should ask why this age has forgotten Christ, the answer should be because it changes the wine of life into peppermint water.'

Mr. Massingham also says: 'Hell, like heaven, has many mansions—some hovels, some jerry-built villas, some neo-Corinthian-Byzantine palaces of mart, some barracks, some factories, but they are all in the same metropolis.'

In David Barclay's letter, written for the benefit of his daughters after their mother's death, referred to in the review of Dr. John Fothergill's biography, there are these injunctions (we quote them from the condensed report of the biographer; the words in inverted commas are Barclay's own): 'Particularly, "prevent if possible my daughters from falling into the prevailing bad custom" of taking snuff; do not hire a servant that uses it. *Cards* were originally innocent, but are "now become the greatest vice of the age." Let his daughters "not be ashamed of declaring in all companies that they despise them, and if this is done *with spirit* it will carry conviction, and they will gain admirers."'

For to-day change 'taking snuff' into 'smoking cigarettes.' The 'cards' will stand as they are.

NEW POETRY.

Ronald Campbell Macfie.

There is a poem which has been attributed to Shakespeare almost entirely from internal evidence. It is called 'The Phœnix and the Turtle.' The internal evidence is the manipulation of words. It is believed that no one else was able to use the English language with the same mastery over its vocabulary. In our day the manipulator of words, the master of language, is Dr. Ronald Campbell Macfie. There are ideas in his poems, plenty of them, and they are poetical ideas, but the masterful thing is the expression of them. The Quatercentenary Ode which he wrote for the University of Aberdeen could scarcely have been the marvellously impressive thing it is, if its author had had only an ordinary command of language. It is the perpetual surprise what words can do that lifts it clean out of the company of commemorative poems, even though such poems have been written by Oliver Wendell Holmes and James Russell Lowell. It was inevitable that the Ode should come first in a new edition of Dr. Macfie's poems. *Odes and Other Poems* is the title (Murray; 5s. net). But the poems are quite worthy of their place beside the Ode. Let us quote the poem entitled 'The Isle of Song':

Wan Memories, with patient widow faces,
Looked calmly backwards thro' the withered years,
And smiled to find, like dew, in distant places,
Forgotten tears.

And in a shadowy grove of cypress-trees,
With ashes on their garments and their hair,
I found a crowd of Sorrows on their knees
Before Despair.

Also, I saw a Dream with misty face,
And heavy languid eyelids lily-white,
Who made a mockery of Time and Space
By day and night.

And Hope I met, with eyes so blue and blind
They could discern the fruit within the pod,
And in the darkness of the world could find
The Love of God.

Queenie Scott-Hopper.

Who will say after reading *Without the Sanctuary*, by Queenie Scott-Hopper (Mowbray; 1s. 6d. net), that the gift of 'sacred' poetry has departed? Every line is 'sacred,' and every line is true poetry. There is not a poem in the little charming collection but could be quoted in evidence. Let us take

Christmas Greetings.

'Somewhere in France' it was—my Dear! my Dear!
You kept your Yuletide of the yester-year.
'Somewhere in France'—and more I might not know,
But wrote my message, trusted it to go
By hands of them who, knowing more than I,
Could speed it on, beneath the alien sky—
Could smooth the way by which it went to find you,
And would not fail the heart left here behind you!

Somewhere in Paradise—my Dear! my Dear!
You keep your Yuletide as it comes this year.
Somewhere in Paradise! No more I know;
But, kneeling here, I bid my message go
By hands of Him Who, keeping watch between,
Can speed it on through far-off realms unseen,
Can smooth the way by which it fares to find you,
And will not fail the heart left here behind you!

Edward Shillito.

It is a sign of grace in a newspaper that it accepts a poem by the Rev. Edward Shillito, M.A. Not that any newspaper editor is likely to hesitate about the poetry. But every poem of Mr. Shillito's has the gospel in it. That is where the grace is seen. Yet Mr. Shillito's poems are published in *The Westminster Gazette*, *The Daily News*, *The Daily Chronicle*, *The Christian World*, *The Challenge*, *The Sphere*, *The Graphic*, *Scribner's*, *The Observer*, *The Windsor*, *The Venture*, *The Treasury*, *The New Witness*, and *The Woman at Home*. We shall be content to quote one of them:

THE PREACHER.

Behind his faith they marched that Sabbath morn.
Out from the valley of the shadow, brave
With courage borrowed from his soul; the grave
Restored its dead to faith; they saw where, born
Anew, the boys would wait them; and forlorn
No longer, they beheld God's hands to save
Outspread on every shore, 'neath every wave,
And from that love the boys could not be torn
By height or depth. But oh, that day he prayed
With voices in him sobbing; gifts were won
For others from his ruin'd shrine. For he
Who led them back to God, in pity said,
'Last night, at midnight, news was brought, my son,
The jewel of my life, had fallen. Pray for me.'

The title of the volume is *Jesus of the Scars* (Hodder & Stoughton; 5s. net).

G. O. Warren.

A true poet is Mrs. Fiske Warren of Harvard, who writes under the name of G. O. Warren. We need not hesitate to call Mrs. Warren a great poet. She is moreover a sacred poet. To prove our case we shall depart from our usual custom this time and quote two of the poems from her new book entitled *The Sword* (Oxford: Blackwell; 6s. net). Let the first be:

I DREW THE HEART FROM OUT MY BREAST.

Beggared he crept unto my door,
And there beneath the drifting moon
I saw his ravaged, leprous face,
His thorn-rent hands, his bloody shoon.

'This is the end,' he said, 'and naught
Is left that even Christ could save;
This body spent and stained with sin
Not all the ocean's brine can lave.'

I drew the heart from out my breast,
I wrapped him in its yearning flame,
Then from his spirit's golden ore
There fell away the dross, the shame.

And with my tears I washed his feet,
I bound white peace about his head,
And knelt in loving awe to see
His soul awake as from the dead.

The wind whose song had slept, the trees,
The dreaming willows by the shore,
Brought back to him the voice of God
He thought was dumb for evermore.

The moon unfurled a silver sail
Like ship on blessed errand bent,
And bearing all his past away
Slow o'er the night's deep waters went.

Take for the second:

MY SOUL LIVES NOT IN EAST OR WEST.

My Soul lives not in East or West
For when upon the Tree
Christ turned Him to the hungry thief,
He whispered too, to me.

And I who write these words to-day
Walked on the Mount with Him.
I touched His garment blazing white
While all the worlds grew dim.

And now beneath my coat of silk,
Thrilling within my side,
Unhealing, deep and bittersweet
His self-same wound I hide.

John Oxenham.

Mr. John Oxenham is without doubt the most popular poet of our time. Even Mrs. Ella Wheeler Wilcox he leaves behind. Do not his

publishers announce the 100th thousand, the 120th thousand, the 203rd thousand, even the 228th thousand of his various little volumes. And of the latest, *All Clear* (Methuen; 1s. 3d. net), they print, they tell us, 25,000 copies to begin with. But it will not be one of the most popular of his books. It is individual lyrics that secure popularity. This book contains only two poems, and although there are lyrics interspersed, they hang on to the theme of the long poem and can scarcely be quoted separately. Still, let us try one:

In silence and in quietness
God's mighty works are wrought,
Unheard, unseen, His workmanship
Is to perfection brought.

Deep in the earth, and high above,
His unknown powers display
Their multiform activities,
And all creation sway.

Ever at work, unheard, unseen,
He is, in everything,
Cause and effect at once in all
That is or e'er has been.

Help us, O Lord, in quietness
To do our work, like Thee,
And our souls brace with Thy sweet grace
Of high tranquillity!

That is both pleasant and popular enough.

R. H. U. Bloor.

Through the enterprise of Mr. Blackwell, Oxford is recovering something of its former glory as a publishing centre. There is probably no house in the kingdom which has published more poetry, at anyrate during the war, or is publishing more poetry now. Mr. Blackwell's latest enterprise is a new quarterly. Its title is *The Christian Church* (6d.). Its editor is the Right Rev. Bishop Herford, Elmswood, Oxford. Its object is to promote Christian unity and applied Christianity. And it is addressed both to Catholics and to evangelicals. The first article (after an introductory one on 'Our Aims') is on the Eucharist as a Drama of Brotherhood. Its author is the Hon. and Rev. James Adderley. It is followed by an article on Christian Reunion by the Principal of Mansfield College. Dr. Selbie has the advantage of Mr. Adderley. He does not speak of Mr. Adderley and his friends as 'a little group of heretics.' There follows an article by Miss M. D. Petre on Rome the Uncompromising. Compromise is worth considering. We had thought that the Roman Church was the most compromising church in Christendom. After a practical paper on the Garden-city System this first number of *The Christian Church* ends with a poem by R. H. U. Bloor on the Angelus Bell. We take the liberty of quoting it:

The man and the woman his wife, and made in the image of God,
As coarse as the earth of the field, as rough as the furrow's rough clod,
With feet that are weary with work, and hands that are hardened with toil,
And bodies the long years have bent in the slow, stubborn strife with the soil;
Alone in the shadows they stand, unknown in their work or their care,
And evening comes over the hill, and the Angelus calleth to prayer.
One day more of labour gone by, and one day the nearer to rest—
Bow low and uncover the head, beseech with hands clasped on the breast;—
O Mary the Virgin be kind for the sake of thy sorrowing Son!
O pray for us, Mother of Christ, for the love of the Crucified One!

O sweet is the Angelus bell with the music of peace on its tongue,
The glory of God in its mouth, on its lips what the angels have sung;
But where is its music fulfilled, and where doth earth echo its song?
'How long?'—cried our fathers before us, their children are crying, 'how long?'—
For the strong hath divided the earth which the preacher hath said is the Lord's,
And dire is the hunger for bread, and hate mutters horrible words.
For the shame of the man and his wife by the burden of labour oppressed,
Bow low and uncover the head, beseech with hands clasped on the breast;—
O Mary the Virgin be kind for the sake of thy sorrowing Son!
O pray for us, Mother of Christ, for the love of the Crucified One!

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE are those to whom the most fascinating of all studies is Grammar. And something of the fascination of it is due to its dryness. Men have worked through the three monstrous volumes of Maetzner's *English Grammar*, sixteen hundred closely printed pages, and the immensity of their labour has not prevented them from enjoying it. Atlas bearing the world on his shoulders is a hero; if he enjoys his heroism it is because the burden is so unbearable.

But there is no heroism in the study of Grammar now. *A Grammar of New Testament Greek* by Professor James Hope MOULTON is as thorough as Maetzner. But it is written in a captivating English style. It scarcely matters whether we have already an interest in the Grammar of the Greek New Testament or not. It scarcely matters whether or not we have an interest in the New Testament. Taking this Grammar into our hands we perform no heroic act in reading it to the end.

This is the second volume, dealing with Accidence and Word-formation (T. & T. Clark; 7s. net). Or rather it is the first part of the second volume, and contains the Introduction, together with the sections on Sounds and Writing. It opens with a poem, a poem by the grammarian himself. Dr. MOULTON stands at the classroom door. He realizes that even for the study of Grammar imagination is necessary and the fear of God. This is the poem:

Lord, at Thy word opens yon door, inviting
  Teacher and taught to feast this hour with Thee;
Opens a Book where God in human writing
  Thinks His deep thoughts, and dead tongues live for me.

Too dread the task, too great the duty calling,
  Too heavy far the weight is laid on me!
O if mine own thought should on Thy words falling
  Mar the great message, and men hear not Thee!

Give me Thy voice to speak, Thine ear to listen,
  Give me Thy mind to grasp Thy mystery;
So shall my heart throb, and my glad eyes glisten,
  Rapt with the wonders Thou dost show to me.

After the poem comes the Introduction. And here we have the opportunity of saying that, if rarely was an editor entrusted with a more delicate task, rarely has an editor shown himself so worthy of the trust. The Rev. Wilbert Francis HOWARD, M.A., B.D., might be called perhaps, in theatrical language, an understudy of Dr. MOULTON. But if

that word suggests slavish imitation it does not apply. Wherever it was his business to reproduce Dr. MOULTON, he has done so with unvarying accuracy. But he has not been less successful when he had to fall back upon his own scholarship, inspired by the master's mind and method.

We understand when we come to the Introduction. 'Dr. Moulton,' says Mr. HOWARD, 'at once began to write the Introduction *currente calamo*, but some interruption disturbed him in the middle of a sentence when only two-thirds of the chapter had been written. The editor must, of course, assume sole responsibility for the remainder of the Introduction, but he believes that what he has supplied is a faithful representation of Dr. Moulton's opinion on the questions under discussion. He was so fortunate as to track down a paper (written with great care only eighteen months earlier than the date of the Introduction) of which large use is made in § 14 and from which a few sentences are quoted in later sections. Some further extracts from Dr. Moulton's contribution to *Cambridge Biblical Essays* (by kind permission of Messrs. Macmillan) and many jottings from Dr. Moulton's College and University lectures made it possible to complete the chapter according to the author's design.'

The last paragraph of the Introduction deals with the Apocalypse. Were the Apocalypse and the Fourth Gospel written by one and the same hand? The grammarian says No, and he says it with some emphasis. 'Not only does the Apocalypse display a greater freedom in copiousness of vocabulary and elaborate phraseology; it is simply defiant of the restraints of grammar.'

Is there any way of accounting for that difference? Many ways have been tried. The most hopeful way was Hort's. Hort argued for an early date. If the Apocalypse was written thirty years before the Fourth Gospel the author would have time to improve his Greek, and might be able to write the faultless grammar found there.

But even Hort's solution is set aside. As early as the third century Dionysius of Alexandria, to whom Greek was a native tongue, declared the difference between the Apocalypse and the Fourth Gospel to be a difference not of degree but of kind.

Scholars to-day refuse the thirty years required by Hort. But even if they could grant them, they hold that no ingenuity is sufficient to bridge 'the chasm between the unchartered liberty of Revelation and the austere simplicity of the Gospel according to St. John.'

The question remains, Why did the author of the Book of Revelation write such irregular and even ungrammatical Greek? Some answer, Because he thought in Semitic and had to translate his thoughts into Greek. But Dr. MOULTON is not satisfied with that answer. 'After all,' he says, 'the author was capable of writing a vigorous though irregular Greek with a very free pen and, as Dean Armitage Robinson has pointed out, "the Greek in which he expressed himself was more like the Greek of the Egyptian papyri and of inscriptions found in various parts of the Græco-Roman world." The very blunders in concord do not imply ignorance in the ordinary sense; "it is familiarity with a relaxed standard of speech, such as we find often enough in the professional letter-writers who indited the petitions and private correspondence of the peasants of the Fayûm." Perhaps it was but fitting that the weird melodies and daring harmonies in which the seer of Patmos gave utterance to the things which he had seen "which must shortly come to pass," should speak to us now in the haunting cadences of Jewish apocalyptic, and again in the popular idiom of the Græco-Roman world.'

The Rev. R. J. CAMPBELL, M.A., formerly minister of the City Temple, now Vicar of Christ Church, Westminster, has been for a year contributing short articles to the *Church Family Newspaper*. These articles he has now gathered into a volume,

which is published by Messrs. Williams & Norgate under the title of *Problems of Life* (7s. net).

Mr. CAMPBELL is at once an idealist and a realist. The problems he handles are everyday problems, and in the handling of them he never loses touch with life. But he lifts every problem into the light of the eternal. His realism and his idealism are inseparable. They are not acts of the mind which succeed one another or which proceed together side by side. They are not even different acts of one inseparable mental process. So utterly are they interfused that we look (but look in vain) for some word, some higher and fuller word, which shall express their inseparable oneness.

Mr. CAMPBELL is not an expositor. When he turns to Scripture for an illustration he often misunderstands and misappropriates. And he is not a theologian. The distinctions and deductions which he makes, and which with the obliquity of genius he regards as vitally important, are weak enough to make his chosen title of 'The New Theology' a theological byword. His absorbing interest in life, in the very life which we are now living, and his power of penetrating that life, every corner and cranny of it, with the realizable ideals of Christ, give him a peculiar right to be heard when he speaks in such short papers as those which this volume contains.

He has republished the papers, he tells us, exactly as they originally appeared *though in slightly different order*. Notice the last phrase. The italics are ours, not Mr. CAMPBELL'S. Mr. CAMPBELL sees nothing significant in it. Yet it is both characteristic and confusing. It shows how little he cares for systematic theology, or any other systematic thing. In the middle of the book he quotes a letter from a clergyman, beginning, 'I am greatly interested in the Life Problems you bring before the readers of the *Church Family Newspaper* week by week. The one on the Communion of Saints, June 21st, has a special attraction.' Yet the article on the Communion of Saints is not found by the reader of the book until he has gone on to the very end of it.

In that article on the Communion of Saints Mr. CAMPBELL pleads for the practice of prayer for the dead. It is a practice, he believes, which the war has greatly encouraged. Even members of the Free Churches have begun to advocate it. 'Recently a prominent Nonconformist theologian, whose utterances are regarded as unimpeachably orthodox and authoritative by the denomination to which he belongs, has given to the world a treatise in which he boldly advocates a return to the ancient Christian custom of offering intercession, not only on behalf of those dear to us still in the flesh, but of those who have passed ahead of us into the life beyond death.'

No doubt that is significant, and we owe it to the war. But *timeo Danaos, et dona ferentes*. There are gift-horses which we *must* look in the mouth, because of the giver. Such a giver is war. It does not follow if he has been driven to it by the war that 'a prominent Nonconformist theologian' is right in advocating prayer for the dead. The editor of one of our religious newspapers wrote to a prominent Presbyterian theologian recently and asked him what was the attitude to prayer for the dead of the Presbyterian Church of Scotland. His reply was that, so far as he was aware, the Presbyterian Church had never even raised the question. It is not probable that that which centuries of peace and war had not found worthy of discussion should now at last become a necessity of daily practice.

But the practice of prayer for the dead does not stand alone. To Mr. CAMPBELL it is part of the Communion of Saints. He cannot conceive the Communion of Saints as complete without it. 'The Communion of Saints is that active fellowship which exists between all the members of Christ's body, the Church, in this world and worlds beyond.' And how can that fellowship exist if the members of Christ's body do not pray for one another?

Now there is little doubt that the advocate of prayer of the living for the dead advocates also prayer of the dead for the living. And thus prayer for the dead is a necessary part of the doctrine or the practice of the Communion of Saints. Yet the reasonableness of prayer for the dead rests, not on the Communion of Saints, but on a special and peculiar theory of the state of the departed.

It rests on the theory that the souls of believers are after death exactly as they were before it. That theory is held by Mr. CAMPBELL and, so far as we know, by every other person who practises prayer for the dead. It is a theory which has never been held by Presbyterians. It may be, as Dr. Denney once said, that the Westminster divines uttered more than they could prove when they said that the souls of believers are at their death made perfect in holiness, but it is a belief which has in it more countenance from Scripture and more faith in God than any theory of gradual progress.

And it is not confined to Presbyterians. It is not confined to the Free Churches. The clergyman who writes to Mr. CAMPBELL about his article on the Communion of Saints finds this very fault with it, that it ignores the perfection of holiness reached by the believer at death. 'I quite believe,' he says, 'in fellowship with our dear departed ones, but distinguish between fellowship and prayers for them. Though there can be no doubt that we carry with us the characters we have formed here, yet I take it that those who are resting on the atonement of Christ, and are in living union with Him here, will find, when they pass within the veil, and see Him as He is, that the shadows which obscured their vision will flee away, and there will be a wonderful expansion of their trust and admiration and love for Him. The sight will be glorious. The unveiling of that glorious scene which will meet our gaze must make a marvellous impression upon us. We shall be filled to our utmost capacity with admiration, which will increase as our capacity expands.'

'Under these glorious surroundings,' says this clergyman, 'I cannot conceive of the Christian needing our poor prayers.' And then he expresses his belief that even before death, or let us say at the very moment of death, the believer may enjoy the sanctifying vision of Christ. Such an enjoyment is sometimes seen by those who are present at such a death-bed, and it becomes an unanswerable argument to them of the truth of the Westminster divines' daring definition. Let us quote again from this clergyman's letter to Mr. CAMPBELL.

'When my dear mother passed away I was holding her hand, and was almost entirely drawn after her; the nurses had to carry and lay me on a bed, where I remained for nearly two hours before coming to myself again, yet during that time the sight which I beheld was magnificent, and I found myself saying again and again, Oh, how beautiful! Oh, how beautiful! The light was far more brilliant than the noonday sun. I quite understood St. John saying, "They had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."'

The son shared in the vision of the mother. That is the Communion of Saints. And there was no need, there was not even room, for prayer. His conclusion is that for those who depart to be with Christ 'all doubt and sinful propensity and imperfection will flee away, and we shall be lost in wonder, love, and praise.'

What does Mr. CAMPBELL say to it? With that engaging frankness which never forsakes him, he acknowledges the rebuke. He had thought only of prayer. He had forgotten the place of praise for the dead. But then he adds: 'All one would venture to say in modification of the view thus earnestly presented, is that after all not everyone who passes from this side of life to the other is ready for the wondrous unveiling of the glory which is the inheritance of the saints in light; not everyone is as this clergyman's mother. There

are those who die believing who perhaps need to be spared the heavenly vision for a time, so strong are the attractions of earth. May we not pray for these? May we not continue to help them by our love and solicitude as we did before, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"?'

We said that the Westminster divines knew more of the Scriptures and the power of God. How much more is made manifest by that strange sentence, 'there are those who die believing who perhaps need to be spared the heavenly vision for a time, so strong are the attractions of earth.' Here it is the vision of Christ that counteracts the attractions of earth—'looking away unto Jesus.' How can it be otherwise there, where we shall see Him as He is?

Many changes have been made by the war in the thoughts of men to God and the things of God, but the most manifest change, and the most momentous for theology, is the acceptance of the principle of Atonement. It is widespread as well as decisive. You come upon it in the chaplains' anecdotes of the men; you discover it as the inspiration of some of the most recent poetry; you recognize it as the supreme motive and sustaining interest of many of the new essays and romances. That one may be called upon to die for another, and may deliberately die, is now a common belief, for it has been a common experience.

That is a victory for theology. It proves that theology has been and is in touch with life. Not one of its fundamental doctrines was more violently repudiated, not one was supposed to be more generally discredited, before the war began. When the war began man after man set his face to go up to his Jerusalem, the Jerusalem of agony and death, on behalf of his fellow-men. It is much more than a victory for theology. It is a victory for God.

But it is not the final victory. Great as is the gain for the gospel that the principle of Atonement should be generally accepted, the acceptance of the principle of Atonement is not belief in the doctrine of the Atonement of Christ for the sin of the world. That doctrine involves three things, of which the fact that one may have to suffer for another is only the first. The other two are that by the suffering of Christ man is reconciled to God, and that by the same suffering God is reconciled to man.

Now while every theologian accepts the principle of Atonement, and while most theologians hold that by the death of Christ man is reconciled to God, there are not a few who deny that God is reconciled to man.

One of them is the late Dr. James Drummond, once Principal of Manchester College, Oxford. Dr. Drummond was a Unitarian. And it has to be said at once that it is impossible for a Unitarian to believe that by the death of Christ God is reconciled to man. For that involves the very doctrine of the Person of Christ against which Unitarianism is a standing protest. One man may die for another, one man may die for a multitude of other men, and the effect of his death may be so great and widespread as to become their repentance and reconciliation. But no mere man can undo the wrong that man has done to God. As the Psalmist says, 'None of them can by any means redeem his brother, nor give to God a ransom for him.'

Before his death Dr. Drummond had prepared for publication a volume of essays on the theology of St. Paul. The volume has now been published. Its title is *Pauline Meditations* (Lindsey Press; 7s. 6d. net). In that volume (most interesting throughout, and most acceptable in almost every part) Dr. Drummond deals with the Pauline

teaching on Reconciliation. He is quite convinced, and assumes in all his exposition that 'it is man who must be reconciled to God, and not God to man.'

Well, the best way to test the adequacy of this position is to see how much, according to this careful and candid theologian, is involved in the reconciliation of man to God. Two things are involved.

First, in order to reconcile man to God, 'Christ brought home to men with unexampled clearness the reality and beauty of a life in harmony with God.' Looking upon such a life, 'we come to see and understand God's will concerning us, to feel in our own breasts the aspirations of that sonship of which we had been unconscious, and to acknowledge that the heavenly Father is the end, as he is the source, of our being. If we have ears to hear, Christ calls us to the communion in which he himself dwells, and shows us how friendship with God is the secret of eternal peace. Thus to see and know that the will of the Holy One is absolutely good, and that a life in conformity with that will is the highest which men or angels can attain, is the first step towards reconciliation.'

Knowledge, then, knowledge of God as seen in the face of Jesus Christ, that is the first step towards reconciliation. But 'there is a power mightier than knowledge. Knowledge may pass away, and fade out of the memory, or its sublime visions may remain cold and impalpable while passion flings its glowing pleasures at our feet, or with tight embrace drags us whither we would not. What power will go down into the deep, and break the spell of passion, and breathe a Divine order over our desires and impulses? It is love, love to him who has first loved us, and who, when we no longer resist, gives us of his own Spirit. Christ was more than a noble example who points the way heavenward for those who choose to follow him. This indeed he was, if at least we consider the example as residing not in the outward moulding of his life, but in the spirit which lay at its centre. But an example appeals only to our admiration, and leaves our love untouched; and if we pause in this view, we fail to give any adequate response to the Christian feeling, and deprive the gospel of its most moving power. We may admire that which transcends our capacity for imitation, and an example which is too far above us may depress rather than exalt. It is the love of Christ that constrains men. In his history he does not appear before us living in a sublime solitude, and enshrining within himself a distant and cold ideal. But he is down among the sinful and the lost, teaching them, pleading with them, suffering for them, and showing a sympathy and love so strange, so sweet, so thrilling, that hearts given over to despair beat with new hope, and feel as though the Divine life had chosen them, and gathered them up into itself. This impression, so powerful while, as a minister of love, he went about doing good, was deepened, as in every case of martyrdom, by that torturing death in which, in order to reconcile the world to God, he gave all that he could—himself. And so, when he was gone, his memory lingered as a vision of heavenly peace. It seemed as though God had besought men through him; for this wondrous graciousness and beauty, this entreating, suffering love, must have come straight from the Father in whose name he spoke. It is here that the great moral power of Christianity resides. It is a seeking of the lower by the higher. It is a coming down of the Divine holiness among sinful men, in order to win them and inspire them. It is an offering of love to the soul, wakening that answering love which glows into the consciousness of sonship, and is the sustaining power of spiritual life.'

We have quoted the whole paragraph. It is a good example of the beauty of Dr. DRUMMOND'S writing—writing, we must add, which is a reflexion from the beauty of his character. More than that, it is the last word on the moral value of the death of Christ. But is it enough?

It is not enough. For it is not operative enough. The knowledge of God seen in the life of Christ and the love of God shown in the death of Christ have not been found sufficient even to reconcile men to God. The history of Christianity in all its revivals and reformations speaks to us with unbroken witness and says that one thing more is needed even to move men to repentance, a movement which no one denies to be the first step to reconciliation.

About the same time as Dr. DRUMMOND was gathering together his lectures on the Pauline theology a clergyman of the Church of England was thinking out a book on the Atonement. The Rev. P. L. SNOWDEN, Vicar of Hepworth, near Huddersfield, had undertaken, at the beginning of the war, the first form of national service that came to hand. A band of tree-fellers were at work near York and he joined them. 'After a couple of weeks' practice the labour of cross-cutting became sufficiently easy and mechanical to allow one to work out minor problems in the subject which had first aroused my interest twenty years previously when getting up Dr. DALE'S great book on the Atonement for my Priest's examination. The dinner-hour, spent sitting in the sunshine on a carpet of pine-needles with one's back to a log or tree-trunk, afforded opportunity for putting one's working thoughts into the form of rough notes; and the unoccupied hours of long summer evenings spent in the pleasant cottage of the farm labourer, a true gentleman of the soil, with whom I lodged, enabled me to elaborate and arrange the day's notes.'

When the book was ready he issued it with the title of *The Atonement and Ourselves* (S.P.C.K.; 10s. 6d. net). For it was beaten out of the necessities of his own religious life and his intimate acquaintance with the lives of others.

Now it was altogether likely that a book with such an origin should be strong to represent the moral influence of the example of Christ. But it is written for the very purpose of showing that the example of the life of Christ and the love of Christ in His death are inadequate to reconcile us to God, and that, even if they were adequate, the fundamental thing in the Atonement is not our reconciliation to God but God's reconciliation to us. The author goes so far as to say that even if we were reconciled to God and reclaimed, there is still something in God to be reckoned with. 'It is, therefore,' he says, 'one chief object of this book to oppose the theory that remedial motives are the only ones which can inspire true justice, and to claim for Divine Holiness that it has other duties and objects in view in addition to the reclamation of the sinner.'

Mr. SNOWDEN goes back to history. All the great movements of the past have been inspired by the Cross. And by the Cross he does not understand a great or the greatest example of self-sacrificing love, but an act of mediatorial redemption. 'They have all,' he says, 'been inspired by the Cross, from the time that the greatest missionary determined to know nothing among his converts but "Jesus, and Him crucified" (1 Co 2^2), and revealed the source of the inspiration which gave him power in his cry: "God forbid that I should glory save in the Cross of our Lord Jesus Christ" (Gal 4^{14}).'

Again, 'this same concentration upon the Cross as the means of salvation from sin is found also in the case of St. Francis of Assisi, the great revivalist of the thirteenth century. We read how, in intense spiritual conflicts, "seized with a real horror for the disorders of his youth, he would implore mercy," until at last, after some years of struggle, at the foot of the crucifix of St. Damien, he found the peace and acceptance by God he longed for; and how, later, even his very body was marked with the stigmata of the Cross as evidence of the nature and intensity of the conviction which drove him to his labours, and made them so marvellously fruitful. The Crusades were not, it is true, altogether or even mainly spiritual undertakings,

but certainly religious feeling had a great deal to do with these vast movements, and the cross the crusaders bore on their shoulders expressed what was the most solemn and deepest motive inspiring them.'

And again, 'In the Reformation we find the same force at work in its central figure, Luther. The dominant thought in his mind was that which "is perhaps the most awful and imperious creation of Christianity—the sense of sin." "I tormented myself to death," he said, "to make my peace with God, but I was in darkness, and found it not." The light came with the realization that forgiveness could only be found through faith in the crucified Christ, and it was no chance collision, but the natural result of this deep conviction of the need and true source of salvation which drove him to kindle the flame of the Reformation by his public denunciation of Tetzel's sale of pardons.'

The instances are notorious, and they are representative. The more recent cases are in entire agreement. 'In our own land and in more recent times the Evangelical movements were inspired by the same motive. The awful consequences of sin and the love of God manifested in the salvation provided by the Cross were the two great thoughts animating the Evangelical revivalists; while later, in the Oxford Movement, which was ostensibly more concerned with questions relating to the outward organization of the Church, the title of one of Newman's sermons, "The Cross of Christ the Measure of the World," is in itself a sufficient indication of the place which the Atonement filled in the spiritual life of its leaders, and explains their emphasis on the doctrine of penance.'

If, then, we are to take advantage of the present opportunity, if we are to recognize the hand of God in that strange providence which has given the doctrine of Atonement the very first place in the thoughts of men, we must make it clear that what Christ accomplished in His death was not merely to move men to repentance and faith in God, as the condition of their being reconciled to Him, but, in the words of the late Dr. Denney, 'to do a work as Reconciler which tells upon God as well as upon the sinful.'

Praying for the Erring.

By the Rev. B. B. Warfield, D.D., LL.D., Litt.D., Professor of Didactic Theology in Princeton Theological Seminary.

'If any one observe his brother sinning (sin not to death), he shall ask, and He will give life to him (to those sinning not to death). There is sin to death—I do not mean that he is to ask concerning that: all iniquity is sin, and there is sin not to death.'—1 Jn $5^{16.\ 17}$.

No reader of the First Epistle of John can fail to be deeply impressed with the interest of the Apostle in the Christian community. The prominent place taken in the Epistle by exhortations to love of the brethren is one of its most marked features. Among the duties arising out of brotherly love would naturally be included those which found the occasion of their exercise in the imperfect sanctification of the brotherhood. How should the individual Christian conduct himself in view of the sin of which he could not fail to be aware in the conduct of his fellow-Christians?

Well, for one thing, he should pray for his erring brethren. It is this duty of prayer for the erring brother which is laid on the hearts of Christians in the two verses which are now before us. Having intimated the intimacy of the intercourse which the Christian has with God in prayer, and the prevailing power of the Christian's petitions—it is even said that whatever he asks he receives—the Apostle founds on this an exhortation to use this prayer-power in behalf of sinning brethren. His zeal is for the holiness of the Christian community. The instrument which he here employs to secure it is brotherly prayer. As the community is bound

together by mutual love, he gives increased firmness to its unity by adding the cement of mutual intercession. Every Christian is to besiege the throne of grace with petitions for the brethren who come under his observation as living lives less perfect than they ought to be.

This is presented as a matter of duty—'he shall ask.' 'If any one observe his brother sinning—he shall ask.' The 'any one,' although unlimited in form, is limited in fact: it is not any one whatever, but any Christian that is meant, as the words 'his brother' show. This duty is one which holds good within the limits of the Christian community; it is a specifically Christian duty, a community duty, a duty to the brotherhood as such, having its warrant and finding its purpose in the brotherly relation. The conditional form of the sentence does not suggest that it is unlikely that the Christian will observe sin in his brother, or even doubt whether he will or not—'if perchance such a thing should occur.' It is rather assumed that the thing is a thing that in the nature of the case does occur. The Apostle is positing a condition of affairs which exists. Christians, he intimates, will be aware of the presence of sin in the brotherhood.

It is to be noticed that the Apostle does not say, If any one observe his brother sin, but, If any one observe his brother sinning. He is not speaking of a single act of sin, or even of a succession of disconnected acts of sin. He is speaking of habitual sinning, of a course of sinning. It is as if one would say, If you see a brother casting his life on a lower than the true Christian plane. What the Apostle has primarily in mind is a general life-manifestation which is content with a standard of conduct below the demands of Christian holiness. He is not thinking, it is true, of what we should speak of as gravely sinful lives, lives given over to all evil. Such lives would not be Christian lives at all, and those living them could have no place in the brotherhood. What he is thinking of is lives which are Christian but not as Christian as they ought to be. Therefore he adds at once a qualification. He does not say merely, If any one observe his brother sinning, but, If any one observe his brother sinning sin not to death. This is a brother. He is not of that world all of which lies in the evil one. He is born of God, and the evil one cannot lay hold of him. But his life is not all that the life of a child of God whose seed abides in him ought to be. What is the duty of his fellow-Christian to him? Well, the duty now occupying the Apostle's thought is that he should pray for him. And the Apostle not only urges the duty, but adds a promise. 'He shall ask,' he says; and adds: 'And He,' that is, God whom he asks, 'will give life to him,—in the case of those who are not sinning to death.'

It is, no doubt, a little confusing to read that the answer to the prayer will be that God will give 'life' to the sinning brother. If his sinning is distinctly not to death, whether we take that phrase strongly as meaning that it is not such as brings to death, or weakly as meaning that it is not such as tends to death, he already has life. He has passed out of death into life, and that seed of God abides in him which—so we have been told—because it is God's seed will have the victory at last. We may perhaps suppose that by giving life there is meant rather the maintaining or perfecting than the initiating of life. He who lives below his privileges, in whom the life which he has received is languid or weak in its manifestations, is made by our prayers the recipient of fresh vital impulses, or powers, that he may live as the Christian should live. Hitherto living on a plane which can be spoken of only as sinful—though not mortally sinful—he will through our prayers receive newness of life.

The express limitation of the answer to our prayers for our sinning brethren to those who are not sinning to death so emphasizes this limitation, already inserted with reference to the prayer itself, as to bring the excluded class sharply before the mind. We are not surprised, therefore, to find the Apostle adding immediately, 'There is such a thing as sin to death.' We are impelled to inquire with some anxiety, what is meant by these phrases, 'sinning sin not to death,' 'sinning not to death,' 'sin to death,' 'sin not to death,' and what part the distinction intimated is intended to play in the Christian's actual intercessions. If what John means to say is that a Christian is to take good care, in interceding with God for his fellow-Christians, that he prays for none who are sinning to death but confines his petitions to those who are sinning not to death, we can only look upon his declarations as very extraordinary. For one thing, they would imply an exact knowledge in the possession of every Christian—for this intercessory prayer is required of every Christian—not merely of what kind or degree of sinning is to death, and

what is not, but also of what kind or degree of sinning is manifested in the life of every one of his brethren. Obviously this knowledge can only with difficulty be presupposed. And the assumption of it does not seem to underlie John's remarks. How, in that case, could he gravely inform his readers that 'There is sin to death,' and again that 'There is sin not to death'? Clearly his readers are not supposed by him to have all kinds and varieties of sin and all kinds and varieties of sinners already lying before their minds in clear-cut discrimination. It is implied in such remarks, that there are kinds and degrees of sinning, some of which are mortal and some not, although all sinning, because it is sinning, is a great evil. It is difficult to believe, however, that John expected his readers to classify these sinful manifestations in their minds in a graded series, not merely in the abstract but in the several manifestations of them in concrete instances, and to decide beforehand the exact standing of a brother, on the basis of the particular kind or degree of his sinning, before venturing to pray for him.

The question arises accordingly whether John may not define some sinning as sinning to death, and other as sinning not to death, not with a view to determining whom Christians are to pray for, but with a view to explaining the differences which occur in the answering of their prayers. When a Christian prays for a sinning brother, if his sinning is not to death the prayer will be answered and God will give him life; but if his sinning is to death the prayer will not be answered. Is not John, in a word, encouraging Christians to pray for their sinning brethren, and promising answers in all cases when the sinning is not to death? This explanation finds a ready application to the qualifying clauses in the early portion of the declaration. We have only to suppose that they are objective additions, describing what, in point of fact, is the case, and are not to be read subjectively as descriptive of what lies in the mind of those who pray: 'If any one observe his brother sinning what, in point of fact, is sin not to death, he shall ask and God will give life to him—in the case of those who are sinning, in point of fact, not to death.' The objective explanation may seem of more difficult application to the later clauses: 'There is sin to death: I do not say that he is to ask concerning that. All iniquity is sin, and there is sin not to death.' This is of course, in no case, a prohibition of prayer for him who is sinning to death. 'I do not say that he shall' and 'I say that he shall not' are not the same thing. It may seem, however, to withdraw them who are sinning to death from the scope of the requirement that Christians should pray for their sinning brethren, and to suggest that apart from them there remains a wide field in which the principle of intercessory prayer may be exercised. Even here, however, the objective interpretation is not impossible. What the Apostle may be understood as saying is that, in requiring his readers to pray for their erring brethren, he does not forget that there are mortal sinners in the community. There are mortal sinners, of course; and no prayer can heal their hurt. But there is much sinning that is not mortal. And for fear of praying for the one unavailingly, we must not fail in the duty or miss the privilege of praying for the other. The question whether the sinning is mortal or not is for God, not for us. Let us pray for our sinful brethren: that is our plain duty. As to the answer to our prayers, leave that to God: let us only pray. In this view the phrase, 'I do not say that he is to ask concerning that,' may be taken with a certain concessive colouring—almost as if it ran 'I have not that in mind when I say he is to ask'; while the real scope of the injunction is given in the succeeding words: 'Every unrighteousness, however, is sin, and there is much sin not to death.' The conclusion of the whole matter accordingly runs, Therefore fail not to pray for the sinning brother: who knows but your prayer shall save the sick of soul, and the sins he has committed shall be forgiven him!

There remains the remarkable circumstance that the verb for asking in the clause, 'I do not say that he is to ask concerning it,' is not the same verb which is employed in the preceding context for asking. This sudden change in the verb, if we ought not to say that it is inexplicable, certainly has not as yet been satisfactorily explained. The synonymists have of course been at work on the two verbs, seeking to establish distinct shades of meaning for them. But their labours have not been very fruitful with respect at least to their employment in our present passage. It used to be said that the word which appears in the earlier portion of our passage is the more suitable for an inferior seeking a boon from a superior, while 'a certain equality or familiarity between the parties' is implied by that which now faces us. That dis-

tinction brings us no help here; nor does the distinction which it is now more common to urge, that the verb used in the earlier clauses is employed rather in requests for things, our present verb in requests for persons. The sudden change in the word used is, indeed, so puzzling that it tempts to the supposition that the second verb is not employed here in the sense of praying at all, which is after all only a secondary meaning acquired by it in later Greek, but in its native sense of questioning, inquiring. The emphasis which falls on the word here lends colour to such a supposition; and the use of the two verbs in close contiguity in their divergent senses has a parallel in their similar employment in Jn $16^{23.\ 24}$. If such a supposition were entertained, the passage would no longer have even the surface appearance of excluding one kind of sinners from our prayers, although, of course, it would still leave the fundamental fact untouched, that there are those for whom our prayers will not avail. It would, on the contrary, expressly require us to pray for all sinners, intimating that though there is a sin to death, that is a matter about which we are not to make anxious inquiry before we pray, but, leaving it to God, we are for ourselves to pray for all our brethren whom we observe to be living sinful lives.

Precisely what John means by the phrase 'sin to death' has naturally been a matter of much discussion. It has commonly been assumed that some specific sin or some specific class of sins is intended; and that this specific sin or class of sins is declared to be intrinsically mortal. On this understanding, the discrimination of sins in the teaching of the Roman Church into venial and mortal, pardonable and unpardonable, is very natural. And perhaps on this understanding it is not unnatural to seek some mitigation of what seems the harshness of the implied declaration. This mitigation is sometimes sought by representing 'death' to mean not exactly 'death,' but, say, exclusion from the Christian society,—that being supposed to be, from the point of view of the brotherhood, a sort of death, as involving exclusion from the community's life. It is also sometimes sought by insisting upon a weak sense for the preposition 'to.' John does not say, it is said, that the sin in question necessarily brings death, but only that it 'tends to death.' It seems to be clear, however, that John supposed it possible that sinners sinning sin to death might be found within the Christian community: they ought not to be there, it is true, but it seems clear they were —for it is of sinners within the community alone that John is here speaking. And certainly if prayer is to be offered for no sin which 'tends to death,' no sin whatever will be prayed for. All sinning 'tends to death,' and will certainly issue in death if not expiated and checked. The assumption which underlies this whole discussion, however, is unjustified. By 'sin to death,' John is not speaking of some specific sin, some terrible sin known to all his readers as the unpardonable sin, by the commission of which a man cuts himself off once for all from the grace of God and condemns himself to hopeless destruction; for which, when committed, therefore, Christians dare not even intercede with God. And surely he cannot be supposed to be encouraging his readers to mount the throne of judgment and apportion their final awards to their companions,—assigning life to some and consigning others to eternal doom. He is merely saying that of those whom we observe to be sinning in the community, some are, in point of fact, sinning to death, and others not; and that, in point of fact, our prayers will be of benefit to the one and not to the other. Who they are who are sinning to death, we do not in any case know. John does not suppose us to know. Only, in urging us to pray for our sinful brethren, and promising us in answer to our prayers, the gift of life to them, he warns us that there are some for whom our petitions will not thus avail. But he warns us of this, not that we may avoid praying for these unhappy ones, but that we may be prepared for the failure of our prayers in their case.

We are not, then, to vex our souls with the anxious inquiry, what the sin to death is. Much less are we to vex the souls of others, God's children, by setting them upon so fruitless a quest, with perhaps the agonizing result that they torment themselves with the fear that they may have unwittingly committed the sin to death. We cannot quite say, with the memory sharp within us of our Lord's warning to the Pharisees, that blasphemy against the Holy Spirit has never forgiveness, that there is no 'sin to death' in this particularizing sense. But we are warranted in asserting that apart from this terrible blasphemy there is no sin which we may dare to pronounce unpardonable. There is no sin so small, it is true, that it is in itself pardonable; but no sin can be so great that it is not pardonable in Christ. All sin means

death; but the life that is in Christ is life from death. The lesson from our passage is not that there is some particular sin, on committing which we are hopelessly doomed; and that therefore we must take good care to avoid committing this particular sin. The lesson is that all sin is deadly, and, if we would have life, we must shun all sin,—and that we should come also to our sinning brethren's help with our prayers. It is pitiable how prone we are to seek out some particular acts on which we would fain suspend the issues of life and death, neglecting the really important thing, the course of life itself. Good Master, said the rich young ruler, what good thing shall I do that I may inherit eternal life? He wished to hang his destiny on one act, one great decisive act, which would settle the matter once for all. So, in their view of our passage, men tend to seek out some great decisive sin, by which the die may be cast once for all, and our whole future be irretrievably lost. What great sin may I do, they ask, that there may be surely inflicted on me eternal death? There is no intimation in John's words of the existence of any such great decisive sin, *the* mortal sin by way of eminence; any more than our Lord allowed in His response to the rich young ruler the existence of any such decisive deed of righteousness as he sought.

Our Lord just said calmly to His interlocutor, Keep the Commandments. The keeping of the Commandments is the sole rule of life. In not keeping the Commandments, therefore, the pathway to death is blazed out for us. Our Lord did not mean that a sinner may purchase life for himself by keeping the Commandments. And we cannot mean that no one who breaks the Commandments, even though he breaks all of them, can be saved. We must not reckon on the one side or the other without Christ, His blood and righteousness. But the truth which needs to be insisted upon here is that righteousness and unrighteousness are to be measured not by some great thing that is done by us, but by the whole life-manifestation, made up of innumerable things that are done, and that the rule of judgment is in both cases alike just the Commandments. Sinning to death does not mean, then, in any case, the commission of some tremendous, perhaps mysterious sin, but just living out of conformity with and in transgression of the law of God. We are all by nature sinners to death. Whom the Lord in His mercy has raised by His grace out of this death into His own abounding life, we cannot certainly divine. But we can pray for our brethren whom we observe to be sinning. The issue of our praying God alone knows now; we must wait until the last day to see. Meanwhile we have the assurance that our prayers have a part in the favourable issue, and that we are co-workers by them in our brethren's salvation.

Literature.

THE SECOND PERIOD OF QUAKERISM.

The late John Wilhelm Rowntree projected a complete History of Quakerism, and he saw some of the volumes of it published before he died. The work is making steady progress. Three volumes by Professor Rufus M. Jones are reckoned to belong to the series: (1) *Studies in Mystical Religion;* (2) *The Quakers in the American Colonies;* (3) *Spiritual Reformers in the 16th and 17th Centuries.* The history of the Quakers in Great Britain was entrusted to Mr. William C. Braithwaite, whose first volume, *The Beginnings of Quakerism*, was published in 1912. Mr. Braithwaite has just seen the publication of his second volume. Its title is *The Second Period of Quakerism* (Macmillan; 15s. net).

Of most movements the second period is inferior to the first. It is not otherwise with Quakerism. Mr. Braithwaite's task in this volume cannot have been a pleasant one. He has to record a diminution of life and energy, even of moral influence and inspiration, with only some slight compensation in the way of outward social service. Can we trace the cause? The cause is nearly always the same—outward organization taking the place of inward inspiration. 'I have tried,' says Mr. Braithwaite, 'I have tried faithfully to record the extravagances which attended the first years of un-

restrained fervour; and to note the disintegration that threatened the movement from the negative mysticism of Perrot and the extreme individualism of the Wilkinson-Story party. But it is equally necessary to perceive the evils that followed the over-assertion of corporate authority. It rooted itself, as we already see in the epistle of 1666, in the pattern-conduct of the elders, and thus became the parent of an imposed tradition, and betrayed Friends into the fallacy of thinking that walking in the footsteps of men who walked with God was the same thing as walking with God. It provided the Society with ready-made ways of life and thought and thus weakened personal initiative and responsibility. And, in checking aberrations from the standard conduct, it limited the large guidance which had been the glory of the first Quaker adventure to guidance within a confined area of action.'

The result is expressed in the one word *formalism.*

'Thomas Story describes the sterile consequences of this formalism. In 1716 he says of one English meeting: "We had a large meeting . . . but not very open, there being many young people in it, not yet arrived at a sufficient sense of Truth. And, though under a profession of it, many of them have little desire after it, but think themselves safe, having had their education in the form; [so] think all is well and want nothing. And so it is in many other places."

'In 1733 he attended a large Circular Yearly Meeting at Kendal consisting mostly of young people, and remarks that they were like the Samaritans in Ac 8^{16}, who accepted Jesus as the Messiah but had not received the Holy Ghost. They believed in Christ and in the doctrine of His Light, grace or Holy Spirit, "yet the Spirit Himself is not fallen upon many of them, as a sensible and experimental dispensation of life and power; which is properly the Gospel, and the former is rather previous and introductory." Some years later, in 1751, Bownas summed up the situation in a candid letter of great historical significance: "The young generation of this age don't seem to come up so well as could be desired. The Church seems very barren of young ministers to what it was in our youth; nor is there but very little convincement to what was then. It seems to me—and I have been a minister fifty-four years—that I had more service, and better success in my ministry, the first twenty years than I have since had for a long time. I do not find any fruit or good effect of what I do that way; and yet what I am concerned in seems to be very acceptable and well-received by others; but they don't to my observation have that good effect as I could desire they should. I have closely examined where the fault is, but don't find it out."'

Surely this account was written yesterday, not two centuries ago, and surely it was written about all the Churches and not about the Quakers only.

Of the book all that we have to say is that it is a notable achievement, most readable, most reliable, a great and permanent addition to the history of religion in this land.

THE CIVIL WAR.

Among the historians of the Civil War in America a leading place belongs by right of conquest to James Ford Rhodes, LL.D., D.Litt. It may be said that his new work, *History of the Civil War, 1861–1865* (Macmillan; $2.50), is the book to be chosen out of all the histories by that great multitude of readers who want a history full enough to make an impression on the memory, but not so loaded with dates or other details as to burden and perplex the mind. It is not a condensation of Dr. Rhodes's larger work in three volumes, but is independent and original. It takes account of the latest sources of information, which are very considerable, and it is most gratifyingly accurate, even in the quotation of official documents. How few are the writers, historical or theological, who can quote accurately. How few realize that misquotation is a form of falsehood and only the more reprehensible that it is so common.

Dr. Rhodes begins his book with this sentence: 'The great factor in the destruction of slavery was the election of Abraham Lincoln as President in 1860 by the Republican party, who had declared against the extension of slavery into the territories.' Lincoln is present throughout, the one reliable personality. And Lincoln suffered for it. Turn to near the end. 'The burden of the war told perceptibly on Lincoln. His "boisterous laughter," wrote John Hay, "became less frequent year by year; the eye grew veiled by constant meditation on momentous subjects; the air of reserve and detachment from his surroundings increased. He aged with great rapidity." The change in Lincoln

is shown in two life masks, one made in 1860, the other in the spring of 1865. The face of 1860 belongs to a strong healthy man, is "full of life, of energy, of vivid aspiration. The other," continued Hay, "is so sad and peaceful in its infinite repose that St. Gaudens insisted when he first saw it that it was a death mask. The lines are set as if the living face like the copy had been in bronze; the nose is thin and lengthened by the emaciation of the cheeks; the mouth is fixed like that of an archaic statue; a look as of one on whom sorrow and care had done their worst without victory, is on all the features; the whole expression is of unspeakable sadness and all-sufficing strength."'

THE NEW DEMOCRACY.

Is this story authentic? 'On a certain day, when the trenches of the two great opposing armies were drawn close together, a little three-year-old child suddenly ran out upon No-Man's-Land. Quickly the roar of the big guns nearby was hushed and every form of fighting at that part of the line stopped as if the ammunition were all spent. In the midst of this quiet a big, sturdy soldier walked out upon the deadly zone unmolested, and carried the child back to the trench. There was applause from both sides, and then quickly the battle was renewed.'

The story is told by Professor William A. McKeever, LL.D., of the University of Kansas. It is told in a book entitled *Man and the New Democracy* (New York: Doran; $1.50 net).

Professor McKeever tells that story in order to introduce the real theme of his book. The new democracy is to differ from the old in one supreme respect. Every man is to become a child again. Every man is to turn and become a little child that he may enter this new kingdom. It is a kingdom which has been made for man by the War. It is not exactly the Kingdom of Heaven as our Lord would have us understand it. But it is the nearest approach to that Kingdom which Professor McKeever seems to think this work-a-day world is fit for.

But how is a man to become as a little child? Chiefly by education. First, as Charles Lamb suggested, he must choose his grandparents carefully. For heredity has much to do with it. Next he must choose carefully the family into which he is to be immediately born. For environment has much to do with it. Finally he is to choose well his instructors in all the arts of life, and especially his instructor in the art of making character. 'Back to the little child is therefore our watchword. Sit at the feet of this charming piece of eternal infantine divinity. Find out how he grows and knows and continues to define his life and enlarge his understanding through the normal indulgence of his instincts and desires.'

Once we have entered this kingdom we must abide in it. There are seven rules for abiding—(1) The beginning of psychic wisdom lies in the proper caretaking of the body. Be clean in person, modest in regard to your wearing apparel, regular and moderate in habits of diet and sleep, taking plenty of outdoor exercise. (2) Be faithful in the performance of your work, but be willing to take the consequences of leaving a part of it undone rather than to overstrain to the point of great fatigue. (3) Keep in touch with the great living world without, especially with some of its most progressive and democratic individuals. (4) Learn not to envy, always remembering that there is more than enough of the high things of the Spirit for all who are prepared to partake of them. (5) Withdraw yourself occasionally from yourself and your work. This might be accomplished through the reading of a poem or some other inspiring literary selection; through the observation of the things of nature at early morning or the starry heavens after nightfall. (6) Learn at times the meaning of non-resistance as well as of that of aggressiveness. (7) Get up at morning with a prayer upon your lips, and take as a text for the day something like Isaiah lx. 1: 'Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee!' Say this over in your mind until it sings itself into your whole being, and you will in time feel welling up from within a strange, unspeakable power which will tide you buoyantly over every difficulty that may threaten to beset your pathway during the day that is dawning.

THE JEWISH RELIGION.

Dr. K. Kohler, President of the Hebrew Union College in Cincinnati, has rewritten his book on *Jewish Religion* (Macmillan). He wrote it first in German, and it was translated into English. But he came to the conclusion that 'a thorough revision and remoulding of the book was necessary

to present it in an acceptable English garb.' He has enlarged it considerably (adding a chapter on Ethics), and brought it up to date. For even in Jewish theology there is life and progress.

Dr. Kohler belongs to the liberal wing of Jewish theologians, and in consequence is a student of Muhammadanism and still more of Christianity. It is in the presence of the Christian religion that he lives his life; it is in the atmosphere of Christian theology that he has written his book and expects it to be read. His attitude to Christianity (though he thinks that at times his language in defence of his own faith has been 'rather vigorous') is quite inoffensive. Listen to his estimate of the work of St. Paul:

'It cannot be denied that Paulinian Christianity, while growing into a world-conquering Church, achieved the dissemination of the Sinaitic doctrines as neither Judaism nor the Judæo-Christian sect could ever have done. The missionary zeal of the apostle to the heathen caused a fermentation and dissolution in the entire neo-Jewish world, which will not end until all pagan elements are eliminated. Eventually the whole of civilization will accept, through a purified Christianity, the Fatherhood of God, the only Ruler of the world, and the brotherhood of all men as His children. Then, in place of an unsound overemphasis on the principle of love, justice will be the foundation of society; in place of a pessimistic other-worldliness, the optimistic hope for a kingdom of God on earth will constitute the spiritual and ethical ideal of humanity. We must not be blind to the fact that only her alliance with Rome, her holding in one hand the sword of Esau and in the other the Scriptures of the house of Jacob, made the Church able to train the crude heathen nations for a life of duty and love, for the willing subordination to a higher power, and caused them to banish vice and cruelty from their deep hold on social and domestic life. Only the powerful Church was able to develop the ancient Jewish institutions of charity and redeeming love into magnificent systems of beneficence, which have led civilization forward toward ideals which it will take centuries to realize.

'Nor must we overlook the mission of the Church in the realm of art, a mission which Judaism could never have undertaken. The stern conception of a spiritual God who tolerated no visible representation of His being made impossible the development of plastic art among the Jews. The semi-pagan image worship of the Christian Church, the representation of God and the saints in pictorial form, favoured ecclesiastical art, until it broadened in the Renaissance into the various arts of modern times. Similarly, the predominance of mysticism over reason, of the emotions over the intellect in the Church, gave rise to its wonderful creation of music, endowing the soul with new powers to soar aloft to undreamed-of heights of emotion, to be carried along as upon Seraph's wings to realms where human language falters and grows faint. Beyond dispute Christianity deserves great credit for having among all religions opened wide the flood gates of the soul by cultivating the emotions through works of art and the development of music, thereby enriching human life in all directions.'

That is a better testimony to the 'success' of Christianity than we have been accustomed to of late even from Christian writers.

THE BIBLE AS LITERATURE.

Dr. Richard Green Moulton is a persistent and powerful advocate for the study of the Bible as literature. He is himself Professor of Literary Theory and Interpretation in the University of Chicago, and he is editor of the 'Modern Reader's Bible.' The 'Modern Reader's Bible' was published originally in twenty-one little purple volumes, a joy to handle and a joy to read. It has also been published in one volume, which is no doubt more convenient for the workshop. A little book now issued by Professor Moulton, and entitled *The Bible at a Single View* (Macmillan; 5s. 6d. net), is an introduction to the 'Modern Reader's Bible,' but at the same time it ought to be read for its own sake. The Bible is set forth as a sort of drama. It is called a drama in two acts, with an Interlude and an Epilogue. The first act is the Old Testament. The Interlude is the Wisdom Literature. The second act is the New Testament. The Epilogue is the Book of Revelation.

In an Appendix Dr. Moulton shows how to read the separate books of the Bible so as to get the good of them at once. This is what he says, for example, on the Book of Ecclesiastes: 'Few parts of Scripture are more fundamentally misunderstood than the Book of Ecclesiastes. This arises from the fact that almost every one reads into it the morbid pessimism of Solomon its reputed author. If a student of history makes the

objection that the book is later than Solomon's age by centuries, the ordinary reader has an answer which at first seems plausible; viz. that the book itself claims Solomon as author, in the words, "I the Preacher was king over Israel in Jerusalem." Thus a critical deadlock arises: but only because both parties to the discussion have ignored the literary form of this Book of Ecclesiastes. On analysis it is found to be a series of Five Essays, the space between the Essays filled in with proverbs and miscellaneous sayings, and the whole bound into a unity by a Prologue and Epilogue. With the correct form before us we may inquire, Does this book claim the authorship of Solomon? We turn first to the Prologue and Epilogue, as the natural place in which to find light on the question of authorship: we discover in this Prologue and Epilogue no suggestion as to Solomon or any other author. The same applies to the miscellaneous proverbs, and to four out of the five Essays. All connection with Solomon is confined to the First Essay; and this, on examination, proves to be a narration of an imaginary experiment to test different types of life; the experiment is put into the mouth of the historical personage best fitted to make it, and told in the first person. When the supposed experiment is concluded, the first person is dropped, and there is no further connection with Solomon. When the book is read in its literary form, it is clear that Solomon is not made the *author* of the book, but the *hero* of one incident narrated. The critical deadlock ceases, for there is now nothing to set against the late historic date claimed for this work; when read with unbiased mind it seems written in a very different spirit from that of Solomon.'

CHINA OF THE CHINESE.

We need not grudge the war the credit for all the good that has come out of it, the evil is sufficiently abundant. One of the good things is a better knowledge of the countries and peoples of the world. The Prime Minister challenged the members of the House of Commons to say how many of them had ever heard of a place called Teschen before the war began or even before the Peace Conference. He might have challenged us all about many another place. But we not only know something now, we have also an appetite to know more. And the war ought to have given a great impetus to the sale of Messrs. Pitman's 'Countries and Peoples' Series.

It is a valuable series. The new volume entitled *China of the Chinese* (9s. net), by Mr. E. T. C. Werner, is well enough written to be called popular and well enough illustrated. But its great merit is in the author's first-hand and accurate knowledge, and that not of the geography only, but still more of the history of the country. There is even a certain originality about the book, and the originality is important enough to give it distinction.

Mr. Werner divides Chinese history into two parts—the Feudal period and the Monarchical period. Each of these lasted exactly twenty-one centuries. A more extraordinary thing is that they lasted exactly the same number of years. For Mr. Werner starts the Feudal period with the Great Yao, the first authentic ruler of China, who began to reign in 2357 B.C. The period ended in 221 B.C. Thus it lasted 2136 years. From 221 B.C. to A.D. 1915, when the Chinese Republic was consolidated, the monarchical form of government prevailed—again 2136 years. Now it has been the universal custom with the historians of China to skim all the earlier centuries and concentrate on the last one or two, even on the last few years of the last century. Mr. Werner has kept his book in proportion throughout. It is the first convenient history of China that deals adequately with the Feudal period.

The book is not primarily political. Mr. Werner has no great interest in wars and rumours of war. His chief interest is in the life of the people. It is an intricate subject; the author must have given much pains to preserve proportion and avoid inaccuracy throughout so vast a stretch of history. Yet he has found time to touch on some of the most recent incidents. Here is authoritative information about the pigtail. 'When the Manchus conquered China, they imposed upon the Chinese (in 1621) as a sign of subjection the shaving of the hair on the front part of the head and the plaiting of the long unshaved hair at the back into a queue or "pigtail," though the length and richness of the hair forming the plait rendered the latter term a misnomer in most cases. The Manchu costume is said to have been designed in imitation of the principal characteristics of the horse, the favourite animal of that people, the broad sleeves representing the hoofs, the queue the

mane, etc., and it was this derived fashion which was imposed on all who wished to escape massacre when the Chinese Ming emperors were deposed. Not only did the fashion spread all over the empire, but absence of the queue eventually became a sign of disgrace to the Chinese themselves, and on the subversion of the Manchu supremacy 268 years later, the queue had in innumerable cases to be forcibly removed by the agents of the newly-inaugurated Republic. It was both interesting and amusing at the time to watch soldiers stationed at the ends of narrow streets, armed with blunt scissors, seize passers-by who had not obeyed the order and saw off their queues amid the victims' remonstrances and struggles. Thus the once-detested badge of defeat and servitude was only relinquished with great reluctance.'

It would have been a wonder if the war had not brought British Israelism back to life, along with Spiritualism and other 'fancy religions.' But here it is. The title is *Britannia's Epiphany* (1s. 6d. net), the author is Col. G. W. Deane, C.B., and the publishers are Messrs. Banks & Son.

A book with the title of *The Relation of John Locke to English Deism* (Cambridge University Press; $1 net) must make a somewhat limited appeal. But the author of it, Dr. S. G. Hefelbower, who is Professor of Philosophy in Washburn College, Topeka, Kansas, is better than his word. He is more popular than he promises to be. His definite purpose is to prove that Locke was neither the father of Deism, nor its son, but its brother. The way he puts it is this: 'The rational theologians, the Cambridge Platonists, Locke, and the Deists constitute the party of progress. They are all rationalistic; they protest against scholastic tradition and intolerance in the name of nature and reason; they face the same foes and use the same weapons. Locke and Deism would then appear as different manifestations of the same spirit of the age, which was seen also in all other writers of the liberal party. They are distinguishable parts of one whole. Their common elements are the characteristic marks of the age, and their points of divergence are the characteristic features of the respective systems. The resemblances between Locke and Deism are not those of parent and child, but rather those of fellow-members of the same family. They are related, and closely related, but their relation is not causal, nor do they mark different stages of the same movement.'

But while he is proving that position he says so much about Deism (and Deism is a subject which claims our study just at this time) that the book is one of quite general interest and quite special profit.

The problem of religious education is the same essentially in America as in Great Britain, it differs only in its accidents. Consequently a volume with so restricted a title as *A Survey of Religious Education in the Local Church* (Cambridge University Press; $1.25), although the Local Church is American, will be read with profit by the British teacher. And the more will be the profit that the very difference in circumstances gives freshness to the essentially identical problem. The author, Mr. William Clayton Bower, A.M., is Professor of Religious Education in Transylvania College and the College of the Bible, Lexington, Kentucky.

The problem is how to teach religion to children —religion that shall not be simply another name for morality, and religion that shall not hinder the practice of morality by any inside casuistry or outside authority. That is the problem here, there, and everywhere. How does Professor Bower seek to solve it? By the use of the scientific method. It is a matter mainly of psychology, and psychology is science. First recognize that, and then proceed by these four steps—*observation*, or the gathering of the facts; *classification*, or the grouping of the facts; *generalization*, or the discovery of the laws which govern the facts; and *prediction*, or faith in the power of the facts to shape the future. Every step is important, but the first is the most important. Professor Bower gives one-half of his book to it. He offers an elaborate schedule of questions, in five-and-twenty departments, and at the end of each department he gives a long list of books in which the answers will be found. It is, in short, the statistical method, for the author is a firm believer in the value of statistics. Its danger is obvious. It lies in the possibility of eliminating that very thing for which all the statistics are gathered together. Just when the scientific method is most prominent and most powerful the religious spirit may be weakest and most worthless.

Messrs. Grant Richards have published a small

volume by the Count de Mauny entitled *The Peace of Suffering, 1914–1918* (2s. 6d. net). Small as it is, the reading of it takes some time. For every chapter is well thought out, and much of the thought is fresh. The leading idea is certainly not new, but it is an idea that needs ever new emphasis. It is that suffering is simply an instrument and may be used for good or ill.

Stopford Brooke was the author of many volumes of sermons in his lifetime, and the lover of sermon literature has them all. One volume has yet to be added to their number. The Rev. J. H. Weatherall, M.A., has edited a small volume entitled *The Spikenard, and Other Sermons* (Lindsey Press; 3s. 6d. net). The sermons have been chosen from manuscripts hitherto unpublished. They have been chosen by Mr. Weatherall himself, with the aim apparently of illustrating Stopford Brooke's most characteristic teaching. The first sermon, on the Alabaster Cruse of Ointment, seems to be intended to say plainly that its author was a Unitarian. The rest of the sermons have nothing sectarian or schismatic in them. Their note from first to last is the breadth of the love of God.

The literature of reunion is growing rapidly. The day will come when men will look upon it with wonder as we look in wonder now upon the literature dealing with the disestablishment and disendowment of the Irish Church. Meantime it is of keenest and most instructive interest. And the volume which Messrs. Macmillan have just published with the simple title of *Towards Reunion* (7s. 6d. net) is as instructive as any single volume that we have seen and of as absorbing an interest. The volume is an outcome of two conferences which were held at Mansfield College, Oxford, in 1918 and 1919, between members of the Church of England and members of the Free Churches. The names of those who took part in the Conferences are given at the beginning of the book. There are sixty-five of them, and they seem to be thoroughly representative of all the Churches and of every part in them—with one lamentable exception.

The volume is not strictly confined to the subject of reunion. No doubt every writer understood that he was writing on behalf of reunion. And no doubt every essay in it has reunion at the back of it. But the Bishop of Durham writes upon Evangelicalism and its Revival, Dr. Carnegie Simpson on Grace and Sacrament, Professor Peake on Universal Priesthood, Professor Bartlet on Corporate Authority. Yes, they are all about reunion, but reunion is a larger thing than we sometimes think it is. We sometimes think it is a mere question of ecclesiastical politics. There are writers here who believe that it is bound up with the coming of the Kingdom of Christ. They believe that reunion is the real preparation for the Parousia. First let us unite, and then let us look for His appearing.

But none of these writers, with all their enthusiasm can be called enthusiasts. They take a sober if a hopeful view of the future. It may be that this generation shall pass before any of these things are fulfilled. But they believe that reunion will come.

And every one of them determines to do all that in him lies to hasten its coming. Dr. Horton writes courageously about 'The Holy Spirit in the Churches,' the Bishop of Warrington on 'Democracy and Church Unity,' the Rev. T. Guy Rogers on 'Reunion and the War,' and Canon Burroughs urges 'Intercommunion' and tells us what he himself hopes from it.

The Rev. Richard Henry Malden, M.A., Vicar of S. Michael's, Headingley, and sometime Principal of Leeds Clergy School, has written a popular book on *The Old Testament, its Meaning and Value for To-Day* (Macmillan; 6s. net). Quite popular it is and therefore quite conservative. For there could not be a greater mistake made than to offer the religious public great lumps of Higher Criticism. Higher Criticism is good mental nourishment when taken in moderate meals. But there is nothing more uninviting or indigestible when laid on the table in heaped platefuls and alone. Mr. Malden is probably a very mild higher critic. Certainly his criticism here is inoffensive. And yet there is criticism. For we must make progress. We must go on from strength to strength, keeping ever before us that ideal which is a thorough understanding, appreciation, and apprehension of the Old Testament. It is meant to make us wise unto salvation. Mr. Malden utters a well-placed warning against the exclusive use of the Authorized Version. Why? Because its English is obsolete. You smile? Then you do not know.

Whence come wars? We know the answer of

St. James. The answer of Mr. Leo Perla is not really different, though he puts it in a different way. He says they come from mistaken ideas about national honour. And he is right. At the last Hague Conference it was agreed all round that every kind of dispute should be subject to arbitration 'except matters of honour and vital interests.' It was another way of saying 'except such disputes as have in the history of the world hitherto caused war.' Mr. Norman Angell wrote a book, or more than one, to prove that war did not pay. And he proved it. But what then? Then came the European War. For who cared whether war paid or not? Is the honour of the nation at stake, that is the question? Let the politician say that it is, and then, to use Mr. Perla's words, 'mob psychology with its geometric progression works with the swiftness of magic.' So Mr. Perla has written a book with the title *What is 'National Honor'?* (we spell the word as he does). It is published by Messrs. Macmillan ($1.50).

What does he propose to do in this matter of national honour? He proposes to establish an International Court of Honour. Such a Court, he thinks, 'would have the effect of stripping the honor sentiment of its pettiness, its foolishness, and its morbid "touchiness."'

'One of the younger leaders of American philosophical thought recently expressed to me the conviction that "the discovery and statement of what Christianity really is, is the most important service which a man can render the world to-day."'

So says Mr. James Bishop Thomas, Ph.D., Professor of Systematic Theology in the University of the South, Sewanee, Tennessee, in his book entitled *Religion—its Prophets and False Prophets* (Macmillan; 8s. net). Professor Thomas finds that there are two kinds of Christianity in the world. He calls the one kind prophetic, the other exploiting. But we think that for 'exploiting' he might use the word 'priestly.' For that is clearly what he means, and the word is more familiar. The Christianity of Christ was prophetic Christianity. The Christianity of history is priestly. In his book Professor Thomas describes both kinds of Christianity and urges us to get rid of the priestly kind of it and practise the prophetic. That is the purpose for which the book has been written.

That we are not wrong in preferring 'priestly' to 'exploiting,' Mr. Thomas allows, for he himself uses it at the beginning of his book, and even draws an elaborate comparison between priesthood and prophetism. 'Priesthood,' he says, 'develops externally in elaborated ceremonial, sacred vestments, a self-perpetuating hierarchy. Prophetism develops internally in a deeper knowledge of God and a growing sense of individual responsibility to Him. Priesthood seeks to control the avenues of approach to God through rites and practices which none but priests have the knowledge or skill or right to perform. It thus seeks to make itself essential to intercourse with God. Prophetism seeks to know God through the internal, personal or mystical approach and to impart the secret of that approach to all men. Priesthood seeks to make itself indispensable and permanent. Prophetism seeks to be inclusive and to make of every last man a mystical God-knower. The priest seeks to interpose himself as a permanent, autocratic mediator between God and the soul. The prophet seeks to mediate temporarily by way of interpretation in order that his mediation may be rendered permanently superfluous.'

There has been much discussion lately of the Apostles' Creed, especially of such clauses as the Descent into Hell and the Sitting on the Right Hand of God the Father Almighty. The question is whether these clauses are to be taken literally or interpreted symbolically. The difficulty of a literal acceptance is well brought out by Professor Edward S. Drown of the Episcopal Theological School, Cambridge, Mass., in a book which he has written, entitled *The Apostles' Creed To-Day* (Macmillan; $1). Take the clause referring to the Sitting on the Right Hand of God. 'The right hand, says Dr. Drown, 'denotes the position of supreme dignity and honour, and this is of course its meaning in the creed. The symbolic character of the language is strikingly brought out by the modern translation of the creed into Chinese. In China the left hand is the position of honour and dignity, and the right hand is the position of subordination. It has therefore become necessary to explain that when the right hand of God is mentioned it is really the left hand that is meant! It might seem as though greater boldness in translation would have furthered the cause of accuracy, and that it might have been better to translate "on the left hand of God." But in any case the example is a striking one as to the need of new interpretations

if the old meaning is to be preserved. Bondage to the letter is sometimes denial of the truth.'

That quotation brings out Dr. Drown's own position. He is certainly not unorthodox, but he is quite convinced that the creed needs reinterpretation.

Mr. W. Melville Harris, M.A., has written two books on the Pilgrim Fathers. One is for profit, the other for pleasure. One, called *The Founders of New England* (1s. net), is a history of the movement, written in short chapters with subdivisions, and suggestions for further study. The other is a small volume of *Tales of the Makers of New England* (6d. net). Both are illustrated, and both are published at the Memorial Hall, Farringdon Street. Dr. Rendel Harris commends the one, and Dr. Jowett the other.

After a course of lectures in a Western College upon the Four Gospels, the president of the College thanked the lecturer, and said: 'Do you know, I never more than half believed before that those evangelists were real men! Now they will be living personalities for me.' The incident is reported by Dr. D. A. Hayes, Professor of New Testament Interpretation in the Graduate School of Theology, Garrett Biblical Institute, in a volume of introduction to *The Synoptic Gospels and the Book of Acts* (Methodist Book Concern; $2 net). And it gives him his excuse for adding one more volume to the numerous volumes of introduction to the Gospels already in existence.

His purpose, then, is to introduce to us not only the Gospels themselves, but the men who wrote them. Who these men were we are not always quite sure. Professor Hayes has no hesitation in saying that they were Matthew, Mark, Luke, and John. And so he has made 'a new presentation and arrangement of the existing material,' and has given it 'added interest and life by joining with it a study of the personalities of the writers involved and of the influence of their personalities upon their books.' Professor Hayes has found his method acceptable. This is the third volume of the kind that he has published, the first being *Paul and his Epistles*, and the second *John and his Writings*. Behind every book of the New Testament he finds living men whose personal experience and individual character are manifest in and through his written words, and whether Pope was right or wrong in saying that the proper study of mankind is man there is no doubt whatever that it is the most popular study.

It must not, however, be supposed that this substantial volume is wholly biographical. There is, after all, much more about the Gospels than about the Evangelists, and the author is within his rights when he claims that he has presented the materials of the Gospels in a new way. It is at any rate his own and has all the forcefulness of sincerity. For one thing he offers an elaborate list of characteristics in the case of each of the Gospels. Take St. Matthew: (1) it is the Gospel for the Jews, (2) it is the Gospel of Fulfilment, (3) it is the Gospel of Righteousness, (4) it is the Gospel of the Kingdom, (5) it is especially the Gospel of the King, (6) it is the Gospel of Gloom, (7) it is the official Gospel, (8) it is the Gospel of Hope for the Gentiles, (9) it is the Gospel of the Church, (10) it is the Gospel of the Publican, (11) it is the Gospel of Systematic Arrangement, (12) it is the Gospel of the Threes and Sevens, (13) it is the Gospel of Dreams, (14) it is the Gospel of the Five Great Discourses, and (15) it is the Gospel of the Four Great Mountains.

Dr. Charles W. Dabney, President of the University of Cincinnati, has published, under the title of *Fighting for a New World*, five addresses which he delivered to students and others during the War (Abingdon Press; 75 cents net). The second address is on 'True Preparedness.' It is a great address, timely, incisive, memorable. How much in all enterprises rests on preparation, how much depends on the right kind of it! President Dabney is not afraid to quote Scripture and apply it. 'We read,' he says, 'that "All the work of Solomon was prepared unto the day of the foundation of the house of the Lord and until it was finished. So the house of the Lord was perfected." And the prophet declared: "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." So in due course of time John the

Baptist came "to make ready a people prepared for the Lord," and Jesus taught that His heaven was to be a prepared place for prepared men. "Come, ye blessed of my Father," He said, "inherit the kingdom prepared for you from the foundation of the world."'

Higher Flights for Airmen (Scott; 1s. 6d. net) is the title of a short volume of spiritual counsel written by the Rev. W. T. Money, M.A., and introduced by Lieut.-General Hon. Sir H. A. Lawrence, K.C.B. The topics are Confirmation, Prayer, and the Holy Communion. There are three attractive illustrations.

The Ely Lectures delivered in 1918 at the Union Theological Seminary, New York, by Professor George Herbert Palmer have now been published under the title of *Altruism: Its Nature and Varieties* (Scribner; $1.25 net).

Altruism is a subject which is always with us, but hitherto in a somewhat indistinct and unimpressive shape. The war has sharpened its outlines and given it reality; and in sharpening its outlines and giving it reality has made it either a burden or a delight. It is a burden upon the conscience when we feel that we are not doing for others so much as we are doing for ourselves, a delight when we discover that we can do more.

But how? Not simply by good manners. Professor Palmer discusses good manners in his second chapter and dismisses it. And not simply by giving gifts to others. The discussion of Giving takes two chapters and it is found defective and dismissed. Altruism in deed and in truth is enjoyed by means of mutuality. 'By mutuality I mean the recognition of another and myself as inseparable elements of one another, each being essential to the welfare of each. This duality of giving has always been recognized as ennobling. Even Jesus did not seek simply to give, but to induce in those to whom he gave a similar disposition. Rightly is it counted higher than simple giving, including, as it does, all which that contains and more.' But Dr. Palmer has not gone far before he has to let it out that his mutuality is just another name for love. Yes, altruism is love, and love is altruism, and that is all we know on earth and all we need to know.

What is the origin of the phrase 'Carte Blanche'? What is the origin of 'Killed by Kindness'? 'Yankee Doodle'? 'Belling the Cat'? 'Burking it'? All these phrases, and nearly twice as many more, are explained in a book called *Whys and Wherefores*, of which the author is Violet M. Methley (Skeffingtons; 3s. 6d. net). And the author is not content to write for information. She writes also for entertainment. It is in its measure the discovery of the royal road to knowledge. For there is no boy or girl who will resist the fascination of these well-told tales.

We know a good deal about the writings of Brother Lawrence, and after his example we have tried with some measure of success the Practice of the Presence of God. But of *The Life of Brother Lawrence* we know very little, and we are grateful to the Rev. Septimus Herbert, M.A., Vicar of Seal, Sevenoaks, for taking the trouble to gather together all that is known about it. The volume which is published by Messrs. Skeffington (3s. net) contains not only the facts of Brother Lawrence's life, but also a strong recommendation to the practice of the presence of God fortified by well-chosen quotations from the Countess of Pembroke, Richard le Gallienne, Henry Francis Lyte. The volume ends with that very modern poem 'Christ in Flanders,' and with Dolben's not quite so modern 'Homo factus est.'

The Rev. Bernard M. Hancock, Vicar of St. James's, Southampton, seems during the war to have passed through his hands something like 7,000,000 British and American soldiers, and he preached to them, to as many of them as his voice could reach. He preached (if these are his sermons in the book called *Fellowship is Life*) the most unconventional sermons likely to have been heard from an English pulpit. In one of them a drunken hop-picker tells his story in his own dialect. It is a sermon on behalf of the Hop-pickers' Mission, and its effectiveness is undeniable. But perhaps Mr. Hancock did not preach all the papers. The paper on the Anglican Clergyman, for example—it is not likely that he preached that. Nor the paper on 'Wanted, More Bishops!' The book is published by Messrs. Skeffington (5s. net).

Hilda Parham, the author of *Power from on High* (Skeffingtons; 5s. net), modestly describes her book as 'Readings for Whitsuntide.' It is a volume on the doctrine of the Holy Spirit. Let it rather be

called a volume on the practice of the Holy Spirit. For it is not theology that interests this author, it is not any skill in nice definitions that distinguishes her. Her one desire is that the gift of the Holy Ghost, so graciously bestowed, should not be disowned or despised by us, but should be offered every opportunity of exercise, in order that in us and through us the Kingdom of God may come and His will may be done in earth as it is in heaven. It is power that is promised, it is power that we need, it is the practice of the Holy Spirit that brings power, both for sacrifice and for service.

Suggestions toward a New Liturgical 'Credo.'

By A. G. Hogg, M.A., Professor of Mental and Moral Science in Madras Christian College.

II.

The Commentary.

Before commenting on the Tentative Draft of a New Liturgical *Credo* which I brought forward in my first article, let me repeat the Draft itself.

I BELIEVE / I PUT MY TRUST in God, the Father everlasting, almighty to deliver;
in Jesus Christ, our only Saviour and Lord,
Who hath washed us from our sins in His own blood;
in the Holy Ghost,
Who helpeth our infirmity, working in us that which is pleasing in His sight, and maketh us members one of another, and partakers together in the tribulation and kingdom and patience which are in Jesus.
According to His promise I look for new heavens and a new earth wherein dwelleth righteousness,
and I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

I have urged that a liturgical *Credo* ought to be exclusively an expression and confession of faith and not of doctrinal persuasion, of belief *in* God and not of beliefs *about* Him, and that to this end it must confine itself to saying Whom we trust, what we experimentally know Him to be doing or to have done for us and for our fellow-believers, and what we trust Him to do further for us and for the world. Now the doctrine of the Trinity as such is, of course, a belief *about* God, but it is a belief about God built around certain distinctions of phase which are found in our belief *in* God and our experience of Him. In the Christian's worship of God the tone or quality of his spiritual attitude varies according as he approaches Him as One who did not need the sacrifice on Calvary to persuade Him to be Fatherly, since love pertains to His eternal essence, or as he meets Him face to face in the human lineaments of One who so fulfils his uttermost need and transcends his most critical inquisition that perforce he bends the knee in adoration, or as he recognizes Him in the new spontaneity of regenerate thought and emotion and impulse which is so different from his old life as to exact the confession, 'It is no more I that live.' Hence no *Credo* that did not contain a threefold designation of the God whom we worship could be adequate to express our attitude of faith in the living movement of its alternating phases. But, on the other hand, to include in the *Credo*, whether directly or by implication, any view as to how it is possible for the eyes of our faith, in these three phases of immediate vision, to be having the intuition of but one God, would be to pass beyond the effort to provide an expression of that interweaving of vision and trust and loyalty which constitute belief *in* God and to enter upon the effort to reach definition of belief *about* God. Now the doctrine of the Trinity is just such a definition of 'belief about,' and that is why the draft submitted above avoids direct use of the Trinitarian formula, 'God the Father,' 'God the Son,' and 'God the Holy Ghost.' It may or may not be the case that faith in the Divinity of Christ cannot be *logical* except in a mind that has learned to accept that belief about God which we call the doctrine of the Trinity; but whether or not such faith cannot be logical, it can certainly be *actual*

without the help of that belief; and the *Credo* here desiderated aims at expressing the actuality of faith and not at defining its logic. To avoid an indirect suggestion of tritheistic belief I dispense with any 'and' between the three designations, 'God, the Father everlasting,' 'Jesus Christ,' and 'the Holy Ghost.' On the other hand, the fact that the three designations all denote God is sufficiently indicated by their being grouped under the one phrase, 'I believe in' (or, 'I put my trust in'), since this phrase is here reserved for one use only and is not, as in the Apostles' Creed, indiscriminately extended to our attitude to the Church and to doctrines. It appears to me that this omission of 'and' and grouping of three designations under one 'I believe in' is a not unsuccessful device for expressing the actuality of the attitude of Christian belief in God. For that actuality is an immediate or unreasoned thing; faith's direct vision of God is a triplicity which is not noticed to be triplex, and again it is a unity which is not noticed to differ from the triplicity. If the *Credo* were to stress either the triplicity or the unity or both, it would introduce a greater degree of implication of 'belief about' than is indispensable for the adequate expression and confession of 'belief in' God.

The Father everlasting, almighty to deliver. These phrases seek to express the first of the three phases distinguished above in the attitude of our faith in God. This is the positive consideration governing the choice of characterization here; the negative consideration is the need of limiting the inevitable doctrinal implication to those beliefs by which faith is nourished, and of excluding even the implication of those more debatable beliefs by which faith has been defended. Why follow the Apostles' Creed in describing God as 'Maker of heaven and earth,' when reflexion has immediately to step in and explain that the 'making' in question is not really 'making,' or even 'creating' if the latter is conceived as a temporal act? Again, the general conception of omnipotence is one which has given opening to debate and disagreement. What is vital to the religious consciousness is not any belief that God has power to achieve anything and everything no matter how inconceivable, but simply that He can be depended on to the uttermost for the safeguarding and achievement of the ends and interests which faith has at heart. He is 'almighty to deliver the soul' that trusts in Him from every real evil. That conviction is sufficient for faith or trust to feed on; anything less would be insufficient.

Jesus Christ, our only Saviour and Lord. This phase aims at expressing what I take to be the experimental content of the dogma of Christ's Divinity. I believe that many professed Unitarians are really genuine disciples of our Lord who have been hindered by theoretical confusions from applying to Him the Divine name; on the other hand, I believe that among the members of Trinitarian Churches there are many who are actually Unitarian in their thought, although they have either lacked courage or felt no obligation to sunder themselves from the communions to which they belong. And it seems to me that in this matter the real dividing line between those who have attained to full discipleship of our Lord and those who have stopped short of this is constituted not by willingness to employ the term 'God the Son,' but by the degree of their surrender to and trust in Christ. Does a man know no hope for himself but in Christ? Has Christ so conquered him that he cannot help bowing before Him as Lord, that is, as One to whose judgment in matters of religious truth and moral duty his own judgment has come to feel that it must, and safely may, submit itself? If the answer be affirmative, that man is a genuine disciple of our Lord in the full New Testament sense, even though on theoretical grounds he may not see his way to ascribe to Christ complete Divinity. To most of us his position may appear illogical. Naturally one argues that to trust in Christ as one's only Saviour, and to recognize in Him an authority extending even over one's judgment, is irrational unless one believes Him to be 'very God.' But in the *Credo* for which I am pleading the aim is not to rationalize faith but to find for it a common expression; and why should we so phrase this common expression as to exclude from the use of it one whose faith is that of a real disciple simply because his faith has not yet learned to define itself logically?

Indeed, to myself the above phrase of the *Credo* appears to need defence rather through what it includes than through what it omits. The doctrine of Christ's metaphysical Divinity as second Person of the Trinity, being one of the beliefs by which faith defends itself rather than by one which it nourishes itself, cannot easily claim a place in a *Credo* which seeks to express belief *in* God in

Christ and not beliefs *about* Him. But it may easily seem to a critic that by introducing the word 'only' before 'Saviour,' the phrase under discussion intrudes a wholly superfluous element of 'belief about.' Why, it may be asked, should those who are seeking to express their belief in Christ go out of their way to state a conviction regarding the incompetence of any other religion to provide a real way of salvation?

Now, if this were the actual intention of the 'only,' no answer to the criticism would be possible. But neither is it the intention nor is it a fair interpretation. The words 'our only' must be read together. They are intended to express what becomes matter of immediate knowledge for every one who has perceived God in Christ and has surrendered to Him. Having once known Christ, such a one feels that no other Saviour could suffice for him, that no other Gospel could conceivably meet his need. Outside Christianity, and before Christ is inwardly apprehended, a soul may find in some less adequate revelation that which enables it to trust God and surrender self-will in simple confidence; and to such trust and surrender, however mediated, the Heavenly Father will surely respond. But it is characteristic of the revelation of God in Christ that, in being apprehended, it so quickens the soul's moral sensibilities that henceforth none other than Christ can bridge for it the chasm between God and the sinner which Christ has revealed; for such a soul He is henceforth the 'only Saviour.' This personal certainty of the Saviour's uniqueness is one of the typical notes of living Christian faith, and ought to find expression in the *Credo*.

Who hath washed . . . blood. I think it would be hypercriticism to object that in this clause there is more intrusion of 'belief about' than is indispensable to an expression of 'belief in' a God whose forgiveness is morally irreproachable. The words do not suggest any particular theory of the kind of connexion between Christ's death and the permissibility of pardon, and that there is a connexion of some kind between the two is an experimental Christian certainty. Historically the intuition of the presence of some kind of connexion antedates even the rise of the Pauline theology, as is evident from 1 Co 15^3. Moreover, the affirmation of a connexion cannot be relegated to the category of merely 'defensive' beliefs. On the contrary, the connexion has been for theory a problem rather than a support, since it is the characteristic temptation of mere theological theory to fail of adequately realizing the moral obstacles to forgiveness. That we are 'bought with a price,' and a price which includes Calvary, is the most outstanding of the beliefs on which Christian faith nourishes itself, and no *Credo* from which this conception was excluded could be a satisfying expression of that faith.

In the Holy Ghost . . . His sight. This clause appears to need no defence, its character of experimental testimony being obvious. In the form in which I first conceived this draft of a *Credo*, the description of the Spirit's work in the soul went no further, and there was thus a more symmetrical balance between the expressions of faith in the Father, the Son, and the Holy Spirit than there is in the draft as I here present it.

And maketh us . . . which are in Jesus. The purpose which I have had in view in emending my first draft by the insertion of this clause is to meet, so far as I can, the criticism of those who will be disposed to find any *Credo* unsatisfactory in which there is no explicit reference to the Church. I myself feel no urgent need of introducing such a reference, because, to my thinking, the right attitude of the believer to the Church is so perfectly expressed in and through the act of reciting together one universally accepted *Credo* as to render the inclusion of any specific clause about the Church superfluous, even if an appropriate one can be devised. The essence of the Church is a supernatural endowment shared, and a spiritual fellowship created, through a common but individually reappropriated faith in a common but individually accepted Lord and Saviour. Hence I can conceive no better way of bringing to vivid consciousness and giving expression to our relation to the Church than the pregnant act of confessing together, in the same terms, who it is that we individually put our trust in, what it is that we individually find Him to have done and to be doing for us and for our fellow-believers, and what it is that we trust Him to do further for us and for the world. The Church is not the object of religious faith but is its consequence, and so if any clause were to be included like: 'I believe in the holy Catholic Church,' the words, 'I believe in,' must not be used in the sense of 'I put my trust in' or 'rest my soul upon,' but in some other sense which it would be necessary to distinguish.

This appears to me to constitute a serious difficulty in the way of including in the proposed 'expression of faith' a substantive proposition dealing with the Church. But there is not the same objection to a consequential inclusion. For if the idea of the Church, which is implicit in the very conception and use of a common *Credo*, is also to be given the explicitness of a specific reference, then the principle determining the manner of this reference must be, so it seems to me, that which has just been mentioned, namely, that the Church stands to religious faith in the relation not of object but of consequence. It was through faith in God in Christ that the first disciples became our Lord's new Israel, His *ecclesia*, His Church; it is through faith in God in Christ that we to-day become members of the Church; it is through faith in God in Christ that the Church appropriates and ever reappropriates that supernatural endowment without which it would not be the Church. In short, faith in God in Christ is the human condition of that operation of the Holy Spirit in and through which the Church comes into being, acts, and grows. Hence the fit place in the *Credo* for a reference to the Church seems to be as part of the clause expressing the content of our faith in the Holy Spirit. And in such a context I cannot think of any more perfect way of expressing in Scriptural language that intimate reality of Church-membership of which the individual is conscious in the act of faith and worship than those phrases from Rev 1^9 which I have embodied in the draft *Credo*.

The words were not intended by St. John as a definition of the essence of the Church, and yet they supply an excellent definition. When what has to be analysed is an inward spiritual reality, the conscious effort to define often militates against successful definition. The effort superinduces the reflective attitude of mind, and thereby relegates to the background of consciousness the very content of emotion, hope, trust, and loyalty, every phase of which the definition ought to seize. In the passage in question, on the other hand, St. John has no idea of enunciating a definition, and yet in effect he is unconsciously trying to provide one: for he is setting forth the claim to a hearing which is conferred on him by his participation in all that unites Christians into a distinctive supernatural community—in short, by his membership of the one Catholic Church. They and he are partakers together in the tribulation which is in Jesus—the tribulations of the Church militant, in the Kingdom which is in Jesus, that is, the supernatural privileges which belong to the sons of God and which so alter for them all the problems of life that they can never think and feel and resolve exactly as do the sons of this world, and consequently can never feel themselves wholly citizens of its states, but are conscious of a higher citizenship and instinctively come together as members of a distinctive spiritual community and participators in a distinctive endeavour. And further they and he are partakers in the patience which is in Jesus—the patience which is eager to give the barren fig-tree a longer reprieve, which is willing to wait longer for the glories that are to come until the harvest is ripe and their yet unredeemed brothers are by grace made fit to share with them in the great enfranchisement.

According to His promise . . . righteousness. From statements as to Whom we trust, and what we find Him to have done and to be doing for us and our fellow-believers, the *Credo* here passes on to state what we trust Him to do further for us and for the world. And, as is fitting, the social hope receives precedence of expression. It is, I believe, fundamentally characteristic of authentic Christianity that its praxis is a service of God *in the world*, that its love for God issues in a new appreciation of the universe of His creation, and a longing for the preservation and perfecting of everything in it that is good, and that the ideal to which it looks forward is not such an absorption in the vision face to face as shall blot out from consciousness all recollection of other finite being, but is rather such an immediacy of knowledge of the Father and Creator as shall bind the individual in a more intimate union with the children of His love and with the outer creation in which is His delight. The idea of a wholly immaterial 'heaven' is a hybrid product due to Hellenistic influences. The New Testament expectation, on the other hand, is of the coming of an etherealized universe, less grossly material than the present world-order and yet not immaterial. But the issue of real spiritual importance is not whether the environment of the life eternal is to be material or immaterial, but whether it is to include the fruition of all that is really precious in the universe as we know it. The conviction that it is to be indeed a plane of real fruition and vigorous life, instead of a shadow-

land of impotent regret and brooding memory, is the kernel of spiritual value possessed by the affirmation of the resurrection of the body which is made by the Apostles' Creed, but the conception of this fruition is far more adequately expressed in the words from 2 P 3^{13}, embodied in the draft *Credo*.

And I know . . . against that day. If the preceding sentence of the *Credo* corresponds to the affirmation of the 'resurrection of the body' in the Apostles' Creed, this concluding sentence corresponds to its affirmation of 'the life everlasting.' More than upon any proof-texts, more even than upon the resurrection of our Lord, the Christian's ability to believe in his own personal immortality rests upon his knowledge of God in Christ as One who so loves him as to be unwilling that death or any other power should snatch him out of His hand. It is therefore fitting that the *Credo* should express its hope of immortality in language which directly connects that hope with the speaker's own personal knowledge of God's love in Christ Jesus. When the 'new heavens and a new earth' of the New Testament hope arrive, the 'last enemy,' Death, will have been abolished. He who reaches that day will be in no further danger of mortality, for in the New Testament conception all mortal risks lie on the hither side thereof. Hence the stirring words in which St. Paul confesses his persuasion that He whom he knows and trusts is able to keep that which he has committed unto Him 'against that day' may be employed without unnatural distortion to express the believer's assured hope of life for evermore.

. . . . . .

At the beginning of this article an attempt was made to reply in advance to certain anticipated criticisms. It was natural to discuss these at the outset because they were founded on misconceptions, the clearing up of which would help to make plain the point of view inspiring this plea for a new kind of *Credo*. But there is a possible criticism of another kind which it is natural to deal with at the end of the article rather than at the beginning, because it is not due to misunderstanding but suggests itself only when the nature of the contemplated *Credo* has been clearly grasped. One way of putting this possible objection may be as follows. Just because an ordinary Creed aims at a statement of beliefs rather than an expression of faith, one may call for its public recitation without harm, because the great majority of the attendant worshippers do sincerely, even if unintelligently, assent to these beliefs, and the others have the option of keeping silence. But can it be said that the great majority of Church-goers possess the living faith and experience which a *Credo* of the kind illustrated proposes to express? And if the answer be in the negative, does it not follow that to include such a *Credo* in a liturgy for use in public worship would be to provide an incitement to hypocrisy?

In reply to this objection I would, while admitting the moral difficulty of the point it raises, draw attention to the fact that its application is far wider than simply to the use of a *Credo* of the kind suggested. For the very same ground of objection would exclude from use in public worship very many of the best hymns. If the objection is a valid one, I would be prepared to alter the opening sentence of this paper and to make it express instead a wish for the recitation of one and the same *Credo* at *every communion service* of every denomination. But in that case I should also have to contend that only at communion services should those hymns be sung which spring from the heart of living Christian experience and true faith. On the other hand, if it be held that such hymns may rightly be used at ordinary public worship, in spite of the danger of giving occasion to hypocrisy, then the same must logically be admitted regarding a *Credo* of the new kind proposed.

Throughout this article it has not been so much argued as assumed that the adoption of a common *Credo* for use in public worship is an object worthy of earnest endeavour. Is it safe to treat this assumption as self-evident? If it is not self-evident, I doubt whether argument can make it so. The longing for a really universal *Credo* is one which those who, like myself, have been brought up in Churches possessing no liturgy and reciting no Creed at public worship, have to grow into, and where the longing is not already felt, it is not likely to be created by mere reasoning. But if reasoning is asked for, I would refer to a point I have urged already, namely, that there can be no better way of bringing to consciousness and expressing our sense of membership in one universal Church than the pregnant act of confessing together, in the same terms, who it is that we individually trust, what it is that we individually find Him to have done and to be doing for us and for our fellow-believers,

and what it is that we trust Him to do further for us and for the world. And I would add that community in manner of worship—the use of a common hymnal, the recitation of a common *Credo*, and the conduct of at least some part of the regular meetings for worship according to a common liturgy—seems to me calculated to do far more towards promoting the real unity of the Churches than the federation of their government or the construction of common doctrinal formularies. Both in methods of organization and in the formulation of defensive doctrinal beliefs it is healthy to differ; but in faith it is our duty, and so in worship it is our gain, to be at one.

In the Study.

THE CHRISTIAN YEAR.

Thirteenth Sunday after Trinity.

The Garment and the Sword.

'He that hath no sword, let him sell his garment, and buy one.'—Lk 22^{36}.

1. The garment is the symbol of *Luxury*. On it is lavished much of the wealth and splendour of life. 'You can tell a man by his clothes.' So the Christian soldier must often dispense with life's luxuries, if he would win life's crown. He may not say much against these. They may be harmless enough in themselves. But for himself he feels that before he can buy his sword he must cast these away. He feels, *e.g.*, that he is in such a line of business with such temptations in it that his only way of safety is the way of total abstinence from these things. Or perhaps, better still, he cannot as a father see his children grow up to trifle with these dangerous indulgences by following his example. Or best of all, he cannot speak to a poor brother who is going down to ruin by the indulgence of what is only a harmless luxury to himself. And so with no violent feelings against the thing in itself, he yet feels it his duty, nay his necessity, to put away this thing. He must sell the garment of luxury to buy the sword of victory.[1]

2. Again, the garment is the symbol of *Comfort*. We don't put on clothes primarily to look well. We put them on to keep out the cold wind and the chill rain. So we are taught here the still more searching truth, that so strenuous is the Christian struggle that sometimes a man must be prepared to sacrifice not merely his luxuries but his comforts as well to win it.

[1] W. Mackintosh Mackay.

It has been truly remarked that we cannot improve the future without disturbing the present. Established wrongs can only be put right by upheavals of the public mind corresponding in some degree with the magnitude of the evil to be combated. The gales that blow away the leaves and purify the air are God's disinfectants. The temporary inconvenience and local damage they inflict are more than compensated by the universal good. Who can calculate how many epidemics they prevent? The air that is least stagnant is most healthy. The unwholesome quiet of the 'Black Hole' is the prelude of suffocation. Better perish in a tornado than stifle in a dungeon. Death, if postponed for a while, is equally sure and still more agonizing.[2]

3. Once again, the garment is the symbol of *Propriety* or *Respectability*. Christ would teach us here that there are times when, in attacking some great public abuse, a man may have to speak and act with a plainness that will shock the public mind. This is a delicate subject, and there will always be difference of opinion on special cases. Such, *e.g.*, as the way Mr. Stead took up the question of public purity, many years ago in the *Pall Mall Gazette*. Without expressing an opinion on individual cases, we lay down a great principle, that there are times when a man, in his battle for righteousness, may be compelled to cast away the garment of propriety that he may buy the sword of victory.

It is said that St. Francis' father once took him to court on the plea that his son had left his house and taken his father's property with him. 'What have I taken?' said Francis. 'Why, the very clothes on your back are mine,' said the father. 'Then,' said the great renunciant, 'I give them back!' and disappearing out of the court he returned with the garments a few moments later, stark naked. 'We Christians,' said Hugh Price Hughes once, 'must make ourselves a public nuisance, till we have put down every other nuisance.' That is perhaps the best modern setting of this parable. In our battle for purity and righteousness,

[2] F. de L. Booth-Tucker, *The Life of Catherine Booth*, i. 248.

we must be ready, like the old British tars, to strip to the waist as we go into action; we must, like the old Hebrew prophets, be prepared to sacrifice even the garment of propriety, that we may wield the sword of the Lord and of victory.[1]

It is a pathetic sight and a striking example of the complexity introduced into the emotions by a high state of civilization—the sight of a fashionably drest female in grief. From the sorrow of a Hottentot to that of a woman in large buckram sleeves, with several bracelets on each arm, an architectural bonnet, and delicate ribbon-strings—what a long series of gradations! In the enlightened child of civilization the abandonment characteristic of grief is checked and varied in the subtlest manner, so as to present an interesting problem to the analytic mind. If, with a crushed heart and eyes half-blinded by the mist of tears, she were to walk with a too devious step through a door-place, she might crush her buckram sleeves too, and the deep consciousness of this possibility produces a composition of forces by which she takes a line that just clears the door-post. Perceiving that the tears are hurrying fast, she unpins her strings and throws them languidly backward—a touching gesture, indicative, even in the deepest gloom, of the hope in future dry moments when cap-strings will once more have a charm. As the tears subside a little, and with her head leaning backward at the angle that will not injure her bonnet, she endures that terrible moment when grief, which has made all things else a weariness, has itself become weary; she looks down pensively at her bracelets, and adjusts their clasps with that pretty studied fortuity which would be gratifying to her mind if it were once more in a calm and healthy state.[2]

Fourteenth Sunday after Trinity.

PURSUIT.

'Follow after righteousness.'—2 Ti 2^{22}.

This word 'follow' is elsewhere translated 'persecute.' Go after goodness with the intensity and fierceness of a hound following up a scent. Follow after righteousness, which Paul defines as godliness, with faith (here in a sense of fidelity). Godliness is a thing we are inclined in our day to forget in defining righteousness.

1. Where is it?

(1) It is above us. I used to see the boats going out from Newcastle Quay to places where the magnetic currents in the water made sailing dangerous, as they would deflect the compass, and these boats would take an extra compass fixed somewhere high up above the influence of these disturbing powers. So we often come into currents—expediency, prejudice, 'conclusions hastily formed,' and other mesmeric and magnetic influences—so take your life into the altitudes where these will not affect it, let your righteousness be first the rights of God; you cannot be righteous only on the lower planes, get near God![3]

(2) It is beside us. When we are righteous to God, when we respect God's rights, then we will be righteous to men, respecting our neighbour's rights.

Grace reigns through righteousness unto eternal life. Righteousness is the great end of Christ's sacrifice. Through righteousness alone we get eternal life. It is more difficult to live a healthy life and be a Christian than to be a Christian in affliction. Grace begins by an inward renewal followed by an outward change. Sacrifice is the measure of love. There can be no love without self-sacrifice.[4]

2. How is the pursuit maintained?

(1) By Love. To follow righteousness without the gracious medium of love is hard and unfruitful work, but if a man is upright and loving his following will be all right! What is Love? It is a certain attitude of soul, the kindly eye, the generous judgment. It must begin by being a mental attitude, the pose of goodwill, of benevolence, and the pose creates a disposition! The emotions follow the mind. 'Set your affections' in the old Version becomes 'Set your mind' in the Revised, and if we follow the Revised we produce the Authorized! Look for the lovely, the beautiful, in your brother. Give all his actions a fair interpretation, and soon in your heart there will come the very love of Jesus Christ!

Would you know God? I say to you, discover what true love means. Get your heart so full of it that it will send you forth in God's Spirit seeking to save the lost, yearning to redeem the erring and sinful, binding up the broken-hearted, drying streaming eyes, and comforting them that mourn; get such a love as that into your soul, and you need look no further for an image of God. Moreover not only is it true that every one that loveth knoweth God, but it is equally true that you will know God just to the extent that you really love and no more.[5]

(2) By Patience. You cannot get very far without that. The patience of God is so wonderful. In only three years, so soon past, how much time He spent over one woman at the well of Samaria; how much on Nicodemus; how much on the slow, stupid disciples! He waited for the lagging pupil; for the slowest in the group. As Isaiah said, 'And gently lead those that are with young'; the

[1] W. M. Mackay, *Words of this Life*, 89.
[2] George Eliot.
[3] J. H. Jowett.
[4] *John Brown Paton: A Biography*, 370.
[5] *Quintin Hogg: A Biography*, 304.

weakest, the slowest, are to set the pace for the flock!

It was a characteristic of Fénélon that he bore the passions and faults of others with the greatest equanimity. He was faithful, without ceasing to be patient. Believing that the providence of God attaches to times as well as to things, and that there is a time for reproof as well as for everything else, a time which may properly be denominated *God's time*, he waited calmly for the proper moment of speaking. Thus he kept his own spirit in harmony with God.[1]

(3) By Meekness. What is that? When the old Greeks took a young foal from his wild galloping round the field, and put a yoke round his neck, they called him 'meek.' Meekness is power harnessed to a useful purpose. 'I came to minister'; 'he that would be great let him be your minister.' Let him get the yoke on, and serve! No more licentious scampering round the field, or the world. Get into collar and serve! 'My yoke is easy,' says Christ, and men and women are just burdened in spirit because they are not meek. Take up some one else's load and your own will be light.

There was a poor woman who having become, under God's grace, rich in faith, bore much misfortune with the meekness and patience of an angel. By her personal labours she supported both her five children and her husband. Her poverty was extreme; her suffering from other causes great; but amid her trials and distractions, she kept constantly recollected in God; and her tranquillity of spirit was unbroken. When she prayed, there was something wonderful in it. Two deeply religious men, intimate friends with each other, learning the situation of the poor laundress, had agreed to visit her in turn, and to render her some assistance by reading to her. But they were surprised to learn, that she was already instructed by the Lord Himself in all they read to her. God, they found, had taught her inwardly by the Holy Ghost, before He had sent, in His providence, the outward aid of books and pious friends to confirm His inward communications. So much was this the case, that they were willing to receive instruction from her. Her words seemed Divine.[2]

Fifteenth Sunday after Trinity.

CHRISTIAN PERFECTION.

'For the perfecting of the saints.'—Eph 4^{12}.

Christian perfection or true saintliness is nothing else than the perfection of the man, the reaching the full growth of the man according to the measure of the stature of the fulness of Christ; that is to say, the rightful use of all the faculties which God gave to man, in the way and to the ends for which God gave them, and no otherwise.

1. It is *perfection in the intellect*, comprising wisdom, a right judgment, knowledge, especially the knowledge of the Son of God, and of His love which passeth knowledge, enlightenment of the understanding for the perception of Divine mysteries, comprehension of God's revealed purposes, and withal a manly strength of mind to hold fast the truth which has once been received, and to reject enticing novelties.

When John Knox and his coadjutors gave Scotland a religious life instead of a form, they unloosed the Scottish intellect, to make it then and ever since one of the great intellectual forces of the world. There has never been a great revival that has not had a higher mentality as an after-product. The second or third generation that trace back to it may change their attitude to the belief of their fathers, may even adopt a hostile one. All the same, it remains that the deep, inward movement at the beginning is the hidden source of the mental products that succeed. When you turn men from frivolity and vice to depth and seriousness of character, you have fructified not only the world's soul, but all its powers.[3]

2. It is *perfection in the moral qualities of the soul*, comprising aptitude for communion with God, a close union with Christ, faith, love, kindness, tenderness, patience, forbearance, sincerity, fidelity, purity, moderation, temperance, and lowliness of mind.

Ian Maclaren preached religion rather than theology; and he lived what he preached. If he did not know the difficulties that beset men who think, he yet knew the wants of men in general. He knew the power of sympathy, and he knew that the story of the life and the death of Jesus will reach men's hearts to the end of time. And then he had mastered the evil that was in himself. No one ever knew him to be angry. Even his wife could only once remember any approach to hastiness, and it was when the servant omitted to tell him of a case of sickness to be visited. He could bear opposition; he could suffer to see himself despised or thrust aside if any good came of it. He used to buy things at a shop in Perth where the shopkeeper was not civil to him. He was asked why he continued to go where his custom was not wanted; and he answered that he was trying to soften that man by kindness.[4]

3. It is *perfection in the actual conduct of life*, comprising constant and unwearied prayer and intercession; the preservation of unbroken union with the Body of Christ into which he has been baptized; peaceful relations with all men; right-

[1] T. C. Upham, *The Life of Madame Guyon*, 454.
[2] *Ibid.* 187.
[3] J. Brierley, *Religion and To-day*, 82.
[4] W. Robertson Nicoll, *Ian Maclaren: Life of the Rev. John Watson, D.D.*, 19.

eousness and honesty in all his dealings; industry in working the thing that is good; charity in helping the necessities of the poor; the careful husbanding of precious time; the conscientious employment of the great gift of speech; and the faithful discharge of all the relative duties of life, as wives or as husbands, as children or as parents, as servants or as masters; and all for the sake of Christ.

Theoretical theology is valuable only as it bears on the practical conduct of life.[1]

Sixteenth Sunday after Trinity.

CALLED.

'And called.'—Jude [1].

1. When we think of Vocation we nearly always begin by thinking of some work we choose to do, from some motive higher than just satisfying our own personal likes and dislikes, but if we take the meaning of the word—'a calling or summons'—we realize that we do not choose; we are chosen. What difference did this new relationship with Christ make to Jude? It meant that his life now had taken on new values—it had become something to be lived every minute, in every thought and every deed for Christ. It had become a 'vocation.' A vocation, then, is not just some special work we do, but also the living of the whole of our life for Christ. It is a new relationship out of which come the many and separate 'calls.' It is not merely 'doing' something, but also an attitude of mind towards everything we do.

2. What is the spirit of the vocation?

(1) It is the spirit of loving *sympathy*. Jesus, Paul, St. Francis, Mary Slessor, John Woolman, and many others whose lives were 'called' to the service of God, were all passionately and intensely in love with humanity. Without this love our work is useless.

What a strange thing is sympathy! Undefinable, untranslatable, and yet the most real thing and the greatest power in human life! How strangely our souls leap out to some other soul without our choosing or knowing the why. The man or woman who has this subtle gift of sympathy and magnetism of soul possesses the most precious thing on earth. Hence it is rare. So few could be trusted with such a delicate, sensitive, Godlike power and hold it unsullied that God seems to be hampered for want of means for its expression. Is that the reason that He made His Son a 'Man of Sorrows and acquainted with grief'?[2]

(2) The spirit of *humility*. We must be willing to learn from those among whom we work. If the call shall come to us to be missionaries, let us go out seeking points of contact, willing to give but also to receive; if to be social workers, let us be prepared to learn much of generosity, courage, long-suffering, and real Christianity expressed in ways that are unusual and perhaps uncouth to us; if the call is to bring us among 'ordinary' people coming in this spirit, we shall find them not 'ordinary' but 'wonderful.'

The first personal impression Dr. Cairns made on all who met him was one of wonder at his humility. It came out in ways so unstudied, and in degree, judging by common standards, so excessive, as sometimes to arouse incredulity and provoke a smile. These, however, were in their way striking tributes to the beauty of this grace. For the thought underlying them was—how can so great a man, consistently with perfect ingenuousness, display such lowliness and speak in such generous exaltation of tone, about commonplace achievements and inferior men?[3]

(3) The spirit of *sincerity*. This implies truthfulness in our thoughts as well as in our acts. When the time shall come for us to enter into our 'vocation,' let us be quite sure that we are willing to go where God shall send us, not slipping into the first avenue of service that offers, and then convincing ourselves that this is our appointed work. Let us make quite sure that the motives for work are really what we think they are.

Sincerity is not so easy a task as some people think; it is not easy at all to be sure that one tells the truth, even if one tries, either to others or to oneself. There are those who hold bluntly that the essence of Christianity is deliberate self-deception—not very historically, for if character is ever to be read at all, it is plain that in few societies have there been so many persons as in the Christian Church diaphanously candid with themselves, in self-criticism and in apprehension of truth.[4]

(4) The spirit of *simplicity*. The Christian ought to be simple enough to be recognized as a disciple by all with whom he comes in contact. Our mode of thought, of life, and of speech should raise no barriers. Let us remember this against the time when our call shall come.

[1] Lyman Abbott, *Reminiscences*, 19.

[2] *Mary Slessor of Calabar*, 288.

[3] *Life and Letters of John Cairns, D.D., LL.D.*, 600.

[4] T. R. Glover, *Vocation*, 61.

Four things a man must learn to do
If we would make his record true:
To think without confusion, clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.[1]

Virginibus Puerisque.

SEPTEMBER.

A Thanksgiving Feast.

'The feast of ingathering at the year's end.'—Ex 34^{22}.

A little girl was feeling very happy one day at the prospect of visiting an aunt who lived in a big city. She could scarcely sleep the night before for thinking of all the wonderful things she would see. Next morning she kept chattering to her uncle about her joy, when he suddenly asked, 'Have you said "Thank you" this morning?' 'I have nothing to say "Thank you" for,' said the little girl. 'This dress is quite old, my hat is old. I have nothing new at all.' 'But, Annie,' answered the old gentleman, 'think how well you are, and what lovely weather you are going to have for your journey. If these things had been different, you could not have gone to visit your aunt.' The child looked 'put out,' and stammered, 'I never thought of that; I'll go and say "Thank you."'

'Thank God for every little thing,' a clergyman wrote to a friend at Easter-time. In the same letter he told about a Hawaiian girl who 'could not see a flower without thanking God for it,' and then he added, 'Thank God for the blue skies when you have them, and the flowers as they unfold, and think "How wonderful it is that God should have made all this beauty for me."'

Robert Louis Stevenson, that delightful writer of books, seemed to believe that it was in people's hearts to be thankful. He wrote the life of a Professor whom he knew and loved; in that Memoir there is a beautiful word-picture of the Professor's old father. He was a sea-captain. When he had become very old and frail, he said one day, 'I want you to work something, Annie. An anchor at each side—an anchor—stands for an old sailor, you know—stands for hope, you know—an anchor at each side, and in the middle THANKFUL.'

Robert Louis must have been a thankful little chap himself when he was a boy. Some of you know his 'Child's Garden of Verse.' Do you remember this verse?

[1] Henry Van Dyke.

It is very nice to think
The world is full of meat and drink,
With little children saying grace
In every Christian kind of place.

And

The world is so full of a number of things,
I'm sure we should all be as happy as kings.

I remember seeing a very old farmer who, I feel sure, was just about as thankful as the sea-captain. He was presiding at a harvest-home supper, or, as your text speaks of it, a Feast of Ingathering. His farm was quite a small one—it was but a croft, in fact—and the farmhouse a thatched cottage. Above the supper-table there were rafters blackened with peat-smoke, for the dining-hall was a kitchen, with a peat fire. But the company at the table was a truly happy one. Both the old farmer and his wife looked kindly on their guests; they, in turn, were glad because the plentiful harvest had been safely brought in. I think an artist could have made a fine picture of that harvest supper party. The two or three women, the farmer's wife included, wore cotton print dresses, and the old man a red woollen night-cap. So, with the peat fire, the black rafters, the supper-table, and the company there was a wonderful combination of colour. But apart from all that, on the old farmer's part at least, it was a feast of thankfulness to God. One could tell that by the reverent way in which he said grace. When supper was over there came the reading of a chapter from the Bible and the singing of a harvest psalm. It was part of the sixty-fifth. One verse they sang was:

So thou the year most liberally
Dost with thy goodness crown;
And all thy paths abundantly
On us drop fatness down.

Then prayer followed. Such harvest-homes, I feel sorry to say, have gone out of fashion. People may be thankful without saying much or indeed without saying anything at all. Boys and girls know that. But the world would not get on very well if every one were silent when they felt sorry or when they felt glad or thankful.

Once when there was a great cotton famine in Lancashire, the mills were idle for months, and there was a great deal of distress among the people. But one day there came the first load of cotton, which meant that the opportunity to earn their

daily bread was returning again. The workers met the wagon and formed a triumphant procession in front of it. Oh, how glad the people were; they hugged the bales of cotton, and seemed almost frenzied with joy. Then, as though moved by a common impulse, they broke into singing, 'Praise God from whom all blessings flow.' That was better than silence, was it not? Have you boys and girls nothing that you can thank God for? I know you have. Then, why not thank Him? A missionary heard a little boy say that he knew he had a great deal to thank God for, but, somehow, he did not feel thankful. 'Do you ever tell God that you know you have many mercies?' the missionary asked. 'Why, no,' the little fellow said; 'I never did thank God aloud.' 'Try it, and keep on trying,' said the missionary. The boy did. He thanked God aloud for all His gifts, and he grew so happy that after a bit he loved to thank God, because he really had a grateful heart.

Try it, boys and girls. Thank God for your health, for your friends, for your games, for what you call your 'good luck.' Thank Him for everything.

Upside Down and Right Side Up.

'These that have turned the world upside down are come hither also.'—Ac 17^6.

When we read these words I think our first inclination is to smile, just because they are such 'upside down' words themselves. Here is a city mob led by the very rabble of the city, the habitual disturbers of the peace, and they are accusing a few quiet Christian missionaries of turning the world 'upside down.' But that is often the way in this world. When people are in the wrong they are very fond of blaming those who are in the right. They think they must be in the right themselves, so, naturally, everybody else must be in the wrong.

Of course these wild men didn't care one bit whether Paul and his friends were turning the world upside down or downside up. All they cared about was having an excuse to create a little disturbance. The people who really cared were the jealous Jews who had stirred them up to make the disturbance so that they might get rid of the missionaries.

Paul, and Silas, and Timothy had come to Thessalonica, which is just the modern Salonika, to preach the gospel. They had been showing the Jews how the prophets had foretold that Christ should suffer, and die, and rise again. But the Jews did not like their message. They had looked for a Messiah who should be an earthly king to lead them on to great victories. And they did not like the influence of the missionaries over the Greeks who had adopted the Jewish religion; for a great many of these had believed Paul's message and become his followers. They were too wily and too dignified to create a disturbance themselves, but there were plenty of lazy good-for-nothings who would be glad to do it for them. So while they remained in the background, the rabble set the city in an uproar. And this was the accusation that they put in the mouth of the mob—'These that have turned the world upside down are come hither also.'

Now the Jews were nearer the truth than they thought when they accused the apostles of turning the world 'upside down,' only they made one important mistake. The poor old world was already as upside down as it possibly could be, in fact it was standing on its head; and it was the message which the apostles brought that was going to turn it right side up.

I want you to think first of what turns the world upside down, and second of what is going to put it right again.

1. And first, What turns the world upside down? Of course there is just one answer to that, and it is 'Sin.' God did not mean the world to be upside down, He meant that it should be good, and beautiful, and noble; but sin entered and spoiled it. And what turns the world upside down is just what turns *you* upside down; for the world is made up of the men and women in it. When you are angry, when you are selfish, when you are untruthful, when you are disobedient or dishonourable, you are just upside down, and you are helping to keep the world upside down too.

2. But, second, what is going to turn the world right side up? Again we can answer in one word —'Love.' Jesus Christ was just Love Incarnate, and it is the love that He sheds abroad in men's hearts that is going to set the old world right again.

When Christ came down to earth, He found things in a sad state. The Romans were the conquerors of the world in those days and were supposed to be highly civilized. Yet in the

Colosseum at Rome men were torn to pieces by wild beasts while emperors and fine ladies looked on and applauded. Tiny babies were left outside the city gates to perish of cold and hunger. And when people grew old and frail and of no more use, they, too, were turned out to die. For the weak, and the poor, and the helpless there was no pity and no help. There were no hospitals and no asylums. Slaves were over-burdened, ill-treated, tortured; and the worst of it all was that very few people thought there was anything amiss in any of these things.

But Jesus came into the world. He healed the sick, He comforted the sad, He blessed the little children. And wherever they went His followers tried to imitate Him. Gradually people came to have new ideas about things. Instead of neglecting and oppressing the weak and the helpless they began to try to help them.

And is the world still upside down? I'm afraid it is still pretty topsy-turvy, but very slowly and surely it is coming right. Sometimes we think it is going back a bit, but that is only because we are so short-sighted. God, who sees all, knows that it is coming right.

But you must do your part. Jesus Christ can set the world right, but He cannot do it without men to help Him. Every deed of love and kindness, every piece of self-sacrifice, every act of forgiveness helps to turn it in the right direction.

The world can come right side up only when the men and women in it are right side up. So first we must get right ourselves by letting the love of Jesus into our hearts to drive out all that is bad, and then we can help to put the world right by loving and serving others.

THE SAPPHIRE.

'A sapphire stone.'—Ezk 1^{26}.

Our September gem is the sapphire.

You will remember that two months ago we said the sapphire was a cousin of the ruby. So it is—for both are corundum—only the ruby is red and the sapphire blue.

'Sapphire' is one of the oldest words in the world. It is found in most of the ancient languages, but clever men who have studied such things tell us that the name 'sapphire' was not always given to the same stone. The sapphire of the ancients, they say, was more probably a stone which we now call the *lapis lazuli*, a blue stone with little gold flecks in it, which looks very like the sky on a starry night. These same clever men tell us that the stone we now call the sapphire was, in the days when the Book of Revelation was written, known as the jacinth or hyacinth. Well, we are not going to worry about that. We know that the sapphire *is* mentioned in the Bible, and whether it is called the sapphire or the jacinth does not matter very much for our purpose.

The sapphire is, next to the diamond, the hardest stone known. In proof of this there is an old tale that a certain man once went to Rome to sell a sapphire. The purchaser said he would buy it on one condition—that he might first test it. He placed it on an anvil and struck it a mighty blow with a hammer. The hammer flew in pieces and the anvil split, but the stone remained whole We may have to take that story with a large grain of salt, but it shows what a hard stone the sapphire was supposed to be.

Ceylon has for ages been noted for its sapphires. They are found there as crystals, in water-borne deposits of sand and gravel. But Ceylon is not their only home. They come also from Siam, Upper Burma, Kashmir, Madagascar, Australia, Tasmania, and the United States. When they come from so many places you can understand that they are not so rare as rubies; still, a sapphire is one of the most valuable and lovely of gems.

The shade for a sapphire is cornflower blue, but there are sapphires of every other shade of blue you can mention, beginning at dark indigo and ending with palest sky. There is even a white or colourless variety which is so like a diamond that it takes an expert to tell the difference. There is also a wonderful kind known as the star-sapphire. In its blue depths there shines a star. With the slightest movement of the gem the star seems to move and twinkle also. This star-sapphire has been called 'the gem for Christmas' because its shining star reminds us of the star which shone in the sky two thousand years ago, and led the wise men to Bethlehem.

The sapphire has always been such a favourite that virtues of all kinds have been attributed to it. In olden days it was supposed to check fevers, calm the temper, mend manners, heal quarrels, and drive away melancholy. Funny, isn't it? that a blue stone should be supposed to frighten away 'the blues'! It was also said to bring happiness,

and good fortune to its possessor. Last but not least it was the emblem of truth, of constancy, and of heavenly-mindedness. No wonder, then, that it has always been a favourite with the Church, and that in the Cardinal's ring of office is set a sapphire gem.

Now, the diamond has already told us to be happy, the amethyst has told us to be true and loyal, so we are left with the last meaning of the sapphire as our message for to-day—'Be heavenly-minded.' The ruby said 'Love'; the sapphire says '*Love what is good.* Love the best. Seek what is beautiful and true. Have noble aims and high ideals.' That sounds a little difficult; perhaps this story will help to explain it.

A friend was visiting the studio of the great American artist, William Merritt Chase. He admired one by one all the many beautiful paintings in the room. Then he turned to the artist and said, 'Which of all these paintings do you consider your best?' The artist walked over to a large empty canvas, stretched in a frame, and said, 'That is my best work. I am sorry I cannot show you that picture. I am always trying to paint it, but it still creeps ahead of me. I have painted it there in my mind a thousand times, and some day perhaps I shall be able to paint it as I see it.'

I want you to be like that famous artist. I want you to have beautiful thoughts that you want to make real, and noble dreams that you try to make true. For, boys and girls, you are the children of to-day, but you are the men and women of to-morrow. You have to make the world of to-morrow, and what your thoughts and dreams are, that—and exactly that—the world is going to be. For you are not to stop at mere thoughts and dreams. You are to turn these thoughts and dreams into deeds. I tell you solemnly that you can, if you will, make this world very nearly heaven upon earth. Yes, you can. High and pure and noble thoughts mean pure and noble deeds, and each pure and noble deed is just a little bit of heaven on earth.

See, then, that your sapphire is a star-sapphire. The star of Bethlehem led the three wise men to Heaven itself come down to earth. Let your Star Sapphire lead you too on and up to Christ.

Calvin as a Preacher.

By the Rev. A. Mitchell Hunter, M.A., Cardross.

Nowhere does the whole personality of Calvin stand out in such clear relief as in his sermons. He was a born preacher. For years the spacious church of St. Pierre in Geneva was thronged, not once or twice, but several times a week to hear him. He was the star of the Genevan pulpit, but his words carried far beyond the city in which they were spoken. Seldom has any man addressed a wider audience or received a more grateful response. His sermons became models and standards for hundreds of pastors confined to such help as their publication supplied. Admiral Coligny, warrior, diplomatist, and saint, was not the only one who made them his daily provender; it is a testimony to their worth and substance that he read the 150 homilies on Job several times, beginning again as soon as he had finished. It was on Calvin's sermons on Ephesians that John Knox stayed his soul as he lay on his death-bed.

There is something of a perennially modern note in Calvin's preaching. He was not afraid to risk the charge of vulgarizing his theme by the use of the picturesque language of colloquial social intercourse. Whatever enabled him to grip the people's attention and penetrate to their consciences and hearts was legitimate. Much of his preaching was familiar talk poured forth by a man whose humanism could accord with a love for popular speech. If vernacular and classical alternatives presented themselves, the vernacular commonly received the preference. Proverbs tripped from his tongue as though coined on the spot for the occasion, and gave agreeable piquancy to his words. Illustrations and metaphors he drew from all sources, sometimes surprising by their unexpectedness, coming from the lips of such a man. An early translation, reproducing the flavour of the original, represents him as saying, 'We would fain live in

pleasure that God should dandle us like little cockneys!' Often he indulges in quite dramatic passages, making the characters with whom he is dealing express themselves in racy soliloquy or dialogue. Instead of making Moses, on receiving the order to ascend the mountain, point out how fatiguing and dangerous that would be for one of his years, Calvin pictures him as exclaiming, 'That's all very fine! And I'm to go and break my legs climbing up there, am I! Of all things in the world! That's a fine prospect!'

Calvin was a pattern extempore preacher. He objected to read sermons. It was his custom to immerse himself in his projected theme, with swift precision mapping out the course of his exposition, marshalling the thoughts which he would set forth in memorable order. For reproductions of his sermons we are indebted to reporters, whose shorthand was equal to taking them down almost word for word, even to the reporting of such observations as, 'As the clock is sounding, I cannot continue.' The verbal accuracy of such reports was in some degree made possible by the manner of Calvin's delivery. Scaliger, who often heard him, tells us that the weakness of his chest and his shortness of breath compelled him to speak deliberately and with pauses. Such pauses he often made deliberately long in order to give his hearers time to consider and digest what he had said. Calvin was not ambitious to gain a reputation for pulpit brilliance. His one aim and thought was to convict and convert, instruct, comfort, and guide. So little did he esteem his own discourses or realize their worth that it was only under strong pressure that he consented to their publication.

It is calculated that Calvin must have preached between 3000 and 4000 sermons; actually over 2000 have been preserved. He had no 'old store long kept' to which he had recourse when hard pressed. Always his discourses came fresh from the mint of his mind and heart. The brain that could in such a comparatively short ministry forge so many, in which it would be hard to find one trashy or thin, and of which so many could stand the test of publication, must have been an organ of enormous power and resource. Nor were they the dainty, piquant sermonettes with which the modern hearer is amply satisfied and too frequently regaled. Calvin, indeed, abhorred and denounced long sermons and prayers. He himself is credited with having limited his discourses to half an hour's length; if so, he succeeded in giving generous measure. In view of his deliberateness, a glance at one of his sermons makes it evident that he could seldom have been within the hour in their delivery, though it may well be that the emptying of the hour-glass surprised both his hearers and himself.

He may be said to have been a faithfully textual preacher in that he aimed at letting his text speak instead of his speaking in place of the text. Fidelity to the meaning of the original was his first principle. To pervert or misinterpret the Word of God was to endanger the souls of those who took the preacher as their authority and guide.

While making it his chief business to expound the meaning of Scripture for the edification of piety, Calvin brought the social reformer and legislator into the pulpit with him. Budé, one of his secretaries, admiringly remarks that 'he adapted the teaching of the prophets to our time so fitly that it does not seem to suit better the time for which it was preached or written.' Nothing of current interest was regarded as alien to the pulpit. Those who would exclude from its review or purview anything that touches on politics would find no sympathy in Calvin or support from his practice. Whatever affected the social well-being, that was to him the concern of the faithful preacher. The pulpit of St. Pierre's was as much a political rostrum as a religious platform. He would admit no boundaries beyond which religion had no right to trespass or call to penetrate. The vindication of the claim of Christian morality to authoritative control in all spheres is one note of his preaching which is seldom absent. The passion for righteousness, industrial, social, commercial, political, glows and often burns fiercely through his sermons. He took in the whole earth in his sweep, making his pulpit a kind of news exchange. Did a heresy show its head anywhere in Protestantism or approach his own people, he advertised it to his hearers and put them on their guard. He reported upon the doings of the moment in France, England, Italy, wherever the struggle between truth and error raged. Preaching would not have seemed worth while to Calvin if he had been debarred from taking cognizance of such matters. He reckoned that the rôle of public censor and mentor belonged to the functions of the pulpit by reason of its divine commission. It was the

searching eye and the admonitory voice of God if the State was His retributive hand.

But while Calvin's sermons resound with the prophetic note, they are never without the gospel ring. The severity and the gentleness of God mingle in them as they do in the Scripture he expounded. If disciples and followers of his wielded vigorously the 'hangman's whip,' they did not take it out of his hands. He did not repudiate the method of inspiring the fear that might set men fleeing from the wrath to come, but he took the guiding principle of his preaching from the example of God who, if He often begins by threatening in order to awaken, yet ends by wooing in order to win. With all his sternness Calvin was a comforting preacher. No man had more needed divine comfort and assurance to sustain and fortify his soul than himself, and if ever man 'preached his own heart' it was Calvin. If he displays a comprehensive and intimate acquaintance with the human soul in all its waywardness and strangeness, its contradictions and weaknesses, its heights and its depths, it was given him through the knowledge of his own. Calvin came to the pulpit from the closet of prayerful self-examination. It was the convictions from which he drew his own consolation and hope and strength that he sought to bring home to others, like him in their constant need of them. Where Calvinistic preaching has had most power, it has been because it administered to sinful, tried, and stricken hearts the remedies which he of Geneva discovered to be potent for the healing of his own.

Yet Calvin was no emotional preacher; he never sought to work on his hearers' feelings with the flamboyant rhetoric that imparts a quiver to the voice. Not to touch them to tears or fears, but to give them something to carry away which would fit them the better to fight the good fight of faith, was his constant aim. What is commonly now assigned to the Bible class was provided by his pulpit. Historical, geographical, ethnographical details and allusions in Scripture were explained with a clearness and fulness that evidenced the study without which Calvin never presumed to appear in the pulpit. Of that artful eloquence so wonderfully practised by the French pulpit orators of a later day there is no trace in him, nor is there any effort after embroidery or elegance of speech or flawless logical order. Whatever Calvin was at times in conference chambers or council rooms, in the pulpit he was always the self-possessed, collected teacher, not unimpassioned but never tearing his passion to shreds and tatters, always in full command of his thoughts, self-controlled even when most roused and heated. Beza tells us that he despised ostentatious, pretentious eloquence. He held it wrong to seek to give brilliance and charm to God's word by embellishment of language and subtleties of exposition. You must not try to improve upon the work of the Holy Spirit; that would be 'to paint the lily or adorn the rose.' Not that he was insensible to the qualities of true oratory or insusceptible to its influence. He studied Demosthenes and held him in the highest esteem, putting him first amongst those 'who attract and delight and move to the ravishment of the spirit.' In the Latinity of Cicero he took the keen delight of an æsthete in words. But he formed his own style on no exemplar; he was the imitator of none. In his case the style was the man, and the man shaped the style. All was nervous, spirited, earnest, eager, mostly level to the intelligence of the humblest who came to hear him, with that throb of suppressed passion often beating through it which touches the fringes of one's consciousness as the sound of a distant war-drum. His pulpit success is to be explained by no practised artfulness of words falling upon fascinated ears as Ezekiel's did upon the ears of the exiles who listened and then appraised his appeals as one does a lovely song; it is a tribute to the eloquence of simple sincerity and the power of a prophetic earnestness which feared no man because it so greatly feared God.

Entre Nous.

To recapture the Weekday Service—that is the deepest desire. When it fell away men knew that a time of non-churchgoing was at hand. When it is recovered that distressing experience will come to an end.

But how is the Weekday Service to be recaptured? By co-operation. 'It seemed good unto the Holy Ghost, and to us.' So it is in all God's work, and so rigidly that the Holy Ghost does not work unless we work with Him.

We have to make the Weekday Service interesting. There are those who refuse to make any service interesting. They dislike the methods which they have seen resorted to, and condemn the end because the means were bad. But if we are not interesting we will not be listened to. And if we are not listened to? To be interesting every time is to win.

We must have tools. The Russians could not win because they had no weapons. Our weapons are our books. The speaker cannot speak without books any more than the Russians could fight without munitions.

A book has been published for the purpose of being used to recapture the Prayer Meeting and the Senior Bible Class. Its title is *Faith*. It is the second volume of a series issued by Messrs. T. & T. Clark on the 'Great Christian Doctrines.' It is divided into eighteen chapters, a fair season's work, to be shortened or lengthened at will.

SOME TOPICS.

The Old Men.

Mr. Cecil Roberts has an Introduction to his volume of poems. It is a quotation from 'The late Lieut. Archibald Don.' This is the quotation: 'To many of us, I am sure—for I can judge of the others by myself—the greatest trial that this war has brought is that it has released the old men from all restraining influences and has let them loose upon the world. The city editors, the retired majors, the amazons, and last, but I fear not least, the Venerable Archdeacons, have never been so free from contradiction. Just when the younger generation was beginning to take its share in the affairs of the world, and was hoping to counteract the Victorian influences of the older generation, this war has come to silence us—permanently or temporarily, as the case may be.

'Meanwhile the old men are having field-days "on their own." In our name (and for *our sakes* as they pathetically imagine) they are doing their very utmost, it would seem, to perpetuate by their appeals to hate, intolerance, and revenge, those very follies which have produced the present conflagration. . . .

'Were we but in sympathy with the older generation we should care not a pin for Belgian mud or German bullets. As it is, the older men are apt to fill some of us with indescribable depression, for they will blindly sacrifice, perhaps, not only us, who matter little, but our ideals too, which matter a great deal.'

Gambling.

Professor George Herbert Palmer in his book on Altruism, noticed among the literature, has something to say about gambling. 'Living long among college students and observing their natural pleasure in all sorts of moral experimentation, I have come to believe gambling the vice most likely to wreck character. All forms of vice are bad enough. It is shocking to see a young man drunk. But drunkenness grows steadily rarer, and, after all, a drinker remains pretty much himself when the fit is off. I have had friends of this sort who when not in liquor showed the same interest in worthy things as other men. But when I see the gambling habit getting hold of a young man I despair of him. For several reasons it is unlikely he will be good for much thereafter. Seldom does a vice or virtue have only a single root. On the one hand the gambler gives up rational modes of guidance, ceases to calculate clearly, lives on the unexpected, and looks for some deliverance to drop from the sky. A hectic anxiety takes possession of him and disorganizes his life. But there are results worse still. Gambling, in contrast with honest trade, admits only a single gain. I can gain nothing for myself except by damaging another. I must directly seek his harm. The tradesman benefits himself through benefiting his customer. His business is grounded on the double gain. He draws profit, it is true, from another man's pocket, but he does not, like the gambler,

stop there. He puts back into that pocket a little more than the equivalent of what he took out. The gambler breaks up this mutuality and lives as a bandit by attack. Thus dehumanized and shut up to his separate self he rots. When trade allows the double gain to drop out of sight, it too becomes gambling and shows the same predatory tendencies. Honest trade is a different matter. Its mutual profit carries altruism through a community more wholesomely than can any arbitrary will.'

The Oriental Christ.

Mr. Arthur Bertram, whose book *In Darkest Christendom* is noticed among the books of the month, has no love for the modern patron whether of a 'living' or of Christ. He says, 'the class of writers, whether spiritualistic or "philosophical," who meet with the readiest acceptance to-day, although they usually patronize Christ, are fond of referring with lofty superiority to His message as an "Oriental religion," or to belief in that message as a "mediæval faith." These men really believe they know more than Christ! Oh, the madness of human conceit! Who ever found Christ wrong? Where else can we turn and find such essential truth—such insight and judgment? Perhaps we ought to use loftier words when speaking of Him, but these suit our purpose best for the moment. Dealing as He does with matters of the heart and conscience, He speaks directly, and—we are disposed to think—particularly, to this age. He is speaking, in fact, to *us*. As I read His words I am impressed with the fact that He knows the people *I* know; He knows our modern society through and through; He knows our politics, He knows our "religion," and He knows our press. And He knows *me*, as I am often constrained painfully to confess. In the sphere of the matters with which He deals, local and temporal conditions have no place. His message is not "Oriental," though it was first spoken under Eastern skies; it is universal. He speaks to the human heart, which remains the same—east, west, north, and south—from the days in which He spoke on earth to the end of the age. And never man spake like this man. Under His eye, all distinctions of wealth, learning or social position fall away like the rags they are. At His first word, He gets right down to the man underneath all his self-assumed distinctions, and deals with *him*; what he *is*, what he *does*, and what are his motives. Not what is his position, his politics, his philosophy, or even his "religion."'

NEW POETRY.

Charles Hamilton Sorley.

A new edition has been issued of *Marlborough and Other Poems*, by Charles Hamilton Sorley (Cambridge: at the University Press; 5s. net). It is the Fourth Edition, and it is intended to be definitive. The poems are now arranged in four groups according to subject, while within each group they are printed as nearly as may be in the order of their composition. The prose pieces added to the third edition are retained, and a few notes have been appended to them. There is a beautiful photogravure frontispiece from a drawing in chalks by Mr. Cecil Jameson. For illustration we choose the last of the poems. It is written in memory of another; it is his own In Memoriam:

There is no fitter end than this.
No need is now to yearn nor sigh.
We know the glory that is his,
A glory that can never die.

Surely we knew it long before,
Knew all along that he was made
For a swift radiant morning, for
A sacrificing swift night-shade.

Dora Sigerson.

This is the last book of poetry we shall have from Mrs. Clement Shorter. *The Sad Years* it is called (Constable; 5s. net). For all the poems in it were written after the beginning of the war. They were arranged for publication by the author shortly before her death, which took place on the 6th of January 1918. Katharine Tynan writes an introduction to the book. Speaking of Dora Sigerson's death she says: 'She attributed it herself to her intense and isolated suffering—isolated beyond the perfect sympathy of her devoted husband—over the events following Easter week, 1916, in Dublin, and the troubles which menaced the country she adored. I think she need not have felt so bitterly isolated; the spirit of humanity is strong in the good English—and the good English are very good—but the fact remains that she broke her heart over it all; and so she died,

as she would have chosen to die, for love of the Dark Rosaleen.'

'I will not speak,' says Katharine Tynan, 'of her beautiful poetry, essential poetry, always with a passionate emotion to give it wings. It is for the critic. No one will say she was not happy in her English life, though her heart was always slipping away like a grey bird to Ireland. She had a very full life and she had absolute devotion and knew what a precious thing she had.'

For estimating the poetry itself we are still too early or already too late. But we can enjoy it. This for example:

On the Other Side.

What will you do through the waiting days,
What will my darling do?
Will you sleep, or wander in those strange ways
Until I can come to you?

Do you cry at the door as I cry here,
Death's door that lies between?
Do you plead in vain for my love, my dear,
As you stand by my side unseen?

Who will comfort your difficult ways
That were hard to understand,
When I who knew you through all your days,
Can give you no helping hand?

When I who loved you no word can speak,
Though your ghost should cry to me,
Can give no help, though my heart should break
At the thought of your agony.

You were shy of strangers—and who will come
As you stand there lone and new,
Through the long years when my lips are dumb
What will my darling do?

John McCrae.

Some of the best poetry of the war has been published in *Punch*. One of the best poems that have been published in *Punch* had the title 'In Flanders Fields. That poem was written by Lieut.-Col. John McCrae, M.D. Here is the story of the writing of it. It was told in a letter from Major-General E. W. B. Morrison, C.B., who commanded Dr. McCrae's brigade at the time. 'This poem,' General Morrison writes, 'was literally born of fire and blood during the hottest phase of the second battle of Ypres. My headquarters were in a trench on the top of the bank of the Ypres Canal, and John had his dressing station in a hole dug in the foot of the bank. During periods in the battle men who were shot actually rolled down the bank into his dressing station. Along from us a few hundred yards was the headquarters of a regiment, and many times during the sixteen days of battle he and I watched them burying their dead whenever there was a lull. Thus the crosses, row on row, grew into a good-sized cemetery. Just as he describes, we often heard in the mornings the larks singing high in the air, between the crash of the shell and the reports of the guns in the battery just beside us. I have a letter from him in which he mentions having written the poem to pass away the time between the arrival of batches of wounded, and partly as an experiment with several varieties of poetic metre. I have a sketch of the scene, taken at the time, including his dressing station; and during our operations at Passchendaele last November, I found time to make a sketch of the scene of the crosses, row on row, from which he derived his inspiration.'

And now for the poem:

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

That poem will now be found as the first of a volume of poems written by Dr. McCrae in a volume entitled *In Flanders Fields* (Hodder & Stoughton; 6s. net). The volume contains not only Dr. McCrae's poems, but also a short biography by Sir Andrew Macphail. The biography tells us that Dr. McCrae was a Canadian and a man of some distinction in his profession. Along with Dr. Adami he was the author of a text-book of pathology. He volunteered first for the Boer War and then for the Great War. He died in hospital, of pneumonia, on the 28th of January 1918.

Charles G. D. Roberts.

Mr. Roberts's *New Poems* (Constable; 2s. 6d. net) make a small book, but the book is all poetical. And in poetry, if in anything, it is quality that counts. We are not yet far enough away from the war to miss war poems, nor are we likely to be for many days to come. But the note of this book is the love of nature more than the horror of war. Take this on

THE GOOD EARTH.

The smell of burning weeds
  Upon the twilight air;
The piping of the frogs
  From meadows wet and bare;

A presence in the wood,
  And in my blood a stir;
In all the ardent earth
  No failure or demur.

O spring wind, sweet with love
  And tender with desire,
Pour into veins of mine
  Your pure, impassioned fire.

O waters running free
  With full, exultant song,
Give me, for outworn dream,
  Life that is clean and strong.

O good Earth, warm with youth,
  My childhood heart renew.
Make me elate, sincere,
  Simple and glad, as you.

O springing things of green,
  O waiting things of bloom,
O winging things of air,
  Your lordship now resume.

George Willis.

The Y.M.C.A. has been criticised and it will be criticised again. Here is an unsolicited testimonial. It is somewhat long for our space but we shall make room, for the good cause. It is found in a volume of racy verse by Mr. George Willis, entitled *Any Soldier to his Son* (Allen & Unwin; 1s. 3d. net).

YOUNG MEN'S CHRISTIAN ASSOCIATION.

I'm not exactly young, Sir, and I shouldn't like to say
That the Army of Good Christians would ever pass me 'A';
But I wasn't disconcerted by the words above your door,
For I found a name that fitted in the second of the four.

I was still a man, I reckoned, though a soldier of the Line,
I'd a human soul inside me, though I couldn't call it mine.
And, sometimes, even a soldier likes a word from civil lips
To salt his plate of porridge or to sauce his fish and chips.
The Army found us fodder, but the only place I knew
Where a man could get a meal was in the tavern kept by you.
I own I sometimes wriggled when you hooked me on your line,
When I sought your bar at supper-time and found it 'Closed till 9,'
When I found you serving hymn-books or extemporizing prayer,
But I took the hook and chewed it, I was caught, I own it, fair;
And your service was a respite from the same old changes rung
On the same war-weary curse-words and the same old Army dung.
And though it wasn't filling, like your porridge and your buns,
Your music served to drown awhile the booming of the guns.

You were always fit and smiling at the old pot-wallah job;
You never lost your temper with the seething, jostling mob.
Though you didn't lose your temper, you'd have lost a quid or two
If the grub we didn't pay for had been counted off your screw.
You didn't have to rough it in the trenches, but we know
It wasn't all too cushy on a night of blinding snow,
When half the tents were rocking and the other half were flat,
To wonder if your own would stand another gust like that.

Though you weren't the same as we were, though you wore a braided suit,
We didn't have to pass you at 'Attention' or Salute.
But now I touch my cap to you, with many thousands more,
As the one good friend and fellow of the boys who fought this war.

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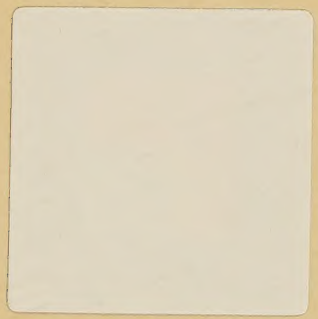

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